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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

The present volume covers the epigraphical harvest of 1984. As in earlier volumes, we have added material from earlier years which, for whatever reason, we missed previously. We continue our efforts to enrich the lemmata of 1984 with references to studies which appeared after 1984 and prior to the moment we delivered the manuscript to the publisher. As to the basic aims of SEG, we refer our readers to the preface of volume XXVI, which has been updated on various points in the prefaces of later volumes: XXVII (Byzantine texts), XXX (the so-called 'semi-corpora' and epigraphical monographs; emphasized again in XXXII), XXXI (the fragments of Diogenes of Oinoanda's testament; cf. also XXXII) and XXXII (addition of an asterisk to SEG-references; SEG not only as a means to making new texts available but also as a somewhat broader oriented research instrument; new policy regarding Athenian inscriptions on prytaneis and ephebes; incorporation of Athenian texts from the gap between vol. XXV (1971) and XXVI (covering 1976 and published in 1979)).

Our attempts to get hold of epigraphical publications from all over the world continue but meet with increasing difficulties. Fortunately, the efforts of our advisory editors and of an increasing number of other colleagues go very far towards solving most of our problems. The 1984-volume of the Albanian periodical ILIRIA came to our notice too late for incorporation of its material in the present volume. The same is true for the material in volume 7 (1984) 193-234 of the local Greek periodical Θεσσαλικὸ Ἡμερολόγιο. Together with material from volume 8 (1985) 113-127 it will be presented in volume XXXV. Fortunately, we could include the material from volume 6 (1984) in the present volume.

As in all earlier volumes, we use the abbreviations of the latest volume of Marouzeau's L'Année Philologique, supplemented by a list of specific abbreviations on pp. XVI-XX.

In addition to the growing network of colleagues who are willing to help us with bibliographical references, copies, offprints and xeroxes of somewhat inaccessible local publications, we have reached an agreement with P. Gauthier, the editor of the new BE, about exchanging SEG-material with the contributions to BE by various specialists on specific regions of the Greek-speaking world. The first fruits of this cooperation are visible in the present volume in the form of a number of references, admittedly squeezed in at a late moment, to the forthcoming contribution to BE by M.B. Hatzopoulos (Athens) on recent epigraphical publications concerning Macedonia. In his turn Hatzopoulos could utilize the 1984-lemmata in their rough state.

We are grateful to the following colleagues for help and advice: K. Buraselis (Athens), P. Cabanes (Clermont-Ferrand), F. Graf (Zürich), M.B. Hatzopoulos (Athens), B. Helly (Valbonne), B. Isaac (Tel Aviv), M. Kontogianni (Thessalonika), H. Malay (Izmir), A.P. Matthaiou (Athens), P. Roos (Lund), D.K. Samsaris (Ioannina), J.G. Vinogradov (Moscow) and B. Virgilio (Pisa). We owe a special debt of gratitude to O. Masson (Paris) for his unfailing willingness to

answer our queries, bibliographical, onomastic or otherwise. Needless to say the advisory editors have greatly improved the manuscript by their answers to our never-ending questions. Our colleague J.H.M. Strubbe (Leiden) continued to devote his skill, precision and scholarship to the indices of proper names and geographica and in the process he has saved us from quite a few errors. The responsibility for any mistakes left in our manuscript remains ours. Mrs C.M.J. Pleket-Bot and Mrs H. Horstmanshoff-de Pijper once again invested time and precision in the typing of a very complicated manuscript, thereby contributing in a very essential manner to the smooth rhythm of publication of the SEG-volumes. In Berkeley we wish to thank Mark Landon ard Kathryn Morgan.

Finally we acknowledge our gratitude, as usual, to the Faculty of Letters of Leiden University which financed the post of associate editor Tybout, the Union Académique Internationale, which provides part of the operating expenses and our publisher who covers another part of these costs and otherwise serves our purposes well by his efficiency and alertness.

We repeat our request, made in the prefaces of earlier volumes to our colleagues from all over the world, to send us copies, offprints or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media.

September 1987.

H.W. Pleket
R.S. Stroud.

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ABBREVIATIONS

ABV	= J.D. Beazley, Attic Black-figure Vase Painters (Oxford 1956)
AEMÖ	= Archäologisch-Epigrafische Mitteilungen aus Oesterreich - Ungarn, vol. I-XX (Wien 1877-'97)
Agora XV	= B.D. Meritt, J.S. Traill, The Athenian Agora, vol. 15, The Athenian Councillors (Princeton 1974)
Akademieschriften	= A. Wilhelm, Akademieschriften zur griechischen Inschriftenkunde, Teil I-III (Leipzig 1974)
ANRW	= Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung, hrsg. von H. Temporini und W. Haase (Berlin - New York 1972→)
APF	= J.K. Davies, Athenian Propertied Families, 600-300 B.C. (Oxford 1971)
ARV²	= J.D. Beazley, Attic Red-figure Vase Painters 3 vol. (Oxford 1963²)
BE	= Bulletin Épigraphique, in Revue des Études Grecques
Beazley, Paralipomena	= J.D. Beazley, Paralipomena: Additions to Attic Black-figure Vase Painters and Attic Red-figure Vase Painters (Oxford 1971)
Beiträge	= A. Wilhelm, Beiträge zur griechischen Inschriftenkunde (Vienna 1909)
Cataldi,Symbolai	= cf. our lemma no. 1695
CEG	= P.A. Hansen, Carmina epigraphica Graeca saeculorum VIII-V a.Chr.n. (Texte und Kommentare 12; Berlin - New York 1983)
CIG	= Corpus Inscriptionum Graecarum (Berlin 1825 - 1877)
CIJ	= J.- B. Frey, Corpus Inscriptionum Iudaicarum, I-II (Rome - Paris 1936-1952)
CIL	= Corpus Inscriptionum Latinarum (Berlin 1863→)
CIMRM	= Corpus Inscriptionum et Monumentorum religionis Mithriacae, I-II, ed. M.J. Vermaseren
CIRB	= Corpus Inscriptionum Regni Bosporani (Leningrad 1965)
CIS	= Corpus Inscriptionum Semiticarum (Paris 1881→)
Corinth 8.3	= J.H. Kent, Corinth vol. 8 part 3: The Inscriptions 1926-1950 (Princeton 1966)
DAMM	= L. Robert, Documents de l'Asie Mineure méridionale (Paris - Genève 1966)
EAD	= Exploration archéologique de Délos
EAH	= Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας
EAM	= cf. our lemma no. 600
EJ	= J.R.S. Sterrett, An Epigraphical Journey in Asia Minor (Papers of the American School of Classical Studies at Athens, vol. II, 1883 - 1884; Boston 1888)
EPRO	= Études préliminaires aux religions orientales dans l'empire romain, publiées par M.J. Verma-

seren (Leiden)

F. Delphes = Fouilles de Delphes

FiE = Forschungen in Ephesos (Wien 1906 →)

Follet, Athènes = S. Follet, Athènes au IIe et au IIIe siècle (Paris 1976)

Fouilles d'Amyzon = J. and L. Robert, Fouilles d'Amyzon en Carie. Tome I: Exploration, Histoire, Monnaies et Inscriptions (Paris 1983)

GHI = R. Meiggs - D. Lewis, A Selection of Greek Historical Inscriptions to the End of the Fifth Century B.C. (Oxford 1969)

GIBM = The Collection of Ancient Greek Inscriptions in the British Museum (Oxford 1874-1916)

Guarducci, EG = M. Guarducci, Epigrafia Greca, vol. I-IV (Rome 1957-1978)

GV = W. Peek, Griechische Vers-Inschriften, I (Berlin 1955)

HPN = F. Bechtel, Die historischen Personennamen des Griechischen bis zur Kaiserzeit (Halle a. S. 1917)

IAG = L. Moretti, Iscrizioni Agonistiche Greche (Rome 1953)

I. Cret. = Inscriptiones Creticae, ed. M. Guarducci (Rome 1935-1950)

ICUR = Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores, ed. J.B. de Rossi (et alii) (Rome 1861 →)

I. Délos = Inscriptions de Délos, publiés par F. Durrbach (Paris 1926-1937)

I. Didyma = Didyma II: Die Inschriften von A. Rehm, hrsg. von R. Harder

I. Eph. = Die Inschriften von Ephesos, hrsg. von H. Wankel, R. Merkelbach et alii, Band I-VII (IGSK, Band 11-17, Bonn 1979-1981)

I. Erythrai = H. Engelmann und R. Merkelbach, Die Inschriften von Erythrai und Klazomenai, Teil I und II (IGSK, Band 1-2, Bonn 1972-1973)

I. Fay(o)um = E. Bernand, Recueil des inscriptions grecques du Fayoum, I: La "méris" d'Herakleides (Leiden 1975)

IG = Inscriptiones Graecae (Berlin 1873 →)

IGBulg = Inscriptiones Graecae in Bulgaria repertae, ed. G. Mihailov (Sofia 1956-1966)

IGC = H. Grégoire, Recueil des inscriptions grecques chrétiennes d'Asie Mineure (Paris 1922)

IGLP = M.T. Manni Pirano, Iscrizioni greche lapidarie del Museo di Palermo (Palermo 1972)

IGLS = L. Jalabert, R. Mouterde, J.- P. Rey-Coquais, M. Sartre, Inscriptions grecques et latines de la Syrie, Tome I-VII and XIII (Paris 1911 - 1982)

IGR = Inscriptiones Graecae ad res Romanas pertinentes (Paris 1911-1927)

IGSK	= Inschriften griechischer Städte aus Kleinasien (Bonn 1972→)
IGUR	= Inscriptiones Graecae Urbis Romae, ed. L. Moretti (Rome 1968→)
I. Histriae	= Inscriptiones Daciae et Scythiae Minoris Antiquae, Series Altera: Inscriptiones Scythiae Minoris Graecae et Latinae, vol. I: Inscriptiones Histriae et Viciniae (Buckarest 1983)
I. Ilion	= P. Frisch, Die Inschriften von Ilion (IGSK, Band 3, Bonn 1975)
I. Kalch(edon)	= Die Inschriften von Kalchedon, hrsg. von R. Merkelbach mit Hilfe von F.K. Dörner und S. Şahin (IGSK, Band 20, Bonn 1980)
I. Keramos	= E. Varinlioğlu, Die Inschriften von Keramos (IGSK, Band 30, Bonn 1986)
I. Kourion	= T.B. Mitford, The Inscriptions of Kourion (Philadelphia 1971). (Memoirs of the American Philosophical Society, vol. 83)
I. Kyme	= H. Engelmann, Die Inschriften von Kyme (IGSK, Band 5, Bonn 1976)
ILS	= H. Dessau, Inscriptiones Latinae Selectae, 3 vol. (Berlin 1892 - 1916)
I. Magnesia	= Die Inschriften von Magnesia am Maeander, ed. O. Kern (Berlin 1900)
I. Olbia	= Nadpisi Olbii (1917-1965) (Leningrad 1968)
IOSPE	= Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae, ed. V. Latyshev (Leningrad 1885-1901)
I. Parion	= P. Frisch, Die Inschriften von Parion (IGSK, Band 25, Bonn 1983)
P. Perg(amon)	= M. Fraenkel, Die Inschriften von Pergamon, 2 vol. (Berlin 1890-1895)
I. Philae	= A. Bernand, Les inscriptiones grecques de Philae, Tome I (Paris 1969) and E. Bernand, Les inscriptions grecques et latines de Philae, Tome II (Paris 1969)
I. Priene	= Inschriften von Priene, ed. F. Hiller von Gaertringen (Berlin 1906)
I. Pr(o)usias	= W. Ameling, Die Inschriften von Prusias ad Hypium (IGSK, Band 27, Bonn 1985)
ISE	= L. Moretti, Iscrizioni storiche ellenistiche I (Florence 1967) and II (Florence 1975)
I. Smyrna	= G. Petzl, Die Inschriften von Smyrna, Teil I: Grabschriften, postume Ehrungen, Grabepigramme (IGSK, Band 23, Bonn 1982)
I. Tomis	= I. Stoian, Inscripţiile din Scythia Minor Greceşti şi Latine, vol. II: Tomis şi teritoriul său (Buckarest 1987)
Laodicée du Lycos	= L. Robert, Laodicée du Lycos. Le Nymphée, Campagnes 1961-1963, par J.des Gagniers, P. Devambez, L. Kahil, R. Ginouvès, avec des études de L. Robert, X. de Planhol (Paris 1969) (Robert's contribution on pp.247-387)

LBW	= Ph. le Bas - W.H. Waddington, Voyage archéologique en Grèce et en Asie Mineure pendant 1834 et 1844, Tome III 5, Asie Mineure (Paris 1847-1877)
LINGU.BALK.	= Linguistique Balkanique
LSAG	= L.H. Jeffery, The Local Scripts of Archaic Greece (Oxford 1961)
LSAM	= F. Sokolowski, Lois sacrées de l'Asie mineure (Paris 1955)
LSCG	= F. Sokolowski, Lois sacrées des cités grecques (Paris 1969)
LSCG Suppl.	= F. Sokolowski, Lois sacrées des cités grecques, Supplément (Paris 1969)
MAMA	= Monumenta Asiae Minoris Antiqua, vol. I-VIII (London 1928-1962)
Mélanges ---	
P. Naster	= cf. our lemma no. 1300
Migeotte, L'emprunt	= cf. our lemma no. 1690
Milet	= Ergebnisse der Ausgrabungen und Untersuchungen seit d. Jahre 1899, hrsg. Th.Wiegand (Berlin 1908→)
Modes de Contacts ---	= Modes de contacts et processus de transformation dans let sociétés anciennes. Actes Colloque de Cortone, 24-30 Mai 1981. Coll. de L'École Française de Rome 67 (Pisa-Rome 1983)
OGIS	= W. Dittenberger, Orientis Graeci Inscriptiones Selectae (Leipzig 1903-1905)
OMS	= L. Robert, Opera Minora Selecta, vol. I-IV (Amsterdam 1969-1974)
Osborne, Naturalization	= M.J. Osborne, Naturalization in Athens: Verhandelingen van de Kon.Acad. voor Wetenschappen, Letteren en Schone Kunsten van België: Klasse der Letteren 43 (Brussels 1981) no. 98; 44 (1982) no. 101; 45 (1983) no. 109.
Pallas,Monuments	
Paléochretiens	= cf. our lemma no. 1682
PIR	= Prosopographia Imperii Romani saec. I, II, III (Berlin 1897→)
Portes	= cf. our lemma no. 1520
Pouilloux, Rhamnonte	= J. Pouilloux, La forteresse de Rhamnonte (Paris 1954)
Praktika 8th Congress	= ΠΡΑΚΤΙΚΑ ΤΟΥ Η' ΔΙΕΘΝΟΥΣ ΣΥΝΕΔΡΙΟΥ ΕΛΛΗΝΙΚΗΣ ΚΑΙ ΛΑΤΙΝΙΚΗΣ ΕΠΙΓΡΑΦΙΚΗΣ, ΑΘΗΝΑ, 3-9 ΟΚΤΩΒΡΙΟΥ 1982, ΤΟΜΟΣ Α' (Athens 1984)
RC	= C.B. Welles, Royal Correspondence in the Hellenistic Period (New Haven 1934)
RDGE	= R.K. Sherk, Roman Documents from the Greek East (Baltimore 1969)
RE	= Paulys Realencyclopädie der classischen Altertumswissenschaft (Stuttgart 1894→)
Recherches --- Thasos	= J. Pouilloux, Recherches sur l'histoire et les cultes de Thasos, I (Paris 1954) and C. Dunant - J. Pouilloux, id., II (Paris 1956)
Sacred Officials	= K. Clinton, The Sacred Officials of the Eleu-

		sinian Mysteries: Transactions of the American Philosophical Society 64.3 (1974)
Sardes VI	=	Sardes, Publications of the American Society for the Excavation of Sardis, vol. VI, Inscriptions. Part II: W.H. Buckler - D.M. Robinson, Greek and Latin Inscriptions (Leiden 1932)
SB	=	Sammelbuch griechischer Urkunden aus Ägypten
SCIV	=	Studii şi Cercetari di Istorie Veche (Academia Republicii Populare Romîne: Institut de Arheologie)
SEG	=	Supplementum Epigraphicum Graecum (Leiden 1923 →)
SERP	=	Studies in the history and art of the eastern Roman provinces (ed. W.M. Ramsay, Aberdeen 1906)
SIRIS	=	L. Vidman, Sylloge inscriptionum religionis Isiacae et Sarapiacae (Berlin 1969) (Religionsgeschichtliche Versuche und Vorarbeiten, Band XXVIII)
Staatsverträge	=	Die Staatsverträge des Altertums, vol. 2, ed. H. Bengtson (Munich 1962); vol. 3, ed. H.H. Schmitt (Munich 1969)
Stelē Kontoleon	=	ΣΤΗΛΗ. Τόμος εἰς μνήμην Νικολάου Κοντολέοντος (Athens 1978-1979)
Studi Biscardi	=	Studi in onore di Arnaldo Biscardi, ed. F. Pastori (Milan 1-5, 1982-1984)
Studi Maetzke	=	cf. our lemmata nos. 976 and 1031
Studies S. Dow	=	Studies presented to Sterling Dow on his eightieth birthday (Greek, Roman and Byzantine Monograph 10; Duke University, Durham, N.C. 1984)
Syll.^{3}	=	W. Dittenberger, Sylloge Inscriptionum Graecarum, third edition
TAM	=	Tituli Asiae Minoris
ΘΗ	=	cf. our lemma no. 476
Threatte, GAI	=	L. Threatte, The Grammar of Attic Inscriptions, vol. I: Fonology (Berlin-New York 1980)
Tod, GHI	=	M.N. Tod, Greek Historical Inscriptions I^2 (Oxford 1946) and II (Oxford 1948)
WE	=	J.R.S. Sterrett, The Wolfe Expedition to Asia Minor (Papers of the American School of Classical Studies at Athens, vol. III, 1884-1885, Boston 1888).

NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editor as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	=	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[..^{5}..]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	=	lost or illegible letters of an uncertain number
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed. pr.	=	the first editor of the inscription under discussion
ph.	=	photograph
dr.	=	drawing
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
⇆	=	denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. MARATHON. REGULATIONS FOR THE HERAKLEIA, 490-480 B.C. IG I^3 3. SEG X 2; XIII 2. E. Vanderpool, Studies S. Dow 295-296 (ph.), presents a new text of this inscription with translation and discussion of difficult readings, particularly in LL. 1-3. He identifies the ἀθλοθέται in LL. 2-3 as the commissioners described in Aristotle, AP 60, which indicates that the games were sponsored by the Athenian state. We print only LL. 1-4, as the rest of Vanderpool's text is the same as that in IG I^3.

Stoich. 21

[M]ạ̣ρ[αθῶν]ι̣ *h*ερακλείο[ις τὸ]-
[ν] ἀγῶν̣[α] τιθέναι τὸς ἀ[θλοθ]-
έτας· τριάκοντα ἄνδρ[ας ἐς]
4 τὸν ἀγῶνα κτλ.

Vanderpool underlines the importance of the finding-place of this stone and the fifth cent. B.C. dedication to Herakles (SEG XXVI 51; XXVIII 25) at Valaria in the southern part of the Marathonian plain. Both help to locate the Herakleion where the Athenians camped on the eve of the battle of 490 B.C.

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2. ATHENS. REGULATIONS GOVERNING THE ELEUSINIAN MYSTERIES, BEFORE CA. 460 B.C. IG I^3 6 (I^2 6+9). SEG XXXI 2.* S. Cataldi, Symbolai (see our lemma no. 1695) 17-51 no. 2 (ph.), reprints his text of Side A (SEG XXXI 2) with app. cr., bibliography, Italian translation, and detailed commentary.

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3. ATHENS. DECREE CONCERNING PHASELIS, CA. 469-450 B.C. IG I^3 10 (I^2 16). SEG XXIX 3.* S. Cataldi, Symbolai (see our lemma no. 1695) 98-143 no. 5 (ph.), reprints the text with bibliography, app. cr., Italian translation and commentary.

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4. ATHENS (NOW LOST). DECREE CONCERNING ERYTHRAI, 453/2 B.C. IG I^3 14 (I^2 12/13). SEG XXXI 5.* H.B. Mattingly, AJPh 105 (1984) 344-346, proposes the following reconstruction of the first 3 lines of this decree:

Stoich. 47?

[ἔδοχσεν τῆι βολῆι καὶ τῶι δέμοι ....8....

ἐπρυτάνευε, ...]
[....] ἐπεστάτε, Λ[...6... ἐγραμμάτευε, ...8....
εἶπε· Ἐρ]-
[υθραί]ος ἀπάγεν σ[ῖ]το[ν ἐς] Παναθέναια τὰ
μεγά[λα - - -]

J.M. Balcer, Sparda by the Bitter Sea (Chico, California, 1984) 380-383, briefly discusses Athens' imperialistic motives as found in this decree. For helpful remarks on the new boule of Erythrai see D.M. Lewis, PRAKTIKA 8th CONGRESS 1.59.

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5. ATHENS. DECREE CONCERNING ERYTHRAI, CA. 450 B.C.? IG I³ 15 (I² 12/13). SEG XXXI 5.* H.B. Mattingly, AJPh 105 (1984) 344-346, regards this decree as separate from and later than IG I³ 14 (see our lemma no. 4). He restores the publication formula in LL. 42-45 as follows:

- - - - τῆι δὲ γνό]-
[μ]ει τῆ[ι] Ἀθ[ε]ναίον πείσ[ομαι· ἀναγράφσαι δὲ ταῦτα
καὶ τὸν *hό*]-
[ρ]κον ἑ[ν] λι[θ]ίνει στέλει [καὶ καταθῆναι Ἀθένεσιν
μὲν ἐμ πόλ]-
ει, Ἐ[ρυθ]ρᾶ[σ]ι δὲ ἐν τῆι ἀκρ[οπόλει τὸν φρόραρχον
ἀναγράφσα]-
ι ταύ[τά ν] vacat

S. Cataldi, Symbolai (see our lemma no. 1695) 87-98 no. 4 (ph.), prints a text of LL. 16-45 with bibliography, app. cr., Italian translation, and commentary. In LL. 16-35 he prints the first preserved letter in the IG I³ text as the first letter in each line of the original text. In LL. 2-3 he restores δ]ικῶν τῶν τε..[. In L. 44 στέλει [τὸν μὲν γραμματέα τῆς βολῆς ἐμ πό]λ[ει.

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6. ATHENS. DECREE IN HONOR OF THE SIGEIANS, DATE? IG I³ 17 (I² 32). SEG XXV 4.* H.B. Mattingly, AJPh 105 (1984) 346-349, returns to the problem of the date and restoration of LL. 1-9 of this decree. He offers the following restoration and argues for a date in 418/7 B.C., drawing close formal parallels with IG I³ 103 (410/09 B.C.) and 101 (408/7 B.C.?).

Stoich. 23
Σιγ[ειέον]
[ἔ]δοχσεν τῆ[ι βολῆι καὶ τῶι δέ]-
[μ]οι· Οἰνε[ῖ]ς [ἐπρυτάνευε ....]
4 [.]ς ἐγραμμάτ[ευε ....9..... ἐ]-
πεστάτε, Ἀν[τιφῶν ἔρχε, Λυσιμ]-
[α]χίδες ε[ἶ]π[ε· ἐπαινέσαι τοῖς]
[Σι]γειεῦ[σ]ιν [ὅς ὅσιν ἀνδράσι]-
8 [ν ἀγ]αθοῖς ἐς [τὸν δῆμον τὸν Ἀθ]-
[εναίον - - - ? - - -

7. ATHENS. DECREE: REGULATIONS FOR MILETOS, 450/49 B.C.? IG I^3 21 (I^2 22). SEG XXXI 6.* J.M. Balcer, XENIA 8 (1984) 11-30, discusses the events leading up to the revolt of Miletos and the nature and timing of the regulations imposed by this decree on the loyal democratic faction remaining in Miletos. After reviewing various theories on the date of this inscription Balcer opts for 449 B.C.; "with the return of Kallias from Susa, the Athenians actively and acutely transformed the Confederacy into an Empire." Cf. also idem, Sparda by the Bitter Sea (Chico, Calfornia 1984) 383-388.

H.B. Mattingly, AJPh 105 (1984) 341-357, urges that in L. 4 Oliver's [*h*ελέσθαι] is to be preferred since only one election is contemplated. He also analyzes instances of the "displaced order" of the genitives in L. 56, περὶ τὸν χρεμάτον τὲς ἐσφορᾶ[ς], which occur on Attic inscriptions only after the late 420's B.C. He urges that the decree be dated in the archonship of Euthynos 426/5 B.C.; detailed examination of the name Εὔθυνος at Athens. For a parallel with IG I^3 68 see our lemma no. 20.

In LL. 77-78 Mattingly restores:

Stoich. 58

[...6... ἐπιβ]αλόντε[ς *h*]οπόσες ἂν δοκεῖ ἄχσ[ιος - - -
*h*ὸς δ' ἂν πέμποσι μετὰ τ]-
[ὸν ἀνδρῶν ἐσφ]ερέσ<θ>[ον ἐ]ς τὸν δεμον *h*υπὸ το [.....
.....24.....]

If the imperative (not the infinitive) stood in L. 78 and was spelled thus, it would be the only example in -έσθον before the Archidamian War.

S. Cataldi, Symbolai (see our lemma no. 1695) 181-230, no. 7 (ph.), reprints the text with bibliography, very detailed app. cr. (including a few restorations of his own), Italian translation, and commentary.

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8. ATHENS. PROXENY DECREE, CA. 450 B.C.? IG I^3 18 (I^2 23+ 30). SEG XXX 3.* A.S. Henry, CSCA 11 (1978) 86, observes that the nu-movable of [ἐπρυτ]|άνευεν, Δι[- - LL. 6-7 "would be earlier than the first securely dated example of ἐπρυτάνευεν by almost half a century," if we accept the Corpus date of ca. 450/49 B.C. for this decree. H.B. Mattingly, AJPh 105 (1984) 346-348 points out that IG I^3 18 is closely linked to IG I^3 17 on the date of which see our lemma no. 6.

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9. ATHENS. TREATY WITH HERMIONE, CA. 450 B.C.? IG I^3 31. SEG X 15; XXV 9;* XXVI 4. H.B. Mattingly, AJPh 105 (1984) 348-349, argues for a date in 422/1 B.C.

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10. ELEUSIS. DECREE CONCERNING THE ELEUSINIAN EPISTATAI, CA. 449-7 B.C.? IG I^3 32. SEG X 24; XXVI 6.* H.B. Mattingly, AJPh 105 (1984) 347, in considering arguments for a later

dating of this decree, observes a parallel between ἀναλίσκεν δὲ ὅ τι ἂν [μά]λιστα δέει LL. 28/29 and [- - ἀπὸ ὀ]λιγίστον χρεμάτο[ν] IG I³ 49 LL. 7-8 ca. 432/1 B.C. He also regards the date of 433/2 B.C., when the Parthenon epistatai were discharged, as the terminus post quem for IG I³ 32, since the new Eleusinian board is modelled on them, cf. the imperfect tense of ἐπεσ̣τ[ά]τον L. 13.

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11. ATHENS. DECREE ENFORCING USE OF ATHENIAN COINAGE, WEIGHTS, AND MEASURES, 449/8 OR CA. 420 B.C.? (IG I³ 1453). SEG X 25; XXXI 7.* H.B. Mattingly, HISTORIA 33 (1984) 498-499, urges that the terminology ἐ[πὶ τᾶ ἐπ]ὶ Θράικης fits the 420's perfectly, as does the naming of 4 districts one by one in an order first known officially in 425/4 B.C. (IG I³ 71 L. 5).

J.M. Balcer, Sparda by the Bitter Sea (Chico, California, 1984) 396-408, accepts the date of 449 B.C. and briefly discusses the contents of the decree.

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12. ATHENS. DECREE CONCERNING KOLOPHON, DATE? IG I³ 37 (I² 14/15). SEG XXVI 9.* M. Piérart, BCH 108 (1984) 168-171, after examining the tribute status of Kolophon and Notion and the narrative of Thucydides 3.34, urges that in the 5th cent. B.C. the relationship of the two cities was similar to that in the 4th; i.e. after the intervention of Paches 427/6 B.C., the upper town remained in the hands of the Persians while the Kolophonians lived in the lower city "sans que disparût pour autant la communauté des Νοτιεῖς qui continuèrent sans doute à occuper le port." The decree belongs in this context. P. confirms the reading Κολοφῶνα in L. 9 after examining the stone and identifies it as "la nouvelle Colophon restaurée par les Athéniens dans la région de Notion." Brief comments on the status of the Διοσιρῖται L. 27, p. 171 note 49.

In AJPh 105 (1984) 344, H.B. Mattingly restores the publication formula in LL. 38-42 in the following "telescoped" form for which he finds the closest dated parallels ca. 420-405. It also appears in the Egesta decree IG I³ 11.

38 [τὸ] δὲ ψέφισμ[α τόδε ἀναγράψας ἐστέλει λιθίνει ὁ γραμ]-
[μα]τεὺς ὁ τᾶς β[ολᾶς καταθέτο ἐμ πόλει Ἀθένεσι τέλεσ]-
[ι τ]οῖς Κολοφο[νίον .....25.....]
[..] ἀναγράψαν[τες ἐστέλει λιθίνει οἱ αἱρεθέντες]
42 οἴκιστ̣αι κατα[θέντον - - - - - - - - - - - - - - - -]

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13. ATHENS. DECREE: REGULATIONS CONCERNING CHALKIS, 446/5 B.C.? IG I³ 40 (I² 39). SEG XXIX 8.* H.B. Mattingly, Epigraphica 36 (1974) 44-51. A. Maffi, Du Châtiment dans la cité: Collection de l'École Française de Rome 79 (Rome 1984) 429-438, re-examines the meaning of ἔφεσις in L. 74, "un obbligo per l'autorità locale di rinviare la questione all' eliea ateniese prima di prendere un qualsiasi provvedimento punitivo."

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14. ATHENS. DECREE: REGULATIONS FOR HESTIAIA, CA. 446/5 B.C. IG I³ 41 (I² 42). SEG XXXII 3.* S. Cataldi, Symbolai (see our lemma no. 1695) 145-180 no. 6 (ph.), writing without knowledge of M.F. McGregor's new text (SEG XXXII 3), prints the text of LL. 1-76 with bibliography, app. cr., Italian translation, and commentary. In L. 50 of the IG I³ text (= L. 36 SEG XXXII 3) Cataldi reads [..5...]τος *ho* ἑλ[αυνόμενος *ho* μὲ τοῖς ἀνδρῶν π]|[λέο]σι; L. 51 [ἐὰν δὲ αὐτῶν τοῖς π]|[λέ]οσι; L. 52 [καὶ κατὰ] | [*h*]ὸ; L. 53 με[τεχέτο τῆς γῆς]; L. 54 [προσερχέσθο *ho* ἔχο]|[ν]; L. 55 ἐς τ[ὲν βολὲν τὲν ἔχοσαν ἐν] | [*h*]εστιαίαι; L. 56 τὰ[ς ἄλλας δίκας *hoi* ἐν *h*]|[ε]στια[ίαι]; L. 58 [τὰς *h*εαυτῶ χό]|[ρ]ας; L. 59 [ἰδίαι εὖ ποιῆι; L. 60 οἰσ[ί, τῆς γῆς ἀπελαυνέσθο·]; L. 61 *ho* βουλόμε[νος Ἀθεναίον τὸς *h*εστ]|[ι]αιᾶς; LL. 62-63 τ[ὸ *h*έμισυ καὶ τέλε *h*ᾶ ἔθ]|[ε]το τῶ [*h*αυ]τῶ μέρος; L. 64 τὰς ἄ[λλας γραφὰς δικάζει *h*]|[ο] δῆ-μος; L. 65 ζε[μιότο αὐτόν· *hoi* λογιστα]|[ἰ]; L. 66 γραφέ[σθον τὸν ἄρχοντα *h*όταμ]|[π]ερ; LL. 73-76 [ἐὰν δὲ Ἀθέναζε πλέο-σι]|[ν] μὲν *hoi* πομπεύοντε[ς καί τις ἐκ τότον μὲ πομ]|[π]εύε-ται, τελέτο τὸ *h*[έμισυ ναῦλον· ἐὰν δέ τις μ]|[ὲ] θέλει ἄγεν τὸν π[ομπὲν πέμποντα κατὰ τὰ γεγ]|[ρα]μμένα - - -.

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15. ATHENS. DECREE CONCERNING THE COLONY AT BREA, CA. 445 B.C. IG I³ 46 (I² 45). SEG XXIII 14.* I. Malkin, CHIRON 14 (1984) 43-48, urges that the τεμένη in LL. 13-15 are neither sacred precincts of the local (Thrakian) inhabitants nor those laid out by a hypothetical advance party of Athenians. They were, rather, pre-existing Hellenic shrines dating back to some earlier Greek presence at the site, though probably not in the form of a proper colony. In the foundation decree the Athenians respect their presence but prohibit the establishment of others.

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16. ATHENS. DECREE: TREATY WITH SAMOS, 439/8 B.C. IG I³ 48 (I² 50+102). SEG XXXI 10.* B.D. Meritt, TAPhS 128.2 (1984) 123-133, rejects Fr. b = LL. 1-14 as part of this inscription. He prints a text of the remaining three fragments which differs from that in IG I³ in LL. 23-27, and in the last 4 lines on the stone (= IG I³ LL. 45-48).

[δύνομαι καὶ ἐπιμελέσομαι Σα]μίον κατὰ *h*ά[π]-
24 [ερ ἂν χειροτονέσει *ho* δῆμος *ho*] Ἀθεναίον [vv]
[στρατεγοὶ Σαμίον ὄμνυον ..5...]κράτε[ς : Στε]-
[σαγόρας (e.g.) - - - -]κ or λ[...6...]
[στ]ρατεγ[οὶ Ἀθεναίον ὄμνυον : Θοκυδίδες Ἐρε]-

45 [ν]είδος : Χσε[νοφῶν Κεκροπίδο]ς : Τλεμπ[όλεμος]
[Αἰαντίδος : Λέον Ἀντιοχίδο]ς : βολὲ ἔρχε τ̣ὸ[ν ἑ]-
[ναυτὸν *h*ότε ..5... πρῶτ]ος ἐγραμμάτευε Ῥα-
48 [μνόσιος vacat] vacat

Reading from photographs, Meritt rejects the readings of Breslin (SEG XXXI 10) and others from the stone in L. 45. Detailed discussion of the boards of Athenian generals for the three years 441/0 (11 generals), 440/39, 439/8 B.C., and of the entire course of the revolt of Samos. He interprets this inscription not as a final treaty between two states but as the text of "a military covenant sworn to on the field of battle." It required later ratification by the Athenian demos. Its final terms may have been inscribed on a larger stele. For Meritt's discussion of the record of expenses incurred by the Athenians in the revolt of Samos, see our lemma no. 31.

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17. ATHENS (NOW IN PARIS). FINANCIAL DECREES OF KALLIAS, DATE? IG I^3 52 (I^2 91/2). SEG XXXII 6.* C. Triebel-Schubert, QC 6 (1984) 355-375, on the basis of the terms of office of the ταμίαι τῶν ἄλλων θεῶν, dates Decree A before the 6th prytany of 435/4 B.C., i.e. in the winter, and Decree B in the autumn of 434/3 B.C. Combining these dates with study of the trial of Pheidias, which she places in summer 434 B.C. (SEG XXXIII 21), and the payments for the two expeditions to Kerkyra (see our lemma no. 32), T.-S. argues that Athens was preparing herself as early as 435 and 434 for war and the coming Spartan invasions of Attica.

R. Develin, ZPE 57 (1984) 137-138, urges that in LL. 27-29 of 52A the words καὶ ἐκ Παναθεναίον ἐς Παναθέναια τὸλ λόγον διδόντον, καθάπερ *h*οι τὰ τῆς Ἀθεναίας τ[α]μιεύοντες refer not to the annual record that the treasurers of the other gods set up, but to the combination of their inventories which was made every 4 years and given to the logistai. Hence, both in IG I^3 52A and in IG I^3 292 LL. 2-3, [τάδε παρέδοσαν *h*αι τέττ]αρες ἀρχαί, *h*αὶ ἐδίδοσαν τὸν [λόγον - - - ἐκ Παναθεναίον ἐς Π]αναθέναια and IG I^3 369 LL. 1-2 [τάδε ἐλογίσαν]το οἱ λογιστα[ὶ ἐν τοῖς τέτ]ταρσιν ἔτεσιν ἐκ Παναθεναίον ἐς [Παναθέναια ὀφελόμενα], the festival in question is the Great Panathenaia. See our lemma no. 33.

H.B. Mattingly, AJPh 105 (1984) 355-357, in connection with the ἄδεια in 52B LL. 12-19 required for expenditures over 10,000 drachmai, observes that no such adeia appears in the payments for the squadrons sent to Kerkyra in 433/2 B.C. as we might expect, if in fact the decrees of Kallias were passed in 434/3 B.C.; see our lemma no. 32. An adeia vote is found in 418/7 B.C. for the second payment in IG I^3 370 L. 15 and from then onwards, but not for the first, although there is room to restore it in the lacuna of L. 6. "This evidence from the accounts bears heavily against the 434/3 B.C. dating of the Kallias Decrees." In support of his date of 422/1 B.C. Mattingly also urges the spellings of the dative plurals, use of χσυν-/συν-, and assimilation of final nu of the article before lambda.

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18. ATHENS AND ELEUSIS. TWO DECREES, CA. 430 B.C.? IG I^3 50 and 58 (SEG X 44 and IG I^2 185). SEG XXV 23; XXVI 15. H.B. Mattingly, AJPh 105 (1984) 354, suggests that these are two copies of one decree which can both be restored with the same length of line, i.e. 57 letters. Since 58 was passed after the outbreak of the Archidamian War, the Corpus dating of ca. 434 B.C. for 50 would then have to be abandoned.

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19. ATHENS. DECREE CONCERNING MYTILENE, 427/6 B.C. IG I^3 66 (I^2 60). SEG XXXIII 5.* S. Cataldi, Symbolai (see our lemma no. 1695) 251-285 no. 9 (ph.), reprints the text with bibliography, app. cr., Italian translation, and commentary. In L. 6 he suggests [καὶ εὔνος ἐστὶ ....8....].

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20. ATHENS. DECREE OF KLEONYMOS CONCERNING TRIBUTE, 426/5 B.C. IG I^3 68 (I^2 65). SEG XXV 29.* M. Piérart, BCH 108 (1984) 161-171, examines the status of the island of Thera in L. 21 in the light of the Athenian tribute-quota lists (see our lemma no. 29) and the reassessment decree of Thoudippos 425/4 B.C. He maintains that Thera and the other cities envisaged in L. 23 (καὶ εἴ τ[ις ἄλλ]ε πόλις. . .) were not tributaries in 426/5 B.C. P. suggests that the Athenians, alarmed at the threat of Spartan naval intervention in Ionia (Thuc. 3.33.2; 36.2) decided in 427/6 B.C. to reduce Melos, Thera, and the southern Cyclades. Melos resisted (Thuc. 3.91). Thera and the others may have yielded to the pressure and made special arrangements that are alluded to in LL. 20-24.

H.B. Mattingly, AJPh 105 (1984) 349, offers a new restoration of LL. 50-52, which closely parallels LL. 50-51 of IG I^3 21, thereby providing evidence for dating the latter in 426/5 B.C.

[- - - - - - - - - - - - - - - - - - ἐὰν δὲ τῶ κα]-
ταγνῶι τὸ [δικ]αστέριον τιμ̣[άτο *h*ότι ἂν χρῆι π]-
αθῆν ἢ [άπ]ο̣τεῖ̣σαι

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21. ATHENS. PROXENY DECREE FOR HERAKLEIDES OF KLAZOMENAI, 424/3 AND 399/8 B.C. IG I^3 227 (II^2 8) + IG II^2 65. SEG XXXIII 12.* D. Whitehead, ZPE 57 (1984) 145-146, restores LL. 21-22 as follows:

γῆς ἔγκτησιν κ[αὶ οἰκίας καὶ μετο]-
[ικίο ἀ]τέλειαν

In L. 24 instead of Walbank's τ[ὴν τιμήν] he offers τ[ιμορίαν].

H.B. Mattingly, AJPh 105 (1984) 351-353, sees in the enktesis formula, LL. 19-21, a strong formal case for placing the decree in the early 4th century B.C. Negotiations with the king (LL. 13, 17) belong to the King's Peace of 387/6 B.C.

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22. ATHENS. PROXENY DECREE FOR POLYSTRATOS, 421/0 B.C. IG I³ 81 (I² 83). SEG XXVIII 12.* H.B. Mattingly, AJPh 105 (1984) 349-351, rejects the restoration [καὶ οἰκίας ἔγ]κτεσιν in L. 22 on the grounds that this formula (of the 4th cent. B.C.) is not found elsewhere in Attic texts of the 5th cent. B.C., and the reading of the first preserved letter is so uncertain that it is better to go back to **ΤΕΣΙΝΑ**.

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23. ATHENS. PROXENY DECREE, CA. 420 B.C. IG I³ 165 (I² 85). SEG XXVI 19; XXVIII 12. H.B. Mattingly, AJPh 105 (1984) 342-344, urges that this inscription was cut by the same hand as IG I³ 167 of the late 420's. He defends the longer line of W.K. Pritchett's restorations against the shorter line advocated by B.D. Meritt (SEG XXVI 19) and followed by M.B. Walbank (SEG XXVIII 12). For inconsistency in the use of the aspirate (L. 6) and for the dative plural δραχμαῖσι (L. 3) Mattingly finds the closest parallels ca. 420 B.C.

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24. ATHENS. DECREE IN HONOR OF EUAGORAS OF SALAMIS, CA. 410 B.C. IG I³ 113 (I² 113). SEG XXVI 23; XXIX 17; XXXI 271. S. Cataldi, Symbolai (see our lemma no. 1695) 287-314 no. 10, prints a new text with many of his own restorations, bibliography, app. cr., Italian translation and commentary. There is no indication that he has examined the stone.

Stoich. 43

[Πολιτεία τῶ βασιλέος Κυπρίο Εὐαγόρα τῶ] Σαλαμινίο· v
[- - - - - - - - - - - - - - - - - - - -]ο ἄγγελοι· v
[ἔδοχσεν τῆι βολῆι καὶ τῶι δέμοι, ..4..τὶς ἐπ]ρυτάνευε
[- - - ἐγραμμάτευε, - - - ἐπεστάτε, Φρ]ασίδεμ[ος]
[εἶπε· ἐπειδὲ Εὐαγόρας ho Σαλαμίνιος ἀνὲρ ἀγα]θός ἐ[στ]-
[ι περὶ τὸν δῆμον τὸν Ἀθεναίον καὶ πρόθυμος ποιῆν hότ]-
[ι δύναται ἀγαθόν, ἐπαινέσαι αὐτῶι καὶ τοῖς παισὶ αὐτ]-
[ῶ ....24....nomina.....· στεφανῶσαι δ]ὲ α[ὐτὸν χ]-
[ρυσῶι στεφάνοι ἀπὸ χιλίον δραχμῶν καὶ ἔναι] αὐτ[ὸν Ἀθ]-
[εναῖον καὶ παῖδας αὐτῶ μέχρι ἀνδρῶν καὶ ἐ]σγράφσα[σθ]-
[αι αὐτὸν καὶ ἐς φρατρίαν καὶ δῆμον καὶ φυλ]ὲν hέντινα
[ἂν βόλεται· ἔναι αὐτὸν πρόχσενον καὶ εὐερ]γέτεν Ἀθεν-
[αίον κοινῆι τε τῆς πόλεος καὶ ἰδίαι τῶν ἀφ]ικνομένον
[ἐς Σαλαμῖνα· ἐπιμελῆσθαι δὲ αὐτῶ τέν τε βο]λὲν τὲν αἰε-
[ὶ βολεύοσαν καὶ τὸς πρυτάνεις καὶ τὸς στρ]ατεγὸς hόπ-
[ος μεδ' αὐτὸς μεδὲ παῖδες αὐτῶ ἀδικῶνται] hυφ' ἑνός·
περ-
[ὶ δ' ἀγαθῶν hό τι ἂν δοκῆι αὐτῶι ἔναι, ἐάν τὸ] ἄλλο
δέεται·
[χσυνθέκας δ' ἔναι Ἀθεναίοις καὶ Εὐαγόρ]αι βασιλεῖ, hό-
[ρκον δὲ δόναι καὶ δέχσασθαι hυπὲρ τῆς εὐ]νοίας καὶ πί-
[στεος πρὸς ἀλλέλος· Ἀθεναίος μὲν πίστιν] δόναι ἄγεν α-

[ὑτῶι βοέθειαν καὶ ἀμύνεν ἐάν τὸ δέεται, τὸς] δὲ Σαλαμι-
[νίος μὲ *h*υποδέχεσθαι λειστὰς ἐς λιμένα,] ἐνθένδε λει-
[στὰς μεδ' ἐᾶν *h*ορμετέριον *h*έχεν ἐπ' Ἀθεναίο]ς· *h*όπος
ἂν
[*h*εκάτεροι πρὸς ἄλλέλος διδόσι καὶ δέχοντα]ι τὰς δίκ-
[ας περὶ τῶν ἐνκλεμάτον *h*οπόσ' ἂν ἔι, ἔναι τὰς
χσ]υμβολά-
[ς· *h*όταν δ' Ἀθένεσι ἔνκλεμά τι γένεται, *h*ο πολέμ]αρχος
ἐ-
[σαγέτο εὐθὺς τὲν δίκεν ἒ ὀφελέτο χιλίας δραχμᾶ]ς *h*ιε-
[ρᾶς τῆι Ἀθεναίαι· ταῦτα δ' ἀναγράφσαι τὸγ γραμματέα
τ]-
[ῆς] βο[λ]ῆς ἐν σ[τ]έλει λιθίνει καὶ καταθῆναι ἐμ
πόλει ..]
[..]ονι δὲ τῶι *h*έκ[οντι παρὰ Σαλαμῖνος, αἰτίοι δὲ
ὄντι τ]-
[ῶ ε]ὔ π[οι]ῆν Ε[ὐ]αγόρ[αν ἐπαινέσαι καὶ ἀντὶ *h*ῶν
Ἀθεναίος]
[π]ερ[ὶ] π[ο]λλῶ ποιῆτ[αι, Ἀθεναῖον ἔναι αὐτὸν παῖδάς
τε αὐ]-
[τ]ῶ μέχρι ἀνδρῶν· [καλέσαι δ' ἐπὶ δεῖπνον ἐς πρυτα-
νεῖον]
[έ]ς *h*αὔριον· Κλε[..5... εἶπε· τὰ μὲν ἄλλα καθάπερ
τῆι βολ]-
[ῆ]ι· ἐπειδὲ δέ ἐσ[τι ἀνὲρ ἀγαθὸς περὶ τὸν δῆμον
Εὐαγόρα]-
ς *h*ο Σαλα[μ]ίνιο[ς καὶ πρόθυμος καὶ διατελεῖ ποιῆν
*h*ότ]-
ι δύναται ἀγαθ[ὸν .....17..... Εὐαγόραν βασι]-
λέα καὶ τὸς ἄλλ[ος Σαλαμινίος .....14..... *h*όπος]
ἂν πλεῖστοι φ[ίλοι ὅσι Ἀθεναίοις· ἐπαινέσαι δ' Εὐαγόρ]-
αι βασιλεῖ κα[ὶ τοῖς Σαλαμινίοις *h*οἳ ἔπεισαν τὸν Τισ]-
σαφρένεν *h*ό[τι ἐδύναντο· ...7.... εἶπε· τὰ μὲν ἄλλα
Εὐα]-
γόραι καθάπ[ερ τῆι βολῆι· .....23.....]
πρᾶχσαι *h*ᾶ λ[.....20..... τὸς δὲ πρυτάνει]-
[ς] καὶ τὸς στρ[ατεγὸς καὶ ....9..... ἐπιμελῆσθαι *h*όπο]-
[ς] ἂν ταῦτα γέ[νεται .....27..... τ]-
[ὸ] λοιπὸν τὸ [.....33..... κ]-
[α]ὶ περὶ *h*ῶ[ν εὐεργέτεκεν .....23.....]
[. τ]ᾶς Χ[ίας ναῦς .....31.....]
[.]το καθάπ[ερ τῆι βολῆι(?) .....25.....]
[πρ]υτάνε[ις καὶ τὸς στρατεγὸς .....19.....]

vacat one line

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25. ATHENS. DRAKON'S LAW ON HOMICIDE, 409/8 B.C. IG I³ 104 (I² 115). SEG XXXIII 15.* D. Nörr in Studi Biscardi 4 (1984) 631-653, examines in detail "der Mordtatbestand bei Drakon" as it can be inferred from the text on this stele. He accepts the two hypotheses, (1) that καὶ ἐάμ in L. 11 means "even if" and (2) that the section of the law dealing with intentional homicide has not been omitted from this republic-

ation. Regulations governing intentional homicide are indeed implicit in the procedures concerning exile, pardon, and the proclamation against the killer by the family of the victim. In L. 12 N. restores αἴτιο[ν] φόν[ο] ἔ[μμεναι εἶτ' ἄκονα (sic) εἶτ]ε [β]ολεύσαντα. In this law Drakon did not attempt a detailed definition of homicide nor did he establish penalties and a court procedure before the Areiopagos. All of that came later, probably in the laws of Solon. Drakon's aim was to reduce the importance of self-help and vendetta in the case of intentional and unintentional killing, and it is in this light that we must interpret the portion of his law preserved on this stone.

In ZSSR 102 (1985) 776, G. Thür prints Nörr's restoration of L. 12, correcting ἄκονα to ἄκοντ'. Nörr, Causa Mortis: Münchener Beiträge Pap. Rechtsgeschichte 80 (1986) 64, changes ἄκονα to ἄκοντα and per ep. he satisfies the stoichedon order by adopting ἄκοντ'.

On the basis of a detailed analysis of the provisions for pardon in LL. 13-20, E. Heitsch, "Aidesis im attischen Strafrecht" AAWM 1984.1, rejects the theory that the beginning of the law on the first axon applies to both intentional and unintentional homicide. Pardon as here defined was an innovation made available by Drakon only to those convicted of unintentional homicide. Rules governing intentional homicide were formulated later in the law after those on unintentional homicide, cf. Plato, Laws 865A-874D.

Heitsch briefly discusses Drakon's law on homicide again in "Antiphon aus Rhamnus", AAWM 1984.3 pp. 12-20, 122-123, where he offers the following restoration of L. 12: αἴτιον φόνο ἒ [τὸν χερὶ φονεύσαντα] ἒ βολεύσαντα.

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26. ATHENS. DECREE CONCERNING SELYMBRIA, 408/7 B.C. IG I³ 118 (I² 116). SEG XXXI 19,* 271; XXXIII 250. S. Cataldi, Symbolai (see our lemma no. 1695) 315-348 no. 11, reprints the text with his own restorations of LL. 12-16 (SEG XXXI 19) and [τὸς αὐτὸς νομίσαι] in L. 18; bibliography, app. cr., Italian translation and commentary.

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27. ATHENS. DECREE AWARDING CITIZENSHIP TO THE SAMIANS, 405/4 B.C. IG I³ 127 (II² 1). SEG XXXIII 18.* S. Cataldi, Symbolai (see our lemma no. 1695) 349-390 no. 12, reprints the text with bibliography, app. cr., Italian translation and commentary.

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28. ATHENS. TRIBUTE-QUOTA LIST 1, 454/3 B.C. IG I³ 259 (I² 191+197). ATL 1. A.E. Raubitschek, Studia in honorem Chr. M. Danov: Annuaire Univ. Sofia, Faculté d' histoire, Chaire d' histoire ancienne des terres bulgares, Centre d' histoire "terra antiqua Balcanica" 77.2 (1984) [Sofia 1985] 372-373, suggests that at the beginning of L. 3 the restoration [ἀπὸ τὸν πόλεον] would more accurately reflect the relationship of

the allies to Athens and the "Ionian character" of the alliance.

H.B. Mattingly, AJPh 105 (1984) 354-355, suggests that LL. 18-20 of col. III be printed as follows:

Νεοπο[λῖται - - -]
Μιλέ[σιοι - - - -]
'Ακρ[...6...]ι· HHH

The last name is an addition to the Register. The first is Hellespontine Neapolis.

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29. ATHENS. TRIBUTE-QUOTA LISTS 25 AND 26, 430/29 AND BEFORE 426 B.C. IG I^3 281 (I^2 218) and 282 (I^2 216, 217, 231). ATL 25 and 26. SEG XXVIII 14.* M. Piérart, BCH 108 (1984) 161-176 (ph.), rejects the restorations in 282 col. II L. 23 HHH [Θ]ερ[α]ῖοι ATL; D.W. Bradeen, M.F. McGregor, Studies in Fifth-Century Attic Epigraphy (Norman 1973) 3-14; IG I^3 282, and HHH [Η]εφ[α]ι̣[σ]τ̣[ιᾶς] H.B. Mattingly, CQ 28 (1978) 83-88; SEG XXVIII 14. After several examinations of the stone, he reads HHH [Σί]φν̣[ι]οι. Thera is thereby eliminated as a tributary state before 426 B.C. and should not be restored in List 25 of 430/29 B.C. See also our lemma no. 20.

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30. ATHENS. TRIBUTE-QUOTA LIST 27, 428/7? OR 426/5 B.C.? IG I^3 283 (I^2 214, 215, 225). ATL 27. SEG XXVIII 14.* M. Piérart, BCH 108 (1984) 167-176, on the basis of his examination of the status of Anaphe, Notion and Kolophon, and numerous other tribute-paying states, argues for a date of 426/5 B.C. for this list. See also our lemmata nos. 12, 20.

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31. ATHENS. EXPENSES OF THE WAR WITH SAMOS, 441/0-440/39 B.C. IG I^3 363 (I^2 293). SEG XXIX 18.* B.D. Meritt, PAPhS 128.2 (1984) 128-133, in a discussion of IG I^3 48 and the revolt of Samos (see our lemma no. 16), rejects the chronology reconstructed by C.W. Fornara (SEG XXIX 18). He urges that the first sum of expense in IG I^3 363, L. 5 is for the recovery of Byzantion, the second for the first establishment of democracy on Samos by the Athenians in 440 B.C. (L. 12), the third (L. 17) for the main fighting and siege of 440/39 B.C., and the fourth is the sum total of the expenses for Byzantion and Samos (L. 19).

For further speculation on the timing of these payments and the possible role of Thoukydides, son of Melesias, in the revolt see P. Krentz, HISTORIA 33 (1984) 499-504.

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32. ATHENS. PAYMENTS FOR EXPEDITIONS TO KERKYRA, 434/3 AND 433/2 B.C.? IG I^3 364 (I^2 295). SEG XXII 45.* C. Triebel-Schubert, QC 6 (1984) 366-375, argues that the ταμίαι ἱερῶν χρημάτων τῆς 'Αθηναίας did not take office at the time of the

Panathenaic festival, but on Prytany 1, day 1. The two payments on this inscription, therefore, belong to two different archon years. We must then restore in LL. 1-2 (despite the unusual syllabification) [ἐπὶ Κ]Ι[ράτετος ἄρχον]τος 434/3 B.C., June/July. The second payment, LL. 13-23, belongs in 433/2 B.C., July/August. She examines the evidence of these payments together with the account of Thucydides, the trial of Pheidias (see SEG XXXIII 21), and her new dating of the Kallias decrees (our lemma no. 17) as part of the build-up to the outbreak of the Peloponnesian War.

On the ταμίαι in LL. 1-6, however, and their appearance in IG I^3 317 (I^2 256) see B.D. Meritt, PAPhS 115.2 (1971) 102-103.

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33. ATHENS. ACCOUNTS OF THE TREASURERS OF ATHENA, 418/7-415/4 B.C. IG I^3 370 (I^2 302). SEG XXVIII 16.* R. Develin, ZPE 57 (1984) 136-137, urges that ἐς Παναθέναια L. 67 means the Great Panathenaia, not the Lesser. The payment was made by the tamiai after the Lesser Panathenaia of 415/4 B.C. to the athlothetai who, D. argues, had nothing to do with the annual festival. Since it was known that they were concerned only with the Great Panathenaia, the term ἐς Παναθέναια in this context was not ambiguous. The athlothetai received 9 talents to help them meet expenses in advance of the Great Panathenaia of 414/3 B.C. Thus "the penteteris beginning 418/7 was the first in which the athlothetai saw to the Great Panathenaia." D. does not regard ἐς Παναθέναια τὰ μεγάλα in IG I^3 375 LL. 5-6 as contradicting his theory, since the following entry concerns a payment to the hieropoioi κατ' ἐνιαυτόν. The sum paid here to the athlothetai is seen as covering arrears for the Great Panathenaia in the troubled year 410/09 B.C. See also our lemmata nos. 17, 68.

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34. ELEUSIS. ACCOUNTS OF THE ELEUSINIAN EPISTATAI, 408/7 B.C. IG I^3 386/7 (I^2 313/4). SEG XXXII 17.* K. Clinton, Studies S. Dow 51-60, after reviewing previous scholarship, discusses the history of the precious objects and money stored at Eleusis and recorded in LL. 39-59. In LL. 40-43 of IG I^3 386 he offers the following restoration based on readings from the stone:

40 φιά[λαι σύμπασαι ΗΓ]ΔΔΙ
ΤΤΧΧ τ[ούτον ἀργυραῖ ΗΔΔΔ]Δ̣ΠΙ‿Ι
ΗΗΗΗΔ̣Ι̣[ν χρυσαῖ : ‿ΙΙΙ : σταθμὸν χρυ]σõν

On p. 56 Clinton restores LL. 46-47 as follows:

46 Η[....Δν οἰνοχόε ἀργυρᾶ σταθμόν]
ΗΗΗ̣ΓΔΔ[Δ οἰνοχόε ἀργυρᾶ σταθμόν]

See also our lemmata nos. 114, 116.

On the basis of his study of IG II^2 1375; 1388+1403+

1408a/b; 1400; 1401, Clinton speculates on the timing and motivation for the transfer of precious objects and money from Eleusis to the Acropolis of Athens. The process had been virtually completed by 390/89 B.C., but the dedications remained at Eleusis (comparison of IG I^3 386 LL. 60 ff. with IG II^2 1544). Clinton suggests that ca. 406-360 B.C. the Eleusinian epistatai played a minor role, while the financial affairs of the sanctuary were in the hands of the Athenian tamiai.

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35. ATHENS. BUILDING ACCOUNTS OF THE ERECHTHEION, 409/8 B.C. IG I^3 474. SEG XXXIII 22.* O. Palagia, AJA 88 (1984) 515-521, speculates on the purpose of the niche in the southwest corner of the west compartment of the temple, cf. LL. 29-30. She suggests that it served to support the golden lamp of Kallimachos and the bronze palm tree that stood above it, Paus. 1.26.6-27.1.

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36. ATHENS. ACROPOLIS DEDICATION, CA. 550-530 B.C. IG I^2 406. L.H. Jeffery, PRAKTIKA 8th CONGRESS 1.53 (dr.), suggests that this is a fragment of a bronze prize-cauldron bearing two different inscriptions: "the Boeotian donor's: '0ne of the (prizes offered) over Ḍạm<a>sidas? [am I]' (τὸν ἐπὶ Ḍạμ<α>σίδαι α[ἴθλον ἐμί]) and below, in a different hand, the Attic dedication: [- - - κα]τέθ<ε>κεν (vac.), i.e., '(X) deposited this duly, having so vowed.'" She also proposes the above date.

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37. ATHENS. HOROI OF THE ATTIC TRITTYES, 5th CENT. B.C. IG I^2 883; 884; SEG X 370; XXI 109. Cf. SEG XXXII 18.* M.H. Hansen, XENIA 13 (1984) 132 note 211 (see our lemma no. 258), reports that J. Binder and J.M. Camp, who examined the stones in Athens, conclude that they "do not seem to be of the same series; they display differences of stone, letter height and forms, and disposition of text on the stone. In fact, no two would seem to be associated. . . . all four were probably carved at different times by different masons." Accordingly, Hansen (p. 45) rejects these stones as evidence for the arrangement of citizens in the ekklesia according to trittyes affiliation.

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38. LAMPTRAI. ROCK-CUT BOUNDARY MARKERS, 5th CENT. B.C. SEG XXXIII 19. G.R. Stanton, ABSA 80 (1985) 259, publishes a photograph of the seventh *hó(ρος)* inscription; cf. his plan ibid. 79 (1984) 299.

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39. ATHENS. BOUNDARY STONE OF A SANCTUARY OF ZEUS PARNESSIOS, CA. 500-480 B.C. In HOROS 2 (1984) 111-118 (ph.), A.G. Kalogeropoulou publishes the white marble stele briefly noted

as having been found in excavations of the Greek Archaeological Service at Argos and Monastiri Streets in 1966, AD 22 (1967) B.56. The stone is today in the Storeroom of the Third Ephorate, inv. no. M1539. She suggests that it belonged to a hitherto unknown sanctuary of Zeus in Athens which was an offshoot of his shrine on Mt. Parnes. For the latter see SEG XXXIII 244.

[Δι]ὸς Παρ-
[ν]ησσίο

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40. ATHENS. OSTRAKA. IG I² 909-919. SEG XXXII 25;* XXXIII 28.

(a) For ostraka of Kallias Kratiou Alopekethen and Kallixenos son of Aristonymos see our lemma no. 54.

(b) Ostrakon of Xanthippos. SEG XIII 30. Meiggs-Lewis, GHI no. 21, p. 42; Hansen, CEG 1.439. R. Merkelbach, ZPE 4 (1969) 201-202. B.M. Lavelle, ibid. 54 (1984) 17-19, discusses the significance of the verb ἀδικέω in the light of the manuscript text of Thuc. 6.55.1 and Athenian law in the 5th cent. B.C. H. Wankel, ibid. 57 (1984) 43-51, rejects Lavelle's attempt to make ἀδικία into a specific criminal offence at Athens. In the ostrakon and other passages both verb and noun are used in a general, non-legal sense.

(c) F.D. Harvey, KLIO 66 (1984) 58-73, connects the ostraka cast for Ἀγασίας, Ἀγασίας Ἀλεξιμάχου, Ἀγασίας Λαμπτρεύς, and Ἀγασίας Ἀγρυλῆθεν with the conspiracy of Agasias and Aischines in Plut., Aristeides 13. After a searching analysis of this passage, he defends its authenticity. For the ostraka in question, see F. Willemsen, MDAI(A) 80 (1965) 108-110; AD 23 (1968) B.28.

(d) D.M. Lewis, "Postscript" to A.R. Burn, Persia and the Greeks² (Stanford 1984) 602-606, presents a list of some of the "candidates" represented on the ostraka from Willemsen's great Kerameikos deposit, particularly those recorded on sherds that join. He regards the deposit as coming, for the most part, from an ostracism in the late 470's at which Megakles was ostracized for a second time. Cf. ZPE 14 (1974) 1-4; SEG XXXII 25.

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41. ATHENS. KALOS GRAFFITO, BEFORE CA. 470-460 B.C. Poros block reused in the euthynteria of the Stoa Poikile in the Agora. The text is lightly incised on the outer surface of the block. Ed. pr. T.L. Shear, Jr., HESPERIA 53 (1984) 14-15 (dr.).

Σικεόν
καλός
Ηερμη
4 Λοκρίον
μαυλλ (retrograde)
καλός

L. 3 is incomplete. L. 5 is in a different hand and may "represent a semiliterate attempt to write μαῦλις, thus expressing the writer's rude, conflicting view of Lokrion's character." ed. pr.

42. ATHENS. RUPESTRAL KALOS INSCRIPTION, 5th CENT. B.C. IG I² 923. A.N. Oikonomides, AncW 10 (1984) 127-128 (ph.), returns to this neglected inscription still in situ on the rock of the Mouseion Hill. Earlier bibliography. He identifies the person in L. 2 as an Etruscan and offers the following new text:

'Αν[τ]ίνοος καλὸς μὲν ἰδὲν
τέρπον νῶς δέ. Πορσέ[ννα]-
ς εἶπεν.

43. THORIKOS. GRAFFITO, 7th/6th CENT. B.C. Slab of white limestone bearing the incised outline of a human footprint. Inscription inside this, retrograde. Found reused in the Tower Complex in the Belgian excavations. Ed. pr. J. Bingen, Thorikos VIII (1972-1976), ed. H.F. Mussche et al. (Gent 1984) 183-184 no. 79 (ph., dr.).

Τιμεσικλέος πός ε[ἰμι].

44. ATHENS. MASONS' MARKS ON THE CEILING OF THE HEPHAISTEION, CA. 460-420 B.C.? W.F. Wyatt, Jr., C.N. Edmonson, AJA 88 (1984) 135-167 (ph.), re-examine in detail the alphabetic series of more than 300 masons' marks on the marble ceiling coffers of this temple. (For the roof of the Hephaisteion see also W.B. Dinsmoor, Jr., ibid. 80 [1976] 223-246.) These marks provide "the best evidence available for the constitution of the alphabet in mid-fifth century Attica." Important features: the alphabet had 23 letters: alpha-chi; "wau or digamma had its place in the Attic alphabet in the mid-fifth century, and that place was secure," i.e. in sixth place, between epsilon and zeta; qoppa is not included; eta is included; xi is used, not χσ, and in proper order; Ψ was not included, but evidence for the end of the alphabet is incomplete; Ω is attested but its status is uncertain. "It can be categorically denied that the masons' marks on the Hephaisteion were intended as numerical notation, and they provide no evidence for Athenian habits of numeration with letters." "The existence of two distinct series of masons'

marks using 'earlier' (Attic) and 'later' (Ionic) forms suggests a delay between the initial carving (and placement?) of ceiling coffers and the installation of the woodwork and roof." W. and E. date the "earlier" series and inception of work on the temple ca. 460-450 B.C., while the "later" series and completion of the temple belong ca. 421-415 B.C.

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45. ATHENS. CASUALTY LIST, 460/59 B.C. Fragment of a stele of "Pentelic" marble found in 1983 in the ruins of a house at 6 Epimenides Street near the Choregic Monument of Lysikrates. Ed. pr. S.N. Koumanoudes, HOROS 2 (1984) 189-201 (ph.), who identifies it as the list of dead from the tribe Aigeis who fell in the same year as those from Erechtheis recorded on IG I² 929 (= I³ 1147); cf. SEG XXXIII 34. K. dates it 459/8 B.C. He points out numerous physical similarities between the two stelai and provides an onomastic and prosopographic commentary. LL. 49-50 were added later by a different cutter in between cols. I and II.

Col. I	Col. II	Stoich. Col. III
[- - - - - - -]		
[...6...]Ε[...]	[- - - - -]	
[..]όκριτος	Ὀνέτορ	
[Ε]ὐαρχίδες	Καλλικλῆς	[- - - - -]
4 Θρασύβολος	Διόδορος	Λ[- - - - -]
Φιλίον	20 Θοπείθες	Μνε[- - -]
Πασικλῆς	Ἀντιγένες	Ἐγεσ[- - -]
[Σ]θέννον	Χαιρέδεμος	36 Φρυνίον
8 [Ἀ]λκίμαχος	Φορμίδες	Βίαρχος
Κεφισοφῶν	24 Νικομένες	Μέλαιβος
Ἀρκεφῶν	Καλλίας	Πολύκριτος
Ἀρχένεος	Μειδίας	40 Εὐθυκλείδες
12 Ῥάνφον	Τέραχς	Χσενοκλείδε[ς]
Θαμνίδες	28 Λυσίας	Δεινίας
[Χα]ρικλείδες	Χαιρ<ε>λείδες	Φίλετος
[Φάλ]ανθος	Κίμον	44 Νέαιος
16 [....]κ[ρ]άτες	Ἀντίμαχος	Λυσίπολις
[- - - - -]	32 Δίον	Ἐργοκλῆς
	[- - - - -]	Φίλον
		48 Καλλίμ[αχ]ος
		[- - - - -]

49 Κόθυλλος
50 Ο[- - -]

L. 29 Lapis F.

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46. ATHENS. GRAVESTONE WITH EPIGRAM, CA. 550 B.C. SEG XXII 68; XXVI 55. Hansen, CEG 1.43. P.A. Hansen, KADMOS 13 (1974) 156-163. In PRAKTIKA 8th CONGRESS 1.54 (dr.), L.H. Jeffery reconstructs the monument as consisting of a thick central stele with a relief showing the dead man in profile,

flanked by two low round bases which may have held taller, slender columns for tripod prizes. The monument was set up by the mother of the dead Olympic victor - - -]κλῆς, but the speaker of [ὀλο]φύρομαι L. 3 "is, surely, a sphinx . . . which sat on top of the stele and addressed the passer-by." Date 550-525 B.C.? Jeffery; ca. 525 B.C.? Hansen.

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47. ATHENS. GRAVE EPIGRAM OF ANAXILAS, CA. 510-500 B.C. SEG XXII 79 (IG I^3 1357). Hansen, CEG 1.58. N.M. Kontoleon, Aspects de la Grèce préclassique (Paris 1970) 61 and M.L. West, ZPE 6 (1970) 171, point out that in L. 3 for Ναχσιόον of ed. pr. we must read Ναχσίο ὄν. K. Baba, ABSA 79 (1984) 1-5, reprints the text of the ed. pr., but points out that surviving red paint in the letters shows that the correct readings in LL. 2-3 are καταφθι<με>|μένο: and μετάοικον. Discussion of the latter as the term for a resident alien after the reforms of Kleisthenes. "Anaxilas, an immigrant from Naxos, fought and died for the defence of the newly born Athenian democracy in the early days of the reforms . . . in the critical year of 506 B.C. In reward for his contribution the Athenian state honoured his death by a decree of the boule and/or the demos."

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48. ANAVYSSOS. GRAVE EPIGRAM, CA. 540-520 B.C. IG I^2 1021 (I^3 1242). SEG XXI 150.* Hansen, CEG 1.31. D. Peppa-Delmouzou, AD 32 (1977) [1984] B.5 (ph.), reports that an uninscribed fragment recently joined to this base in the Epigraphical Museum shows that at the beginning of L. 3 only 2 letters may be restored. She concludes that the name [Ἐπ]ιστήμον must have stood here.

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49. TEITHRAS. INSCRIBED FRAGMENT OF A RELIEF PITHOS, CA. 650 B.C. Fragment of a clay pithos found near an ancient cemetery at Pikermi. The inscription is incised retrograde as a label next to the warrior son of Nestor. Ed. pr. E. Vanderpool, AAA 4 (1971) 75-76 (ph.). Brief discussion by H.A. Shapiro in Ancient Greek Art and Iconography ed. W.G. Moon (Madison 1983) 89-90 (ph.).

Ἀντίλο[χος]

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50. ATTICA. INSCRIPTIONS ON THE FRANÇOIS VASE, CA. 570 B.C. SEG XXXII 30. In PP 39 (1984) 373-375, G. Pugliese Carratelli offers the following corrections to the readings presented by M. Cristofani in the work cited in SEG XXXII 30.

No. 13 Μα[ρ]φ[σα]ς from the verb μάρπτω
No. 30 *h*ιποδάμεια
No. 31 Δαιδόχος
No. 35 *h*ευχσίστρατ[ος]

No. 36 Δαμασιστράτε
No. 37 [Ἀρ]ιάδ[ν]ε
No. 46 *h*ιπο[θό]ον
No. 61 Μελαν[χα]ίτε[ς]
No. 121 *h*αφροδίτε
No. 24 Ἔβολος, the name of a dog, is explained by P.C. as Ἔ<μ>βολος

In Ancient Greek Art and Iconography, ed. W.G. Moon (Madison 1983) 53-74, A.F. Stewart interprets the dipinto label of the muse Στεσιχόρε as a reference to the poet Stesichoros whose treatment of the marriage of Peleus and Thetis is examined in detail against the representations on the François Vase.

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51. ATHENS (FOUND AT PHARSALOS). SIGNATURE OF SOPHILOS AND OTHER INSCRIPTIONS ON A BLACK-FIGURE SHERD, CA. 580-570 B.C. Beazley, ABV p. 39, no. 16; Paralipomena p. 18. SEG XXIX 73. L.H. Jeffery, PRAKTIKA 8th CONGRESS 1.53: "Its provenance, North Greek theme, and odd spelling combine to suggest that this was a special order given to this pottery by a Thessalian patron, to offer as a prize in some local Games held by his family."

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52. ATTICA. VASE INSCRIPTIONS, CA. 550-525 B.C. Two unpublished cups in German collections, originally from Vulci. B. Fellmann, MDAI(A) 99 (1984) 155-160 (ph.), publishes these vases which are by the Elbows-out painter. Discussion of similar inscriptions on other vases by this artist.

(a) Munich no. 2151 χαῖρε καὶ πίει τένδε
(b) Berlin Antikenmuseum F 1764 χαῖρε καὶ πίει τένδε

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53. LARISA. VASE WITH A KALOS INSCRIPTION, CA. 520-510 B.C. Red-figure cup from the workshop of Euergides with the representation of a warrior putting on his greaves. Found in Greek excavations briefly noted by G. Touchais, BCH 108 (1984) 790 (ph.). Cf. A.Doulgeri-Intzesiloglu,in: ΠΡΑΚΤΙΚΑ ΤΟΥ Α΄ ΙΣΤΟΡΙΚΟΥ-ΑΡΧΑΙΟΛΟΓΙΚΟΥ ΣΥΜΠΟΣΙΟΥ ΛΑΡΙΣΑ (26-28 April 1985;Larissa 1985) 86 (ph.).

ἱππαρχος καλός

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54. ATHENS (NOW IN MUNICH). INSCRIPTIONS ON A RED-FIGURE CUP BY THE AMBROSIOS PAINTER, LATE 6th CENT. B.C. Attic cup in a private collection in Munich decorated on the exterior with a scene of five elderly men and six hetairai preparing for a party; on the interior with a youth. On the basis of autopsy and reports from other scholars H.R. Immerwahr, AK 27 (1984) 10-13 (ph.), discusses the following inscriptions: dipinti labels for the youth, Καλίας, and for the other figures: Ροδο[- - -] (girl), Rhodo, Rhodon, or Rhodopis; Λι[- -

-] (man) Lichas; Ἀ[ν]τιφάνε (girl); Ἀριστόμυμος (man) mis-written for Ἀριστόνυμος; Ἀφρ[οδ]ισ[ία] (girl); [- - -]οβόλε (girl) end of a name like Aristoboule, Kleoboule, Neoboule; under the foot a graffito hυδ retrograde, "an abbreviation for hydria(i)." Immerwahr identifies Aristonymos as the father of Kallixenos, Alkmeon, and perhaps other members of the Alkmeonidai who appear on early ostraka. He follows A.E. Raubitschek in making Aristonymos the bother of the famous Kleisthenes. ". . . it is very unlikely that a brother of Cleisthenes remained in Athens during the late tyranny; hence the appearance of Aristonymos on our vase provides a terminus post quem of 510." Kallias will be the Καλλίας Κρατίου Ἀλωπεκῆθεν known from numerous ostraka, SEG XXXII 25a. "The cup celebrates the traditional life of the aristocracy as it continued after the establishment of the democracy."

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55. ATTICA. THE SIGNATURES OF THE POTTER PAMPHAIOS, LATE 6th CENT. B.C. H.R. Immerwahr, AJA 88 (1984) 341-352 (ph.), assembles a catalogue of 61 vases bearing the signature of Pamphaios. He discusses the relationship of this potter to the potter Nikosthenes and to the several different painters who were responsible for writing Pamphaios' name on the vases. Very useful bibliography on other aspects of artists' and potters' signatures on Attic red-figure vases. In AJA 89 (1985) 173, H.P. Isler corrects Immerwahr's reading of Φανφανος on his no. 14 to the normal Φανφαῖος.

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56. ATHENS (NOW IN WÜRZBURG). VASE INSCRIPTION, 515-510 B.C. Attic red-figure cup by the Ambrosios Painter; Beazley, ARV² 173.10; AJA 58 (1954) 189-190; F. Hölscher, CVA Würzburg 2 (1981) 10-12 (ph.) H1646. R.D. Cromey, HISTORIA 33 (1984) 393-394, rejects Beazley's restoration of the label A[....]EON as Ἀ[ντιλ]έον in favor of Ἀ[λκμ]έον; list of men of this name alive ca. 515 B.C. p. 394 note 35.

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57. ELEUSIS. VASE INSCRIPTION WITH MUSICAL NOTATION, CA. 500 B.C. Three non-joining fragments of an Attic black-figure epinetron of the Sappho Painter found in 1883 in excavations at Eleusis. D. Philios, AE (1885) 169-184 (ph.); C.E. Haspels, Attic Black-figured Lekythoi (Paris 1936) 104, 106, 228 (ph.); D. von Bothmer, Amazons in Greek Art (Oxford 1957) 92, 103.

Frag. 1 Amazon blowing a trumpet

TOTOTE TO<T>H

Frag. 2 Amazon with armor behind her

ΓΕΗΙ

Frag. 3 Amazon on horseback, another on foot beside a second horse

TEIT

A. Bélis, BCH 108 (1984) 99-109 (ph.), interprets the letters on Fr. 1 as musical notation of the trumpet call played by the Amazon. The system employed is the "notation solfégique" in which each note is represented by tau plus a vowel, τε, τα, τη, τω. She reconstructs a trumpet fanfare of 5 notes corresponding to the ἐξορμητικόν or call to arms, Pollux, Onomasticon 4.86. These sherds are our earliest evidence for the use of musical notation in Greece. It was a system already well enough known that a vase painter ca. 500 B.C. could use it and expect to be understood.

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58. ATHENS (NOW IN NEW YORK). ΑΠΟΝΙΑ ON AN ATTIC RED FIGURE VASE, CA. 420-410 B.C. Beazley, ARV² 1328.99. Attic red-figure pyxis in the manner of the Meidias Painter, now in the Metropolitan Museum of Art. H.A. Shapiro, GRBS 25 (1984) 107-110 (ph.), with earlier bibliography, suggests that the female figure labelled Ἀπονία on this vase is a personified abstraction symbolic of the slogan employed by a group of Athenians led by Nikias ca. 424-421 B.C. who favored peace with Sparta, πόνων παυσώμεθα. Cf. A.L. Boegehold, GRBS 23 (1982) 147-156.

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59. ATHENS. DECREE AND CATALOGUE OF THOSE REWARDED BY THE RESTORED DEMOCRACY, 403/400 B.C. IG II² 10+2403. SEG I 14; XXXII 40.* D. Whitehead, LCM 9 (1984) 8-10, argues that all the honorands of the decree listed in the catalogue were enfranchised and no other, lesser privileges were mentioned. He offers the following exempli gratia restoration of LL. 8-9: ἔ]ι[ναι καὶ τότοις καὶ ἐκγόνοις πολιτείαν κατὰ τὴν δεδομένην ἐ]γγύησιν or perhaps [τὴν ἐμ Περαιεῖ ἐ]γγύησιν.

On the role of Thrasyboulos in this affair see also T. Alfieri, RIL 104 (1970) 154-161.

P. Krentz, ZPE 62 (1986) 201-204, protests against any restoration of πολιτεία in this decree on the grounds that before 229 B.C., as M.J. Osborne has demonstrated, the formula for granting Athenian citizenship was εἶναι αὐτὸν (or name) Ἀθηναῖον. He rejects the reconstruction offered supra by Whitehead and argues that the Athenians granted only ἰσοτέλεια which included privileges sufficient to require the kind of tribal affiliation evidenced by the catalogue of names, but it fell short of citizenship. He offers a variety of restorations for LL. 8-9 but regards them as merely ex. gratia.

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60. ATHENS. DECREE OF ARISTOTELES CONCERNING THE SECOND ATHENIAN LEAGUE, 377 B.C. IG II² 43+883. SEG XXXII 53.* F. Mitchel, EMC 28 (1984) 23-37, emphasizes that this inscription is not "the League's charter." Since the League already existed, the text is better described as "a rhetorical invitation to additional members with a few new points and guarantees." He argues that there was from the beginning a common treasury of the League administered by the synedrion into which member states paid syntaxis. Aristoteles' decree protects members from phoros unilaterally imposed by Athens. On the σύνταξις of the League see our lemma no. 259.

In AncW 9 (1984) 39-58, Mitchel prints the text with ph. He argues against the restoration ⟦'Ιάσω]ν̣⟧ in L. B15. The decision to erase this line was "lapidarial rather than political." It was a simple correction of a repeated entry; i.e. ⟦Φεραῖο]ι̣⟧, which was struck out when the cutter realized that this duplicated [Φε]ραίων | ὁ δῆμος of LL. B1-2. Mitchel rejects the arguments in favor of [Θη]ραίων in L. B1. After a detailed examination of relations between Iason of Pherai and Athens, he concludes that the entry in LL. B1-2 was made in 376 B.C.

In ZPE 19 (1975) 160-163, M.J. Osborne gives a detailed discussion of the peculiarities in the stoichedon order and the method of inscribing LL. 44-45 and 76-77.

For Kerkyraian membership in the Confederacy see our lemma no. 61.

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61. ATHENS. ALLIANCE OF ATHENS WITH KERKYRA, AKARNANIA, AND KEPHALLENIA, 375 B.C. IG II² 96. SEG XXXI 61; 64; 65. C. Tuplin, ATHENAEUM 62 (1984) 537-568, conducts a lengthy and extremely detailed analysis of this inscription, of IG II² 43+883; IG II² 97; and of the literary evidence in order to determine whether or not Kerkyra was officially enrolled as a member-state of the Second Athenian Confederacy. He concludes that "it is a classic impasse" and leaves the question open, although he seems to favor official enrollment.

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62. ATHENS. LAW ON SILVER COINAGE, 375/4 B.C. SEG XXVI 72; XXXIII 77.* T. Eide, SO 59 (1984) 22-23, points out that in LL. 40-41 the apodektai do not pay for the purchase of a public slave to serve as δοκιμαστής in the Peiraieus through the normal process of μερισμός. It was an extraordinary expense for which existing funds were not provided at the time of the μερισμός, or for which no appropriate fund existed. See our lemma no. 263.

S. Alessandrì, ASNP 14 (1984) 369-393, argues that it is wrong to interpret this law as a silver currency regulation or one concerned with the circulation of coinage. The targets of the law were commercial transactions in the markets in Athens and Peiraieus. The law does not impose on merchants the acceptance of only Athenian coins or only imitations of the Athenian coins approved by the dokimastes. It does guar-

antee to the buyer that Athenian silver coins approved by the dokimastes must be accepted by a merchant. A. sees the law as consisting of two parts: (1) an earlier regulation which ordered the dokimastes in the city to sit among the trapezai and verify coins presented to him and (2) a subsequent law instituting the dokimastes in the Peiraieus. Only the second part, which supplements the first, was in fact presented by the legislator Nikophon in 375 B.C. The earlier part belongs to the difficult period ca. 402-399 B.C. when there was confusion about Athenian coinage and a certain amount of tension among Athenian merchants. The later part does not reflect a critical economic situation; it is merely an index of the growth of commercial activity in the Peiraieus at this time.

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63. ATHENS. DECREE IN HONOR OF DIAITETAI WITH AN EPIGRAM, CA. 370 B.C. IG II² 143. SEG XXX 60.* E. Ruschenbusch, ZPE 54 (1984) 247-252, offers a new reconstruction based on squeezes provided by C. Habicht. He prints a rough drawing of the whole in majuscules at a very small scale and then records the text of LL. 1-6 "ohne Klammern" but with iota subscripts and **ου** for **ο**. Working from these and from R.'s brief commentary we have tried to produce the following text which we hope does not misrepresent his conclusions. For reasons of space we print col. IV below cols. I-III although all 4 originally stood side-by-side on the stone.

Stoich. 59

reliquiae coronae

[τῶι Διὶ Ἀγοραίωι ἀνέθεσα]ν ἄριστα [καὶ δικαιότατα κριθ]έν[τες τὸν ἑνιαυτ]-
[(τ)ὸν δεδιητηκέναι τῶι δή]μωι οἱ δ[ιαιτηταὶ οἱ ἐπὶ Φρασ]ικλεί[δο ἄρχοντος.]
[ἐπεὶ τὰς] δ[ίκας τὰς ἀπὸ συμ]βολ[α]ίων [δικαίως διήιτησαν,] δεδ[ό]χ[θαι τῶι δήμωι]
4 [έ]παινέσα[ι τε αὐτὸς καὶ ἄμα] δόναι α[ὐτοῖς δραχμὰς πεντ]ακο[σ]ί[ας ἐς θυσίαν.]

Stoich. 118

[ο]ἵδε τὸν εὐνομίας κ[όσμον προγόνοις ποτε θέντα : τήν τε δικ]αιοσύνην Ῥα[δαμάνθυος εὐσεβέοντες : εὖ δεῖξαι τ]ὰ δίκαια [σὺν εὐτυχί]αι δὲ [τὰ λυγρά :] παύσαντες νείκη [τὴν ἁρμονίαν πάλιν ἀστοῖς : στῆσαν καὶ πολύφ]ημα τὰ το[ῖσδε μὲν ἐργμένα κεῖται : εὐνομίας δ'] ἡμᾶς καρ[π]ό[μεθα δ]όξαν ἀλη[θῆ vvvv]

vacat 0.05 m.

Stoich. 119

Col. I	Col. II	Col. III
[.]ρατι[- - 23 -.-]	[- - 28 - -]	[- - 28 - -]

Col. IV

[...6...]ατος Ἀντιλόχο Σκαμβ[ονίδη](ς)
8 [Τιμασ]ίθεος Δημαινέτο ἐκ Κερ[αμέω](ν)

[Σκάων 'Ε]τεοκλέος Αἰξωνεύς
[....8....]τος Ναυσισθένος Αἰξω[νε](ύς)
[.....11.....]Ο[Σ]ΑΙ Αἰξων[εύς]
12 [.....15..... Θο]ρίκιος
[.....16..... Συ]παλήττιος

L. 5 R.'s majuscule drawing has [ΔΕΙΞΑΝΤ]Α. L. 11 we print what R.'s majuscule drawing has (no commentary).

R. speculates on the original positions of the two unplaced fragments c and d. He offers the following new readings:

Fr. c L. 1 [.....18..... Παλ]ληνε[ύς] which is not reported in IG II². This requires a renumbering of the lines on this fragment.
L. 8 (= L. 20 IG II²) [.....16..... Κυ]δαντίδης but in his app. cr. R. says "ego ΑΝΤΙΔΗΣ."
L. 10 (= L. 22 IG II²) at end Λαμπτρεύ[ς]
L. 13 (= L. 25 IG II²) at end Παλληνεύ[ς]
L. 15 (= L. 27 IG II²) [.....24.....]ΣΙΟΣ
L. 16 (= L. 28 IG II²) R. prints in his majuscule text ΑΜΦΙΑΝΑΞ, but in his app. cr. he says "IG II² ΑΜΦΙΑΝΑΞ, ego ΑΜ.Ι...."
L. 17 (= L. 29 IG II²) "lesen kann ich nichts"

By comparing this list with IG II² 1926 R. speculates even further on the original number of διαιτηταί listed in IG II² 143; he suggests ca. 170 names.

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64. ATHENS. DECREE, CA. 350 B.C. SEG XIX 53. M.H. Hansen, GRBS 25 (1984) 136 note 33, regards the restoration of [εἶπεν] at the end of L. 2 as questionable since "even if we assume that the prescript is short and several formulae are omitted, . . . the restoration of the name of the proposer in the line following the archon presupposes a line of some 100 letters, which is excessive for a decree."

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65. ATHENS. FRAGMENTARY DECREE, 4th CENT. B.C. IG II² 263. M.H. Hansen, GRBS 25 (1984) 136 note 33, observes that Kirchner's restoration of LL. 3-5 allows only 23 letters for the demotic of the proedros plus the name with patronymic and demotic of the secretary. Furthermore, the sequence secretary-proposer is otherwise attested only in decrees from the beginning of the 4th cent B.C. He accordingly rejects the Corpus date of ante a. 336/5 in favor of the period before 354/3 B.C. and suggests ἐγραμμ[άτευε ...6... ἐπεστάτει .. ca. 4 ..]ων εἶπεν or ἐγραμμ[άτευε(ν) ἔδοξεν τῶι δήμωι ... 5-6 ...]ων εἶπεν.

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66. PEIRAIEUS. DECREE IN HONOR OF SPARTOKOS II, PAIRISIDES I, AND APOLLONIOS OF BOSPOROS, 347/6 B.C. IG II² 212. Tod, GHI 2.167. SEG XXXII 75; XXXIII 111. J.S. Morrison, JHS 104 (1984) 54, reprints the text of LL. 60-65 and argues that ὑπηρεσίαι in this document cannot have been public slaves, as was suggested by B. Jordan, CSCA 2 (1969) 200-201. Also, "the last sentence shows that what is being transferred to the kings is the duty (presumably legal) for the hyperesiai to serve in the Athenian fleet if required. . . . recruitment was a matter of negotiation between free individuals and the representatives of the kings." See also our lemma no. 302.

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67. ATHENS. DECREE CONCERNING ERETRIA, 343 B.C.? IG II² 125. Tod, GHI 2.154. D. Knoepfler, MH 41 (1984) 152-161, rejects the commonly accepted date of 357/6 B.C. and, after a review of Athenian relations with Eretria, suggests that the expedition in LL. 6-7 is that of Phokion in 348 B.C. denounced by Demosthenes in 5.5. On this campaign see also Knoepfler, BCH 105 (1981) 289-329. The Decree itself he places in 343 B.C. when Hegesippos' political career was at its peak. The unusual preamble of this decree is probably to be explained by assuming that there was above this text on the stone another decree concerning Eretria voted on the same day. After study of the stone, K. confirms that the beginning of the text of IG II² 125 is not missing, as assumed by A.S. Henry, Mn Suppl. 49 (1977) 33. He prints a full text which differs from that printed by Tod in LL. 1-2 [ἔδοξεν τῶι δ]ήμωι· Ἡγήσ[ι]πп[ος Ἡγησίου Σουν(ιεὺς) εἶπεν] | [ὅπως ἂν τῶ]ν - - -; L. 9 κατὰ [τοὺς νόμους]; LL. 20-22 τ]|ούς βοηθήσ[αντ]ας Ἐ[ρ]ε[τριεῦσιν Χαλκιδέας καὶ Κα]|ρυστίους [καὶ Καλλίαν Χαλκιδέα τὸν Εὐβοέων στρ]|[α]τηγόν.

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68. OROPOS. DECREE IN HONOR OF PYTHEAS OF ALOPEKE, 333/2 B.C. IG II² 338 = VII 3499. SEG XXV 484; XXVI 75. R. Develin, ZPE 57 (1984) 135-136, argues that as ἐπιμελητὴς τῶν κρηνῶν, Pytheas served a 4 year term from Great Panathenaia to Great Panathenaia, cf. Aristotle, AP 43.1. Since the decree was passed on Metageitnion 9, there would not have been time after the end of the Panathenaia for him to have completed all the tasks for which he is praised in LL. 12-17. Furthermore, the tense of ἐπιμελεῖται (L. 12) shows that he is still in office. See also our lemmata nos. 17, 33.

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69. ATHENS. ALLIANCE OF ATHENS WITH THE AITOLIANS, 323/2 B.C. IG II² 370. SEG XXV 70.* I. Worthington, ZPE 57 (1984) 139-144 (with helpful earlier bibliography) explores the several proposed dates for this alliance and defends the archonship of Kephisodoros after the death of Alexander the Great.

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70. ATHENS. DECREE CONCERNING THE DOLOPIANS, CA. 321/0 B.C.? IG II² 546. SEG XXI 304. N.G. Ashton, JHS 104 (1984) 153 note 16, in a discussion of the ancient names of the Lamian War, rejects the restoration ἐν [τῶι Ἑλληνικῶι πολέμωι] in LL. 14-15 on the grounds that this inscription is too fragmentary to ensure plausible restorations and the date is uncertain. If it is as early as 321/0 B.C., the attraction of this restoration is further diminished by the fact that the war is not mentioned in any other surviving Athenian decree 322-318 B.C.

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71. ATHENS (NOW LOST). DECREE IN HONOR OF EURYLOCHOS OF KYDONIA, BEFORE 320/19 B.C. IG II² 399. SEG XXV 72. D.S. Potter, ABSA 79 (1984) 229-235, prints a new version of the text with app. cr. He prints the beginning of the text as follows:

[- - - - - - - - - -]
.... δεκ[άτηι
πρυτανείαι[ς· τῶν προέδρων ἐπεψή]-

In L. 3 Potter reads Πάμφιλος Φι[....8.... καὶ συμ]-, L. 6 Εὐρυλόχου κ[....8.... καὶ], LL. 19-20 συν[τάξας εἰς] | [ἐφ-όδια ..5..? δραχμάς ...]. The πολέμιοι restored in LL. 18-19 are to be identified as Spartans involved in the Cretan campaign of King Agis III, 332/1 B.C. Appendix on the term πειρατής.

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72. ATHENS. DECREE, DATE? IG II² 525+675 (cf. Add. pp. 662-663). W.K. Pritchett, AJPh 58 (1937) 329-333, after a re-examination of squeezes, dates this decree to 306/5 B.C. and presents a reconstruction of the calendar for this year. Brief discussion of the possible historical situation in IG II² 525 fr. c+d. He prints the following new text:

Stoich. 42

(IG II² 675 fr. a)

[Θ ε ο] ι
['Επὶ Κοροίβου ἄρχοντος ἐπὶ τῆς {Πανδι}{'Αντιγ}ονίδ]ος ὀγδόης
[πρυτανείας εἴ Πάμφιλος Θεογείτονος 'Ρα]μνούσιος ἐ-
[γραμμάτευεν· 'Ανθεστηριῶνος ὀγδόει ἐπὶ δ]έκα, ἕκτει
[καὶ δεκάτει τῆς πρυτανείας· ἐκκλησία κυρία·] τῶν π[ρο]-
[έδρων ἐπεψήφιζεν -]
[-]

(frag. b)

[- - - - - - - - - - - - - - - - - -]μου[.....13.....]
[δεδόχθαι τεῖ βουλεῖ τοὺς προ]έδρους ο[ἵτινες ἂν τυγ]-
[χάνωσιν προεδρεύοντες ε]ἰς τὴν πρώτην ἐ[κκλησίαν χ]-
[ρηματίσαι περὶ τούτων, γνώ]μην δὲ ξυμβάλλ[εσθαι τῆς β]-
[ουλῆς εἰς τὸν δῆμον ὅτι δοκε]ῖ τεῖ βουλε[ῖ· ....9.....]
[- -]

(IG II² 525)

[- - - - - - - - - - - - - - - ἀναγρ]άψαι δὲ τόδε [τὸ ψή]-
[φισμα τὸν γραμματέα τὸν κατὰ πρ]υτανείαν ἐν στήλε[ι]
[λιθίνει καὶ στῆσαι ἐν ἀκροπόλε]ι πλησίον τῆς στήλ[η]-
[ς ἐν ἧι γέγραπται τὸ ψήφισμα ὃ τοῖς] προγόνοις αὐτῶν
[ἐψηφίσατο ὁ δῆμος, εἰς δὲ τὴν ἀναγρα]φὴν τῆς στήλης
[δοῦναι τὸν ταμίαν τοῦ δήμου ΔΔΔ δραχμὰ]ς ἐκ τῶν εἰς τ-
[ὰ κατὰ ψηφίσματα ἀναλισκομένων τῶι δήμω]ι. ν ὅπ[ως ἂν]
[οὖν -]
[-]

(fragments c and d)

[- - - - - - - - - - - - - - - - - - -] καὶ εἰς τ-
[- - - - - - - - - - - - - - - - - -]αις δωρεαῖς τω-
[- - - - - - - - - - - - - - - - - -] πρέσβεις καὶ ἀλ-
[- - - - - - - - - - - - - -]ι. ν δοῦναι δὲ ἐφόδ-
[ια τῶν αἱρεθέντων πρ]έσβε[ων ἑκάστ]ωι τὸν ταμίαν τοῦ
[δήμου ν ΔΔ δραχμὰς] ἐκ τῶν εἰς τ[ὰ κατὰ] ψηφίσματα
ἀναλ-
[ισκομένων τῶι δή]μωι vacat
vacat

For the calendar of 306/5 B.C., see B.D. Meritt, HESPERIA 33 (1964) 9-10; R.S. Stroud, ibid. 40 (1971) 182-183; Meritt, AJPh 93 (1972) 164-166.

Apparently without knowledge of Pritchett's paper or Wilhelm's association of the two inscriptions, S.V. Tracy, GRBS 14 (1973) 191 assigned IG II² 525 and 675 separately to the same cutter. The former Tracy dated "med. s. III," the latter "archon [Glaukippos] (273/2)."

A.S. Henry, CHIRON 14 (1984) 58-60, after a useful review of the scholarship on these two inscriptions, concludes that in the absence of evidence for the Treasurer of the People in the 3rd cent B.C., the reference to this official disbursing funds of ephodia in IG II² 675 fr. c L. 5 should be placed in the 4th cent B.C. "Whether we then associate frag. c. with the rest of ii² 675 will depend on the reading of the secretary's demotic in frag a." If IG II² 525 belongs to the end of the 4th cent. B.C., Henry would accept Wilhelm's restoration of the Treasurer of the People in L. 6. If, on the other hand, we follow Tracy and put it in the middle of the 3rd cent. B.C., Henry would restore LL. 5-7 as follows:

εἰς δὲ τὴν ἀναγρα]φὴν τῆς στήλης
[δοῦναι τὸν ἐπὶ τεῖ διοικήσει ΔΔ δραχμὰ]ς ἐκ τῶν εἰς τ-
[ὰ κατὰ ψηφίσματα ἀναλισκομένων τῶι δήμω]ι ν ὅπ[ως]

See also our lemma no. 260.

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73. ATHENS. DECREE IN HONOR OF TIMOSTHENES OF KARYSTOS, 306/5 B.C. IG II² 467. SEG XXXI 81, 271. M.B. Walbank, JHS 103 (1983) 204-205, after examining the stone, finds no trace

of the partial alpha in L. 29 on which M.J. Osborne, Naturalization D43, bases his restoration of a grant of citizenship in LL. 29-30. But in his review of Naturalization 2, JHS 104 (1984) 242-243, Walbank finds plausible the prosopographic link drawn by Osborne between IG II² 467 and IG II² 832 (D90) in honor of Timosthenes' grandson.

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74. ATHENS. DECREE, 304/3 B.C. SEG XXV 141; XXXIII 94.* C. Habicht, GNOMON 45 (1984) 707, suggests [με]ρίζεσθαι instead of [πο]ρίζεσθαι in L. 19; ἀγ[αθῶν] for ἀγ[ώνων] in L. 23; and in LL. 10-11 [τῶι τε δήμω]ι τῶι Ἀθηναίων καὶ τοῖς [βασιλεῦσιν].

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75. PALLENE (STAVROS). DECREE IN HONOR OF A GROUP OF MAGISTRATES, 303/2 B.C. IG II² 488. SEG XXIII 62. A.S. Henry, CHIRON 14 (1984) 55-56, argues for the above date and warns that LL. 26-27 can also be restored as follows:

[λης δοῦναι τὸν ἐπὶ τῆι διοικήσει :] Δ[Δ]
[Δ δραχμὰς κτλ.

See our lemma no. 260.

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76. ATHENS. HONORARY DECREE FOR A FRIEND OF DEMETRIOS POLIORKETES, 303/2 B.C. SEG XXX 72; XXXI 271. Osborne, Naturalization D62. M.B. Walbank, JHS 104 (1984) 243, observes that this text cannot be an exact copy of IG II² 495 or 496+ 507, since it is impossible to restore in its first preserved line the full name of the honorand of either of these two decrees. Therefore, a third honorand is involved here and the decree is a further measure of Stratokles passed on the same, busy day.

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77. ATHENS. FRAGMENT OF A DECREE, CA. 300 B.C. SEG XVIII 17. T. Eide, SO 59 (1984) 23-24, rejects the restoration of μερίσαι in the publication formula with the ταμίας τοῦ δήμου (see our lemma no. 260). Preferable is δοῦναι and the alternative restoration with a stoichedon line of 27 letters given in the app. cr. of SEG XVIII 17.

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78. ATHENS. HONORARY DECREE, CA. 300 B.C. SEG XIX 72. While urging that the preserved text in LL. 8-10 is too meagre to support the restorations in the ed. pr., A.S. Henry, CHIRON 14 (1984) 67-68, suggests that, in place of [τὸ γενόμε]|[νον ἀνάλωμα] we should restore e.g. [ν ΔΔ ν δραχ]|-[μάς]. In τὸ ναυτι[κόν] of L. 5 Henry sees a possible connection with τὰς ὑπηρεσ[ίας] L. 5 of SEG XXIX 92. See also our lemma no. 260.

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79. ATHENS. CITIZENSHIP DECREE FOR ARISTOLAS AND SOSTRATOS, CA. 300-295 B.C. IG II² 643. SEG XXXIII 105.* Osborne, Naturalization D67. A.S. Henry, CHIRON 14 (1984) 65-67, restates and expands his and M.J. Osborne's arguments against the attempt to date IG II² 643, 646, and 647 all to the same day of 295/4 B.C. He regards 300/299 and 297/6 B.C. as the only alternatives for the date of IG II² 643. See also our lemma no. 260.

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80. ATHENS. FRAGMENT OF A DECREE, EARLY 3rd CENT. B.C. IG II² 709 (Add p. 665). A.S. Henry, CHIRON 14 (1984) 61-62, suggests [: ΔΔΔ :] in L. 3 and a date close to IG II² 648, 295/4 B.C. See also our lemma no. 260.

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81. ATHENS. CITIZENSHIP DECREE FOR ALEXANDROS OF MAKEDON, 295/4 OR 291/0-287/6 B.C. IG II² 710 (Add. p. 665). SEG XXXI 271. Osborne, Naturalization D81. A.S. Henry, CHIRON 14 (1984) 72-73, challenges Osborne's dating of this decree, 286-262 B.C., and argues for the dates in our heading. He restores the Single Officer of Administration in L. 23 in place of Osborne's [τοὺς? ἐπὶ τ]ῆς δι[ο]ικήσε<ως>. Henry restores δ[οῦν]|[αι τὸν (τὸν) κτλ. See also our lemma no. 260.

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82. ATHENS. DECREE IN HONOR OF ARTEMIDOROS OF PERINTHOS, 286/5 B.C. IG II² 662 (Addenda); 663. SEG XXIX 99;* XXXI 271. Osborne, Naturalization D74. A.S. Henry, CHIRON 14 (1984) 71-72, in a discussion of the disbursing officials in 663 LL. 39-41, wonders why M.J. Osborne chooses to read τ[ὸ ἀνά]|-[λωμα vacat] vacat when the customary τὸ γενόμενον ἀνάλωμα would fit. See also our lemma no. 260.

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83. ATHENS. DECREE IN HONOR OF KALLIAS OF SPHETTOS, 270/69 B.C. SEG XXVIII 60; XXXII 112.* D. Peppa-Delmouzou, PRAKTIKA 8th CONGRESS 1.62-68, urges that the clause in LL. 92-94, καὶ ἀνειπεῖν τὸν στέφανον Διονυσίων τῶν Μεγάλων τραγωιδῶν τῶι ἀγῶνι τῶι καινῶι (cf. also IG II² 682; 692; 708; SEG XXI 435), indicates that upon the liberation of Athens from Demetrios Poliorketes in 287/6 or 286/5 B.C. a new ἀγών for tragedy was instituted at the Dionysia. It was at this time, when "un nouvel élan" was given "à la vie théâtre" of Athens, that the list of victors (IG II² 2325), the didaskaliai, and other related texts were inscribed on the walls of the theatre of Dionysos.

C. Marek, Die Proxenie (see our lemma no. 1691) 253-254, discusses the part of Kallias' career covered in LL. 43-65, during which time he served as an agent of the first two Ptolemies. Marek suggests that he was not in Athens at the time but used Delos, Andros, and Halikarnassos as his base of operations.

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84. ATHENS. TREATY BETWEEN ATHENS AND SPARTA, 268/7 OR 265/4 B.C. IG II² 686+687 (Add. pp. 644-645). SEG XXXIII 112.* H. Hauben, Studia Hellenistica 27 (1983) 114-119, in a discussion of the foreign policy of Arsinoe II (pp. 99-127), analyzes her role in the Chremonidean War, LL. 16-18.

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85. ATHENS. CITIZENSHIP DECREE, CA. 261-250 B.C. IG II² 707. SEG XXXI 271. Osborne, Naturalization D88. A.S. Henry, CHIRON 14 (1984) 62, briefly advocates the above date. See also our lemma no. 260.

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86. ATHENS. DECREE IN HONOR OF PHAIDROS OF SPHETTOS, 255/4 B.C.? IG II² 682. SEG XXXI 92.* P.J. Rhodes, ZPE 57 (1984) 201-202, following a brief remark of D.M. Lewis, JHS 100 (1980) 257-258, argues that if IG II² 682 is placed in 255/4 B.C. and Agora XV 89 in 254/3 B.C., Λύανδρος Λυσιάδου Ἀναφλύστιος will have served in the Athenian boule in two consecutive years. After reviewing possible alternative dates, he rejects any scheme that makes Lyandros a bouleutes in two consecutive years.

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87. ATHENS. DECREE HONORING APOLLONIOS OF KLAZOMENAI, CA. 250 B.C. IG II² 801. SEG XXXIII 114.* A.S. Henry, CHIRON 14 (1984) 80-81, challenges the restoration of the Single Officer of Administration in L. 15 as paying for the stele. The Plural Board and the Stratiotic Treasurer are also both possible paymasters in this period. See also our lemma no. 260.

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88. ATHENS. HONORARY DECREE FOR THE PRIESTESS OF AGLAUROS, 247/6 OR 246/5 B.C. SEG XXXIII 115. N. Robertson, AJPh 105 (1984) 391-395, discusses the sacrifices in LL. 12-13 to Helios and the Horai in the light of other epigraphic and literary testimonia. He urges that their shrines are to be sought somewhere east of the Acropolis. Cf. also IG II² 4877. In note 47, p. 392 R. draws attention to the similarity of IG II² 948, 166/5 B.C., to the newly discovered decree and urges that it was originally set up in the sanctuary of Aglauros. See also our lemma no. 265.

A.S. Henry, CHIRON 14 (1984) 74-75; "Polyeuktos is firmly dated in 247/6." Detailed discussion of the Plural Board of Administration which paid for the stele, LL. 36-38. Henry explains this "intrusion" of the Plural Board into a period in which otherwise the Single Officer of Administration disbursed funds for the publication of decrees as possibly the result of Antigonos' restoration of their freedom to the Athenians. This period lasted ca. 250/49-246/6 B.C. when the old Plural Board was allowed to function. See also our lemma no. 260.

D.M. Lewis, "Postscript" to A.R. Burn, Persia and the Greeks² (Stanford 1984) 607-608, briefly points out the dif-

ficulties in reconciling the location of the sanctuary of Aglauros with Herodotus' account of the siege of the Acropolis in 480 B.C.

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89. ATHENS. HONORARY DECREE, 244/3 B.C.? SEG XXIII 67. A. S. Henry, CHIRON 14 (1984) 78-80, rejects previous restorations of the publication formula in LL. 23-24 in favor of the following reconstruction based upon a stoichedon line of 55 letters.

[καὶ στ]ῆσαι ἐν τῶι τεμένει τοῦ Δι[ός· μερίσαι δ' ἐκ τῶν εἰς τὰ κατὰ ψηφίσ]-
[ματα τοῦ δή]μου τὸ γενόμενον ἀ[νάλωμα τὸν ἐπὶ τεῖ διοικήσει vacat]

He notes that χρημάτων "never appears with ἀναλισκομένων in the formulation for the expenses of inscribing decrees." See also our lemma no. 260.

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90. ATHENS. FRAGMENT OF A CITIZENSHIP DECREE, CA. 229-220 B.C. SEG XXVI 96; XXXI 271. Osborne, Naturalization D92. In briefly discussing the publication formula in LL. 11-13, A.S. Henry, CHIRON 14 (1984) 81-82, suggests that this decree could belong in the years immediately following the restoration of democratic procedures in 229 B.C. See also our lemma no. 260.

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91. ATHENS. FRAGMENTARY DECREE, 229/8-225/4 B.C. Fragment of a stele of "Pentelic" marble found in the Agora Excavations in 1937. Ed. pr. A.G. Woodhead, Studies S. Dow 315-318 (ph.), who identifies the lettering as that of the "Cutter of IG II² 1706," see SEG XXVIII 365. Since only 11 proedroi are listed, the decree belongs to the period of the 12 tribes after 229/8 B.C. but before the establishment of Ptolemais.

[- -]
[- - - - - - - - - - - - -] traces [- - - - -]
[- - - - - - - - - - - - - -], ἐνάτει τ[ῆς πρυτα]-
[νείας· ν ἐκκλησία ἐμ] Πειραιεῖ· τῶ[ν προέδρ]-
4 [ων ἐπεψήφιζεν .. ca. 5 ...]ς Πολυνίκου Κε[φαλῆ]-
[θεν καὶ συμπρόεδροι] Ἀπολλοφάνης [..4-5...]
[- - -, - - - Ἀγν]ούσιος, Μόσχος [..4-5..]
[- - -, - - - Τειθρ]άσιος, Κλεογέν̣[ης ν]
8 [- - -, - - - Σ]ουνιεύς, Θεογ̣ο̣[..3-4..]
[- - -, - - - Θυμ]αιτάδης, ν Σωγε̣[..3-4..]
[- - -, - - -]ς Ἀναφλύ[στι]ο[ς· vvv]
[vvv ἔδοξεν τῆι βουλῆι κα]ὶ τῷ̣[ι] δή[μωι· vvvv]
[- -]

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92. ATHENS. PROXENY DECREE FOR APOLLAS, AFTER 229 B.C. IG II² 835. SEG XXXIII 121.* L. Migeotte, L'emprunt 32 note 51, briefly returns to the restoration of LL. 5-6 which he would now present as προδανεισ[μὸν τῶν χρημά]των.

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93. ATHENS. FRAGMENT OF A CITIZENSHIP DECREE, CA. 190-140 B.C. IG II² 924 (Add. p. 668). SEG XXXI 271. Osborne, Naturalization D118. A.S. Henry, CHIRON 14 (1984) 84, points out that since in this period the Stratiotic Treasurer's title was often abbreviated, we might restore in LL. 12-13: [μερίσαι τὸν τ]αμί[αν τὸ γενόμενον ἀνάλωμα] . . . "where the stone is broken . . . one can never be certain whether to add τῶν στρατιωτικῶν or not." See also our lemma no. 260.

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94. ATHENS. DECREE HONORING MAGISTRATES ἐπὶ τὰς προσόδους, 181/0 B.C. IG II² 1707. With this fragment, which preserves part of the catalogue of names at the bottom of the stele, S.V. Tracy, HESPERIA 53 (1984) 370-374 no. 3 (ph.), associates a large non-joining fragment of gray marble found in the Agora Excavations. He publishes the following text of the whole document. For reasons of space we print the second column of names below the first, although they stand side-by-side on the stone.

[ἐπὶ Ἰπ]πί̣ου ἄρ[χοντ]ος [ἐπὶ τῆς - ca. 4 -δος
δωδεκάτης πρυτανείας]
[ἧι Θ]εοδόσιος Ξενοφάντου [Λαμπτρεὺς ἐγραμμάτευεν·
Σκιροφορι]-
[ῶνο]ς ὀγδόει ἐπὶ δέκα, μιᾶι κα[ὶ εἰκοστεῖ τῆς
πρυτανείας vac.]
4 [ἐκκλησί]α ἐν τῶι θεάτρωι· τῶν π[ροέδρων ἐπεψήφιζεν
- - ca. 8 - -]
[- ca. 3 -]ρ[.]ου Κεφαλῆθεν καὶ συμπρό[εδροι· vv
ἔδοξεν τεῖ βουλεῖ καὶ τῶι]
[δή]μωι· vv Πολεμαῖος Διαίτου Ἀγ[νούσιος εἶπεν·
ἐπειδὴ οἱ χειροτονη]-
[θέν]τες ἄνδρες ὑπὸ τοῦ δήμου ἐ[πὶ τὰς προσόδους εἰς
τὸν ἐπὶ Τιμη]-
8 [σι]άνακτος ἄρχοντος ἑνιαυτόν εἰ[σιν εὖ
ἐπιμεμελημένοι πασῶν
τ̣ῶν προσόδων καὶ ἀποκατεστάκασι̣ν [καθὼς
παρηγγέλκασιν οἱ]
ταμίαι ἐπὶ τὰς ἀποδειχθείσας τραπέζ[ας - - ca. 7 - -
ὅπως ἂν οὖν ἡ]
βουλὴ καὶ ὁ δῆμος φαίνωνται πρόνοιαν [πλείστην
ποιούμενοι περὶ]
12 τούτων· δίδωσιν δὲ καὶ ἕτεροι προθυμότερον ἑαυ[τοὺς
ὅτι οἱ δι]-
καίως καὶ ἐπιμελ‹ῶ›ς προστάντες τῶν προσόδων
στεφα[νοῦνται ἀξίως]
ὑπό τε τῆς βουλῆς κα[ὶ] τοῦ δ[ήμ]ου· vv ἀγαθεῖ τύχει
δεδόχ[θαι τεῖ βουλεῖ]

[τ]οὺς προέδρους οἵτινες ἂν λάχωσιν προεδρεύειν εἰς τὴν ἐπιο[ῦσαν]
ἐκκλησί[αν χρηματίσαι περὶ τούτων· γνώμην δὲ ξυμβάλλεσθαι] τῆς βουλῆς [εἰς]
τὸν δῆμον ὅτι δοκεῖ τεῖ βουλεῖ ἐπαινέσαι τοὺς χειροτονηθέντ[ας]
ἄνδρας καὶ στεφαν‹ῶ›σαι ἕκαστον αὐτῶν χρυσῶι στεφάνωι ἀκο-
‹λ›ούθως τοῖς πρότερον ἐψηφισμένο[ις]· ἀναγράψαι δ' αὐτῶν κ[α]ὶ τὰ ὀ-
νόματα πάντων κατὰ συνέδριον ἐν στήλα[ιν] λιθίν[αιν κ]αὶ στῆσαι τῶ[ν]
μὲν ἐν ἄστει [1-2]ΛΡΟΠΑΥΟΕΝΤΟΝ πρόσθε[ν τ]οῦ βουλευτηρίου τοῦ [ἐ]-
ν ἄστει, τῶν ‹δ'› εἰς Πειραι[ᾶ] πρὸ τ[ο]ῦ στρατηγοῦ τοῦ ἐν τῶι ἐμπορί[ωι]·
[τ]ὸν ταμίαν τῶν στ[ρατι]ωτικῶν Φιλίωνα ἐν τῶι ἐπὶ Ἱππίου ἄρχοντ[ος]
[ἑ]νιαυτῶι ΗΜΗΕΙΝ[- ca. 4 -]ΩΙ δ[οῦ]ναι τὰς εὐθύνας καὶ εἰς τὴν ποίησι[ν]
[κ]αὶ τὴν ἀναγραφὴν τῶν στηλῶν ἀμφοτέρων μερίσαι τὸ γενόμενο[ν]
[ἀ]νάλωμα καὶ ἀνενενκεῖν ἐν τοῖς λ[ό]γοις.

vacat 0.07 m.

ἡ βου[λ]ὴ
ὁ δῆμος
[τοὺς] ἐπὶ τὰς
[προσόδους]

vacat 0.052 m.

[vac. οἱ ἄνδρες ἐπὶ τὰς προ]σόδους οἵδε κεχειροτόνηνται

Column I

[[- - title ca. 18 at most - -]][..4..]
[- - nomen demotic ca. 16 - -]ης
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
[- - nomen demotic c. 14 - -]τεύς
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
- - - - - - - ? - - - - - - -

Column II

εἰς τὸ μυλωθρικόν
Φερεκλῆς Ὀῆθεν
εἰς τὸ ἀρτοπωλ[[‹ι›]]κόν

Σέ<λ>ευκος Ἀχαρνεύς
ἐπὶ τὴν σιτηράν
Τιμοκράτης Θορίκιος
Αἰσχίνης Παιανιεύς
Θεόδοτος ἐκ Κοίλης
ἐπὶ τὴν οἰνηράν
[- - ca. 8 - -]ς Ἀχα[ρνεύς]
- - - - - - - - - - - - - - -

For the Athenian officials called οἱ ἐπὶ τὰς προσόδους see F. Delphes III 2 5 LL. 21-23; 6 LL. 18-20. Tracy suggests that their duties included the collection of taxes related to the marketing of food.

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95. ATHENS. DECREE AND INVENTORY OF DEDICATIONS IN A SANCTUARY, 161/0 B.C. SEG XXI 456. Nine fragments of an opisthographic stele of gray marble (reverse illegible) found in the Agora Excavations. The ed. pr. of seven of these (A-G) was published by B.D. Meritt, HESPERIA 16 (1947) 164-168 no. 64 (ph.). In HESPERIA 32 (1963) 33-36 no. 2 (ph.), Meritt published an eighth non-joining fragment, H, which he placed below the other fragments; text of this fragment only reprinted in SEG XXI 456. S.V. Tracy, HESPERIA 53 (1984) 374-377 no. 4 (ph.), gives the ed. pr. of a ninth fragment which joins the previously published fragments in such a way as to fix the position of all seven of the pieces first published in HESPERIA 16 (1947). We print Meritt's text of LL. 1-20, Tracy's text of LL. 21-49, and Meritt's text of LL. 50-120, with a few new readings by Tracy. For reasons of space we print the second and third columns below the first, although they stand side-by-side on the stone.

[ἐπὶ Ἀριστόλα ἄρχοντος ἐπὶ τῆς - 4 or 5 -]ίδος
τρίτης πρυτανείας (ἧι) Βακ[χύλος Φιλωνίδου
Ἐλευσίνιος ἐγραμμάτευεν]
[Βοηδρομιῶνος - - - ca. 14 - - - κατὰ] θεὸν δὲ ἕκτει
ἐπὶ δέκα ἕκτει κα[ὶ δεκάτει τῆς πρυτανείας·
ἐκκλησία κυρία]
[ἐμ Πειραιεῖ· τῶν προέδρων ἐπεψήφιζεν] Σῶσος Ἴωνος
Φαληρεὺς καὶ σ[υμπρόεδροι· ἔδοξεν τεῖ βουλεῖ
καὶ τῶι δήμωι·]
4 [- - - ca. 29 - - -]ος εἶπεν· ἀγαθεῖ τύχει δεδόχθ[αι
τεῖ βουλεῖ τοὺς λαχόντας προέδρους εἰς]
[τὴν κυρίαν ἐκκλησίαν χρηματίσαι περὶ το]ύτων, γνώμην
δὲ ξυμβάλλεσθα[ι τῆς βουλῆς εἰς τὸν δῆμον ὅτι
δοκεῖ τεῖ]
[βουλεῖ ἑλέσθαι τὸν δῆμον πέντε ἄνδρ]ας ἐξ Ἀθηναίων
ἁπάντων οἵτινες μ[ετά τε τοῦ ἱερέως καὶ τοῦ
στρατηγοῦ]
[τοῦ ἐπὶ τὴν παρασκευὴν καὶ τοῦ ἀρχι]τέκτονος τοῦ ἐπὶ
τὰ ἱερὰ ἐπισκ[ευῶσιν - - -]
8 [- - - ca. 27 - - - ὁμ]οίως δὲ καὶ τὰ λοιπὰ τῶν ἐν
τῶι ἱε[ρῶι - - -]

[- - - ca. 19 - - - ὅπου ἂν ἄλλο]θεν εὑρίσκωσιν τῶν τῆς πόλε[ως - - -]
[- - - ca. 14 - - - κ]αὶ τὰ χρυσᾶ τὰ ὑπ[άρ]χοντα τοῖς θεοῖς μέχρι Ποσειδ[ωνίου ἄρχοντος - - -]
[- - - ca. 18 - - -] πρ[ο]σδεόμενα [κ]ατασκευῆς ὁλοσχεροῦς θείας(?) [- - - - -]
12 [- - - ca. 27 - - - τῶι ἱ]ερῶι ποιήσουσιν ἃ ἂν αὐτοῖς φ[αίνηται - - - - - -]
[- - - ca. 21 - - -]μένα [τὰ ἑλ]αφρὰ τῶμ ποτηρίων ἢ τῶν ἄλλ[ων - - -]
[- - - ca. 15 - - -]μενοι πρὸς [τὰς τῶν] συνόδων χρείας καὶ ὅταν σ[- - - - -]
[- - - ca. 9 - - -] ἐναντίον τῆ[ς βουλῆς παρ]αλαβεῖν δὲ αὐτοὺς καὶ τὰ [- - -]
16 [- - - ca. 10 - - -]ωι· ὁμοίως [δὲ καὶ τὸ νόμισ]μα τὸ ἀναϙείμενον μέχρι Π[οσειδωνίου ἄρχοντος - - -]
[- - - ca. 10 - - -]ΗΗΗΓΔΔ[- - - ca. 12 - - -]σι γεγονότα ἐκλογισμό[ν - - -]
[- - - ca. 10 - - -] ὑπο[- - - ca. 10 - - - τῶν ἀν]ατεθηκότων ὅσοι μὴ ε[- - -]
[- - ca. 7 - -]σιος [- - ca. 9 - -· τὸ δὲ γενόμεν]ον ἀνάλωμα εἰς τε τ[ὴν ἀναγραφὴν καὶ τὴν ἀνάθεσιν τῆς στήλης μερίσαι]
20 [τὸν γεν]ησόμε[νον ταμίαν(?) καὶ τοὺς στρατη]γοὺς ἀπ[ὸ]
νε[- - - - - - -]
[ψή]φισμα εἰς στή[λην λιθίνην - - - ca. 12 - - -]ΕΝΑΛ
[- - - - ca. 48 - - - - -]
μένει ὅσαι ἡμέρα[ι - - - ca. 21 - - -]ΕΣ[- - ca. 5-6 - -]
Τ̣Ο[- - - - ca. 42 - - - -]
τες τὸν ναὸν το[- - - ca. 22 - - -]ΠΡΑΞ[- - ca. 4 - -]
ΚΑΤ[- - - - ca. 41 - - - -]
24 Ξενοκλῆς ἐκ Κερ[αμέων vv - - ca. 8 - - Τρικ]ορύσιος vv
Δημοσ[- - - - ca. 42 - - - -]
less than one line uninscribed
ἐπὶ Ἀριστόλα ἄρχο[ντος - - - ca. 15 - - - ε]ι ἱσταμένου, κατὰ θ[εὸν δὲ - - - ca. 33 - - -]
Εὐπυρίδου συμπα[ρόντων - - ca. 6 - - τοῦ στρατ]ηγοῦ ἐπὶ τὴμ παρ[ασκευήν - - - ca. 35 - - -]
28 νος Ὀλυμπίωνος [- - - ca. 20 - - -]ί̣ου Ζω[π]ύρου
χρυ[σᾶ(?) - - - ca. 36 - - - χρυ]-
σοῖ πέντε ὀβολοὶ τρ[εῖ]ς [- - - ca. 14 - - - στ]εφάνου
οὗ εἶχεν ἡ [- - - ca. 35 - - - ἑβδο]-
μήκοντα δύο καὶ Α[..]ΡΑ[- - - ca. 14 - - - ὁλ]κὴ χρυσοῖ
πέντε ἀ[νετεθήκει - - - ca. 29 - - -]
τα δέκα ἓξ καὶ ἐλαίας ἐνν[έα - - - ca. 11 - - - ὀβο]λ̣οὶ
πέντε ἀνετεθή̣[κει - - - ca. 33 - - -]
32 καὶ ἐλαίας ἑπτά· ὁλκὴ [- - - ca. 19 - - -ο]ι ἀνετ̣εθήκει
Ξεν[- - - ca. 37 - - -]
χρυσοῦς ὀβολός· ἡμιῳ[βέλιον(?) - - - ca. 15 - - -]ΙΟ
[- - ca. 3 - -]ἐσιος ΑΛΑ[- - - ca. 33 - - - τέτ]-
ταρες ἀνετεθήκει Αἰσ[- - - ca. 18 - - - στέ]φαν[ον] τρία
φύλ[λα - - - ca. 32 - - - Ἀρι]-
στομήδης Ῥαμνούσι[ος - - - ca. 20 - - -]ον δέκα ὀκτὼ
ὁλ[κὴ - - - ca. 35 - - -]

κη ἡμίχρυσον ἀνετεθ[ήκει - - - ca. 16 - - -
ἀμφ]ορίσκων ὁλκὴ ὀβ[ολοῖ - - - ca. 26 - - - ἀνετε]-
θήκει Ἡρακλείδης Αλ[- - - ca. 22 - - -]στεφάνιον
μικρὸ[ν - - - ca. 29 - - - ἀνετεθή]-
κει Διότιμος Ἀλωπε[κῆθεν - - - ca. 16 - - - ὁ]λκὴ
χρυσοῦς ἀνε[τεθήκει - - - ca. 30 - - -]
τύμβους δύο ὁλκὴ [- - - ca. 23 - - -]φων Φυλάσιος
σ[- - - ca. 37 - - -]
κηνὸς στεφάνιο[ν - - - ca. 24 - - - χ]ρυσὸν ὀβολοῖ
πέν[τε - - - ca. 32 - - -]
[- - - ca. 37 - - -]λιον ἀνετεθήκε[ι - - - ca. 36 - - -]
[- - ca. 12 - - ὁλκ]ὴ ὀβολ[οῖ - - - ca. 18 - - -]λα
λεπτὰ ὁλκὴ ὀβολο[ῖ - - - ca. 32 - - -]
[- - ca. 15 - -]ΤΟΕ[- - ca. 13 - -]ΡΛ[.] δύ[ο
Ἀφρ]οδισίου Ἀραφην[ίου - - - ca. 32 - - -]
[- - ca. 9 - - Ποσιδ]εῶνος ε[- - ca. 5 - - μετ'
εἰκά]δας, κατὰ θ[ε]ὸν δὲ ἑβδόμει μ[ετ' εἰκάδας
- - - ca. 26 - - -]
[.. δύ]ο ὀβολοῖ τρεῖς ν κατεσκ[- - ca. 10 - -
Ἀφ]ροδισίου Ἀρ[α]φηνίου ἃ ἔχου[σι
- - - ca. 30 - - -]
[δισ]χίλους ἑβδομήκοντα τε[- - - ca. 12 - - -] δὲ
εἴκοσι τέτταρας ὁλκὴ [- - - ca. 34 - - -]
[ρ]ες Ἀφροδίτης καὶ τροχίσκο[ι - - ca. 10 - -]ς
κιττόφυλλ[α τ]ὰ ΕΝΤΗΚΟ[- - - ca. 32 - - - χρυ]-
σοῖ δέκα πέντε, ἡμίχρυσον ὀβο[λοῖ - - ca. 6 - -]
κεφάλαιον χρυ[σῶ]ν τρία [- - - ca. 36 - - -]
σαν χρυσοῖ ἓξ ἡμίχρυσον [11 at maximum] vacat 0.153 m.
καὶ τάδε ἀργυρᾶ· καυλοὺς τ[ετταράκοντ]α δύο καὶ ἐλαίας
δέκα [- - - - - ἐπὶ Ζωπύ]-
ρου· ὁλκή· ΗΓΠΗΗ· κανοῦν ἐν [- - ca. 11 - -]ην ἐπὶ
Διονυσίου· ὁλ[κή· - - - - - -]
ὁλκή· ΔΔΗΙΙΙ· φοίνικα· ὁλκή· [- - - ca. 13 - - -]ημην
μικρά· κατοι[- - -]
ἣν Δίων Σκαμβωνίδης· [ὁλκή· - - ca. 5 - - ἄλ]λην
λείαν ἣν Ξ[ε]νοκ[- - - - -]
ἄλλην ἣν Ξενοκράτης [- - - ca. 10 - - - ὁ]λκή·
ΔΔΔΔΠΗΗ· [ἄ]λλην [ἣν - - - - -]
[ὁ]λκή· ΓΠΙΙΙ· ἄλλο ὃ Θεόφιλο[ς - - ca. 8 - -]ιος·
ὁλκή· ΓΗΗ· ἄ[λλ]ο ὃ [- - - - -]
ἔχον ὃ Σάμος Ἐρχιεύς· [ὁλκή· . · ἄλλο ὃ]
Εὐθυκρ[ά]της Ῥ[αμ]νο[ύσιος - - - ἄλ]-
λ<ην> ἐπὶ Ζωπύρου· ὁλ[κή - - ca. 7 - - ἄλ]λο ὃ
Ἀσκληπιάδης Δι[ομειεύς· ὁλκή· - - - - ἐπὶ]
Νικοσθένου· ὁλκὴ ΓΗΗ· [ἄλλο ὃ - - ca. 6 - -]ν
Σαλαμίνιος· ὁλκή· ΔΔ[- - - -]
Χολλείδης· ὁλκή· ΔΔΔΔ[...· ἄλλο ὃ ..]ννιον· ὁλκή·
ΔΔΔΔΠΗ· ἄ[λλο ὃ - - - - -]
Ῥαμνούσιος· ὁλκή· Γ·ν ἄλ[λο ὃ ...7....]κλῆς
Ῥαμνούσιος· ὁλκή· [- - - - -]
κλεια· ὁλκή· ΔΠΗΗΗΙΙΙ· σφ[- - ca. 11 - -]ένης· ὁλκή·
ΔΔΠΗΗ· φιάλ[ην - - - -]
[δ] Ἀσκληπιάδης· ὁλκή· [...· ἄλλο ὃ Δημή]τριο[ς]·
ὁλκή· ΓΠ· Κλέων [- - - -]

[κλ]εια· ὁλκή· ΔΠΗΗ· [- - - ca. 13 - - -]η· ὁλκή·
ΔΠΗΗΗ· ἄλλο δ Συρί[σκος - - - -]
64 [... κ]ύαθον δν Ε[- - - ca. 15 - - -·] ἄλλον δν
Συρίσκος· ὁλκ[ή· - - - - -]
[- - - ca. 26 - - -]ζης· ὁλκή· ΔΔΗ· ἄλλον δ[ν - - -]
[- - - ca. 26 - - -]ιον δ Νικοβούλη· ὁ[λκή· - - - - -]
uninscribed
uninscribed
uninscribed
70 [ἐπὶ - - - ἄρχοντο]ς ἱερέως [δ]ὲ [- - - - - - - - - -]
[- - - - - - ca. 20 - - - - - Κ]ικυννέ[ως - - - - - -]
- -

9 lines uninscribed

Col. I

84 τάδε ἀργυρᾶ·
[τ]ράπεζα ἐντελής
[τρί]πους ἀνεπίγρα[φο]ς ἀ[- - -]
[κρατ]ὴρ δν ἀνέθηκ[εν] Ἡρα[- - -]
88 [..5...]ος οὗ ὁλκὴ κατὰ τ[ὴν ἐπιγραφὴν]
[vacat] XXX.
[θ]υμιατήρια·
[θυμια]τήριον τεῖ κατασκευ[εῖ ἀνῆκον]
92 [καὶ β]ωμί[σκ]ος δν ἀνέθηκεν [- - -]
[- - -] ἐπὶ Σωστράτου ἄ[ρχ]οντο[ς]
[οὗ ὁλκὴ κ]ατὰ τὴν ἐπιγρ[αφὴν - - ἄλλο]
[καὶ βωμί]σκοι δύο ἃ ἀνέθ[ηκεν - - -]
96 [- - - -]άνου ὧν ὁλ[κὴ κατὰ τᾶς]
[ἐπιγραφᾶ]ς ΗΗΓΔΔΠ[..]
[ἄλλα Δ]ΔΠ ἀνάκειται ἐν [τ]ῶι [- - -]
[ὑπάρ]γυρα δεξιᾶς πρὸς τῶι τοί[χωι].
100 φιάλαι·
[φιάλα]ι [δύο] ἃς Κίττος Ἀρ[- - ἀνέθη]-
[κεν καὶ] ἱμάτιον Διονυσι[ακόν]
[- - ca. 7 - -]ος Ὑβάδης τρεῖς
104 [- - ca. 8 - -]ς Ὑβάδης ἄλλην
[- - Ἀπολ]λωνίου κάτοπτρ[ον]
[- - - δεξ]ιᾶς τῶι τοίχωι
[- - - - -] Σάτυρος Α[- - - - -]
108 [- - - - -]πατρος
[- - - - - -] Ἡγέλοχος Ἀζηνιεύς
[- - - - - Σ]ωτάδας Φιλαΐδης
[- - - - Ἀρ]ιστόλοχος [- - - -]
112 [- - - - Σ]υβρίδης
[- - - - -]ίας Σινωπεύς
[- - - Σωσά]ρετος Σωσαρέ(του)
[- - - - Δημ]ητρίου
116 [- - - - - -] ἐκ Κοί(λης)
- - - - - - - - - - - - - - - - -

Col. II [Col. III]

traces lost

ἄλλο Εὐνί[κου - - -]
ἄλλο Τιμάνωρ ἀν[έθηκεν]
ἄλλο Ἀγ̣άθων ἀν[έθηκεν]
116 ἄλλο Φιλίνου [- - -]
ἄλλο Κλεονίκ[ου - - -]
ΔΔΔΠ⊢⊢· ἄλλο [- - -]
ἄλλο Θεοφ[- - -]
120 [ἄλλ]ο Σῳ̣[- - - -]
- - - - - - - - - - -

L. 1 lapis IH. L. 29 ἡ [θεός - - -] Tracy. L. 39 [κ]ύμβους J. and L. Robert, BE (1948) 43. L. 45 κατεσκ[ευάσαντο ἐπὶ Ἀφ]ροδισίου ἄρ[χοντος Meritt. L. 57 lapis ΛΗΗ. L. 60 ὁλκή· ΗΓ Meritt. L. 65]της Meritt. L. 66 ὃν Νικοβούλη Meritt. Col. II L. 115: This line was omitted from SEG XXI 456.

In HESPERIA 32 (1963) 35-36, Meritt suggested that this inscription is to be connected with the sanctuary of Dionysos Melpomenos and other deities near the northwest corner of the Agora, Pausanias 1.2.4-5.

Tracy rejects the reading ἱμάτιον Διονυσι[ακόν] in L. 102 and reads [- - ca. 4 - -]π̣α<λ>τίου v Διονυσι[- - -]. "The restoration in the genitive of the demotic Prospaltios is all but certain." On the basis of the mention of Aphrodite in L. 47 and "the goddess" in L. 29 (restored) Tracy suggests that the sanctuary in question should be that of Aphrodite Hegemone or Aphrodite Ourania.

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96. ATHENS. DECREES AND CATALOGUE HONORING THE PRYTANEIS OF ANTIOCHIS, 140/39 B.C. SEG XXI 464. Agora XV 240. Cf. SEG XXXII 275. N. Robertson, AJPh 105 (1984) 388-395, discusses the meaning, etymology, and ritual function of the εἱρεσιώνη/εἱρυσιώνη, L. 12, a branch wound with wool and sometimes hung with fruits. It is carried in procession by a παῖς ἀμφιθαλής and an εἱρεσιώνης. Cf. IG II² 1039 L. 82; 1825; 3190; 3680; 4991; 11674; Agora XV 399 and our lemma no. 265.

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97. ATHENS. DECREE HONORING EPHEBES, 101/0 B.C. IG II² 1028. SEG XXIV 188. K. Adshead, Studies S. Dow 1-6, in a discussion of εὔθυνα at Athens and Beroia (cf. infra our lemma no. 611), connects the absence of the clause καὶ ἔδωκεν τὰς εὐθύνας from this decree to the irrelevance of the traditional machinery now that the ἀρχή of the kosmetes has become a λειτουργία. The εὔθυνα is now replaced by an ἀπόδειξις καὶ ἀπολογισμὸς ἐν τῇ βουλῇ.

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98. ATHENS. FRAGMENT OF AN HONORARY DECREE, CA. 100 B.C. Small fragment of white marble found in the Agora Excavations. Ed. pr. S.V. Tracy, HESPERIA 53 (1984) 369 no. 1 (ph.).

[- - ca. 3 - -]ΗΣ καὶ Λ[- - ca. 7 - -]
within incised olive crown
incised olive crown
[- - ca. 6 - -]ρον

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99. ATHENS. DECREE ON THE RESTORATION OF SANCTUARIES, DATE? IG II² 1035. SEG XXXIII 136.* In a review of J. von Freeden, ΟΙΚΙΑ ΚΥΡΡΗΣΤΟΥ (SEG XXXIII 136), H.S. Robinson, AJA 88 (1984) 423-425, prefers a date of ca. 75-50 B.C. for the Tower of the Winds and argues that οἰκίαν τὴν λεγομένην Κυρρήστου, ἣν ὁ δῆμος προσκατεσκε[υ - - - LL. 54-55, is not the Tower of the Winds but "another structure, within or without the city limits, which the city had made available to the astronomer Aristonicus as residence or work rooms during the time of his stay in Athens. Had the drafters of IG II² 1035 intended to refer to the Tower, they would doubtless, following Varro's phrase (ut Athenis in horologio quod fecit Cyrrestes), have written ὡρολόγιον ὃ κατεσκεύασε Κυρρήστης."

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100. ATHENS. DECREE IN HONOR OF THE TAMIAS OF THE PRYTANEIS OF PTOLEMAIS, CA. 30 B.C. SEG XXVIII 95. A.S. Henry, CHIRON 14 (1984) 90, points out that this is the last attested instance of the appearance of the Stratiotic Treasurer as paymaster in a prytany decree. He urges that this official is in fact named in LL. 22-23 where we should not restore the nominative, with the ed. pr., but rather [τὸν] ταμίαν τῶν στρατιωτικῶν vacat * Παντακ[λέα with demotic. "The uninscribed space and the decorative asterisk are probably intended to draw attention to his name, not to separate it from the preceding provision." See also our lemma no. 260.

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101. ATHENS. TRIBAL DECREE OF PANDIONIS IN HONOR OF EPIMELETAI, 400-350 B.C. SEG XXI 515. J.S. Traill, Studies S. Dow 293 note 14, offers the following restoration of LL. 3-7 and urges that the epimeletai of the phylai were distributed according to trittys. "Paiania is a well-known inland deme; Kytherros (not Kydathenaion, as previously restored) belongs to the coast (the full evidence for its location will also be presented elsewhere); and Probalinthos, located at Nea Makri far from the city proper, must represent the city trittys."

[....8....]ι[....9.....]
[... Πα]ιανι : Ἀ[ντισθένην]
[Ἀντι]σθένο : Κυ[θήρ : Μειδ]-
[οκρ]άτην : Μει[δοκράτο : Π]-
[ροβ]αλ : κτλ.

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102. TRACHONES: AIXONE. DEME DECREE OF AIXONE IN HONOR OF TWO CHOREGOI, 317/6 B.C. IG II² 1200. Z. Nemes, ACD 20 (1984) 3-4 no. 1 (ph.), after examining the stone (EM 12667), observes that this stele has a pediment at the top, on the base of which can be read θεοί. This forms L. 1 and the lines of this text should be renumbered accordingly. A.A. Papagiannopoulos-Palaios made the same observation in ΠΟΛΕΜΩΝ 1 (1929) 231 note 199.

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103. LOUTSA. DEME DECREE OF HALAI ARAPHENIDES, CA. 350-300 B.C. Four joining fragments of a pedimental marble stele said to have been found in a field ca. 1 hr. south of Loutsa. Now EM 12807. Ed. pr. A.A. Papagiannopoulos-Palaios, ΠΟΛΕΜΩΝ 1 (1929) 227-232 (ph.). In AE (1932) Chronika 30-32 (ph.), P. D. Stavropoullos independently published another edition with commentary. We print the text of the ed. pr. except for LL. 31-32. Stavropoullos and Z. Nemes, ACD 20 (1984) 5 no. III read L. 1 as printed here.

Stoich. 21

θεοί
Πειθίας εἶπεν· ἐπειδὴ Φιλ-
όξενος καλῶς καὶ φιλοτίμ-
ως τοῖς τε πυρριχισταῖς ἐ-
χορήγησεν καὶ τὰς ἄλλας λ-
ειτουργίας ἁπάσας τὰς ἐν
τῶι δήμωι καλῶς καὶ φιλοτ-
ίμως λελειτούργηκεν, δε[δ]
όχθαι Ἀλαιεῦσιν ἐπαινέ[σ]-
αι Φιλόξενον Φρασικλέου-
ς καὶ στεφανῶσαι χρυσῶι σ-
τεφάνωι ἀπὸ : Γ : δραχμῶν, καὶ
δοῦναι αὐτῶι τοὺς ταμίας
εἰς θυσίαν : Π : δραχμάς. Ἀνει-
πεῖν δὲ τὸν κήρυκα Ταυροπ-
ολίων τῶι ἀγῶνι, ὅτι ὁ δῆμο-
ς ὁ Ἀλαιέων στεφανοῖ Φιλό-
ξενον Φρασικλέους δικαι-
οσύνης ἕνεκα καὶ φιλοτιμ-
ίας τῆς περὶ τὸν δῆμον τὸν
Ἀλαιέων. Εἶναι δὲ καὶ προε-
δρίαν αὐτῶι ἐν τοῖς ἀγῶσι-
ν ἅπασιν, οἷς ἂν ποιῶσιν Ἀλ-
αιῆς, καὶ τὸν κήρυκα καλεῖ-
ν εἰς τὴν προεδρίαν αὐτόν.
Ἀναγράψαι δὲ τόδε τὸ ψήφι-
σμα τὸν δήμαρχον εἰστήλη-
ν λιθίνην, καὶ στῆσαι ἐν τῶ-
ι ἱερῶι τῆς Ἀρτέμιδος. Εἰς
δὲ τὴν ἀναγραφὴν τῆς στήλ-
ης δοῦναι τὸν ταμίαν τῶν θ-
[ε]ίων : ΔΔ : [δ]ραχμὰς καὶ λογίσ-
ασθαι τοῖς δημόταις - - -

L. 16 [ὅ]τι Stavropoullos L. 19 φι[λ]οτιμ- Stavropoullos LL. 23/24 Ἁλιαιῆς Stavropoullos L. 28 κ[αὶ] Stavropoullos L. 29 τ[ῆ]ς Stavropoullos LL. 31/32 τὸν ταμίαν τῶν θ[ε]ίων : ΔΔ : [δ]ραχμάς Stavropoullos; τὸν ταμίαν τῶν ὁσίων : Δ : δραχμάς A. P.-P.

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104. ACHARNAI. DEME DECREE OF ACHARNAI CONCERNING AN ALTAR OF ARES AND ATHENA, CA. 350 B.C. SEG XXI 519. B. Holtzmann, BCH 96 (1972) 73-79 no. 1 (ph.); detailed discussion of the sculpture, which he places ca. 340-335 B.C. on the basis of style. Holtzmann suggests that the young, beardless man in a cuirass being crowned by Athena in the relief is not to be identified as Ares. Rather, the relief sculpture was designed in advance for some other type of stele which was then used by the demesmen of Acharnai for their decree. After cleaning, the letters θεοί became visible on the tainia and should be read as L. 1 of the text. Z. Nemes, ACD 20 (1984) 5-6 no. IV, repeats the observation about L. 1 and suggests that at the end of new L. 2 we read Ἀχναρνεῦσιν, since the plume of Athena's helmet in the relief interrupts the text at this point.

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105. ELEUSIS. DEME DECREE OF ELEUSIS IN HONOR OF THE THEBANS DAMASIAS AND PHRYNISKOS, CA. 350 B.C. IG II² 1186. SEG XXVI 132.* Z. Nemes, ACD 20 (1984) 4-5 no. II, after examining the stone in Eleusis, provides new measurements for the width and thickness, and reports that on the base of the pediment there are traces of a new L. 1 [θ]εο[ί]. The lines of the rest of the text should be renumbered accordingly.

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106. ELEUSIS. EPHEBIC DEDICATION AND DEME DECREE OF ELEUSIS, 334/3 B.C. IG II² 1189. O. Reinmuth, The Ephebic Inscriptions of the Fourth Century B.C.: Mn Suppl. 14 (Leiden 1971) 11-12 no. 3 (ph.); text, bibliography, brief commentary. D.M. Lewis, CR 23 (1973) 255, points out that if the stone has a top, the prescript is wrongly restored. F.W. Mitchel, AncW 9 (1984) 114-118 (ph.), after examining the stone in Eleusis, verifies that the flat top is preserved, showing no evidence that another block stood on top of it. This rules out the restoration of L. 1 in IG and Reinmuth. M. publishes two new photographs and reconstructs the monument as a broad dedicatory base. He offers the following new restorations, with helpful commentary:

[οἱ ἔφηβοι τῆς Ἱπποθωντίδος φυ]λῆς οἱ ἐπὶ Κτησικλ[έους ἄρχοντος καὶ ὁ σ]-
[ωφρονιστὴς στεφανωθέντες ὑ]πὸ τῆς βουλῆς καὶ τοῦ δ[ήμου τοῦ Ἐλευσινί]-
[ων Δήμητρι καὶ Κόρει ἀνέθηκα]ν.

Stoich. 62

[Ἔδοξεν Ἐλευσινίοις ....8.... ε]ἶπεν. ἐπειδὴ οἱ
τῆς Ἱπποθ[ωντίδος ἔφηβοι καλ]-
[ῶς τῆς φυλακῆς Ἐλευσῖνος ἐπε]μελοῦντο καὶ εὐκόσ[μο]ῦν
καὶ [πάντων ὧν οἱ νόμοι π]-
[ροσέταττον αὐτοῖς ταχθέντες] Ἐλευσῖνι ἐπεμελοῦντο καὶ
[τῶι σωφρονιστῆι π]-
[ειθαρχοῦντες, ἐψηφίσθαι τοῖς δ]ημόταις ἐπαινέσαι αὐτοὺς
κα[ὶ στεφανῶσαι αὐ]-
[τοὺς φιλοτιμίας ἕνεκα τῆς εἰς] τὸν δῆμον τὸν
Ἐλευσινίων, ἐπ[αινέσαι δὲ καὶ τὸ]-
[ν σωφρονιστὴν αὐτῶν ....8....] ἀρετῆς ἕνεκα καὶ
ἐπιμελείας [τῆς εἰς τὸν δῆμον]
[καὶ στεφανῶσαι χρυσῶι στεφά]νωι καὶ ἀνειπεῖν αὐτὸν τῶι
ἀγ[ῶνι ὅτι στεφανωῖ]
[ὁ δῆμος ....8.... τραγωιδῶν τ]ῶν [Δ]ιονυσίων καὶ
καλείτω αὐ[τὸν ὁ δήμαρχος κα]-
[θάπερ καὶ τοὺς ἄλλους οἷς ὁ δῆμ]ος ἔδωκεν τὴν
προεδρία[ν .....17.....]
[.....25.....]ιτο[...7....]οισουσι.
[.....19.....]

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107. THORIKOS. DEME DECREE OF THORIKOS, CA. 400 B.C. Fragment of a marble stele found in the Belgian excavations near the ancient theatre. Ed. pr. J. Bingen in Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 175-177 no. 75 (ph.).

Stoich. 23?

[Θ]εοί
Λυσιππίδο ΔΗ[.....12.....]
ἐπιψηφίζοντο[ς, ἔδοξεν Θορι]-
κίοις : Τηλέας ε[ἶπεν ...7....]
ι τρῆς χορηγία[ς τοῖς τὸ πλεῖ]-
στον διδόσιν .[....9..... μὴ]
ἔλαττον ἢ τρ[- - - - - - - -]
το[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]

L. 2. δη[μαρχόντος καὶ]? L. 6. κ[- - -] or η[- - -]. L. 8. το[- - -] or τω[- - -].

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108. SOUNION. DEME DECREE IN HONOR OF LEUKIOS, CA. 350 B.C. IG II² 1180. SEG XXXI 116; 129.* Z. Nemes, ACD 20 (1984) 6-7 (ph.), after examining the stele, reports that above L. 1 there is a 4-letter rasura which he considers contemporary with the text of this decree; it is to be restored as ⟦θεοί⟧.

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109. SOUNION. DECREE OF ATHENIANS STATIONED AT SOUNION, LATE 4th CENT B.C. IG II² 1260. SEG XXV 150.* L. Migeotte, L'emprunt 28 note 39, offers as possible alternatives to

Wilhelm's restoration of the verb in LL. 15-16, χρήματά τε πρ[οεδάνεισεν Σαλαμινί]οις, either προευπόρησεν or προσανήλωσεν.

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110. ATHENS. LAW CODE, 409-399 B.C. IG I² 843-845 + IG II² 1357 + SEG X 348. SEG XXXII 15;* XXXIII 148. LSCG 16/17; Suppl. 10. R.F. Healey, Studies S. Dow 135-141, identifies the sacrifices listed in col. III LL. 60-69 of the calendar SEG X 348 as belonging to the Eleusinia Games and Festival. He offers a detailed commentary on the deities for whom sacrifices are prescribed. Their close Eleusinian associations are demonstrated.

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111. SPATA. SACRIFICIAL CALENDAR OF THE DEME ERCHIA, CA. 375-350 B.C. SEG XXI 541; XXXIII 148.* LSCG 18. G. Castellana, Studi Maetzke (see our lemma no. 976) 222-227, speculates on the identity and the Sicilian connections of the hero Λεύκασπις in Γ LL. 48-53. Cf. also G. Dunst, BCH 88 (1964) 482-484; MDAI(A) 87 (1972) 104; G. Manganaro, PP 20 (1965) 166-174.

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112. MARATHON. SACRIFICIAL CALENDAR, CA. 400-350 B.C. IG II² 1358. SEG XIX 127; XXV 164; XXVI 138. LSCG 20. N. Robertson, CQ 34 (1984) 6, suggests that in B L. 7 the most plausible male deity to receive the sacrifice of a bull worth 150 drachmai is Poseidon. See our lemma no. 1737 (Varia).

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113. ATHENS. SACRED REGULATIONS OF THE IOBAKCHOI, 2nd CENT. A.D. IG II² 1368. SEG XXV 174; XXXIII 254, 1570. LSCG 51. E. Kapetanopoulos, RFIC 112 (1984) 185-191 (with earlier bibliography) speculates about the date of this inscription -- shortly before 177/8 A.D.? On the basis of the sequence of the priests in LL. 2-31 he argues that the stone was set up considerably later. See our lemma no. 269.

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114. ATHENS. INVENTORY OF THE TREASURERS OF ATHENA AND THE OTHER GODS, 400/399 B.C. IG II² 1375. SEG XXX 101.* K. Clinton, Studies S. Dow 54-55, after examining the stone, joins A.M. Woodward in reading [....12....]ινοθε̣[....10....] in L. 20. On the basis of his own restoration of L. 48 of IG I³ 386 (see our lemma no. 34), Clinton suggests that in L. 8 of the fragment published in SEG XXX 101 we should restore ἀρι]θμὸς συ[μπασῶν ΗΔΔΔΔΠΙΙ]. Per ep., Clinton observes that since this restoration was based on Woodward's inaccurate text, he now suggests that the last stoichos in L. 8 remained uninscribed.

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115. ATHENS. INVENTORY OF THE TREASURERS OF ATHENA AND THE OTHER GODS: HEKATOMPEDON, 398/7 B.C. IG II² 1388+1403+1408a/b. SEG XXXII 157.* K. Clinton, Studies S. Dow 57, suggests a new text for LL. 1-3 of IG II² 1403 on the basis of its connection with IG II² 1401; see our lemma no. 116.

[θμ]ὸν τα[ὐ]τ[ης : Ḥ....ΠΗΗ : οἰνοχόη ἀργυρᾶ, σταθμὸν ταύτης]
ΗΗΗΓΔΔΠΗΗΗ[Η : κύλιξ ἀργυρᾶ, σταθμὸν ταύτης : ΗΠ : κύλιξ χρυ]-
σῆ, σταθμὸν τ[αύτης : ΗΠ : ὑποδερὶς χρυσῆ ἄστατος : ἐξαγίστο]

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116. ATHENS. INVENTORIES OF THE TREASURERS OF ATHENA AND THE OTHER GODS: HEKATOMPEDON. IG II² 1401, 394/3 B.C., and IG II² 1400, 390/89 B.C. SEG XV 117; XXX 101; XXXII 157. K. Clinton, Studies S. Dow 55-60, presents new texts of the portions of these inventories that immediately follow the listings of Eleusinian phialai. Edited from photographs.

IG II² 1401.19-28

394/3 B.C. Stoich. 76

[θμὸν Χ.....ΠΗΗ.. τοῖν θεοῖν χρυσὶς κονδυλωτή, σταθμὸν] ΓΔΔΔΔΗΗ· οἰνοχόη ἀργυ[ρᾶ σταθμὸν Η]
[....ΠΗΗ· οἰνοχόη ἀργυρᾶ σταθμὸν ΗΗΗΓΔΔΠΗΗΗ· κύλιξ ἀργ]υρᾶ σταθμὸν ΗΠ, κύλιξ χρυσῆ σ[ταθμὸν]
[Ḥ Π· ὑποδερὶς τοῖν θεοῖν ἄστατος· φιάλαι χρυσαῖ, δεύτερος ῥ]υμὸς φιάλαι τρεῖς χρυσαῖ σταθμὸ[ν..]
[.....40..... ἐγραμμά]τευε ἀνέθηκεν· Ἀρτέμιδος Βραυρων[ί]-
[ας χρυσίδες φιάλαι τρεῖς σταθμὸν τούτων Γ..ΗΗΙ· Ἀθηναίας] χρυσίδες τρεῖς καὶ κονδυλωτὸν ἓν ἃ
[Στέφανος Λαμπτρεὺς ἀνέθηκεν, σταθμὸν τούτων ΓΗΔΔΔΔΠΗΗ]Η, πίναξ ἀργυρᾶς σταθμὸν : ΧΓΔΔΔΔΗ
[Η ΙΙ· χερνιβεῖον ἀργυρᾶν .....11..... σταθμὸν ΧΓ· Ἀρτέμιδος] Βραυρωνίας χρυσῆ θριπήδεστος ἅλ-
[υσιν ἔχουσα χρυσῆν, ἣν ἀνέθηκε Κάλλιον Ἀριστοκλέους γυνή, στα]θμὸν : ΗΙ· ἐξαγίστο χρυ[σ]ίο συμμείκ-
[το ἀσήμο σταθμὸν ΓΗΔΗΗΗΙΙ· ὑπαργύρο χρυσίο σταθμὸν ΠΗ· χρ]υσίο Δαρεικοῖ τοῖν θεοῖν ϟϟϟ ϛϛϛ· Κ-
[υζικηνός, ἔκται Φωκαΐδες τρεῖς· τάδε ἐκ τῶ Ἀνακίο· φιάλαι ἀρ]γυραῖ κτλ.

IG II² 1400.36-44

390/89 B.C. Stoich. 91

ΠΗΗ τοῖν θεοῖν χρυσὶς κονδυλωτή, σταθμὸν ΓΔΔΔΔΗΗ· οἰν[οχόη ἀργυρᾶ σταθμὸν Η....ΠΗΗ ν, οἰνοχόη ἀργυρᾶ σταθμ]-
[ὸ]ν ΗΗΗΓΔΔΠΗΗΗ· κύλιξ ἀργυρᾶ [σ]ταθμὸν ΗΠ, κύλιξ χρυσῆ στα[θμὸν Ḥ Π· .....20.....· ὑποδερὶς τοῖν θεοῖν ἄσ]-
[τατ]ος· φιάλαι χρυσαῖ· δεύτερος ῥυμός, φιάλαι τρεῖς σταθμὸ[ν .....43.....

..... ἐ]-
[γ]ραμμάτευεν, ἀνέθηκεν· ἄγει ἡ ὑπάργυρος ΗΗΗΗΙΙΙ·
'Αρτέμι[δος Βραυρωνίας χρυσίδες φιάλαι πέντε
σταθμὸν τούτων]
[ΓΗΗΓΔΗΗΗΙ·] 'Αθηναίας χρυσίδες τρῆς καὶ κονδυλωτόν,
Στέ[φανος Λαμπτρεὺς ἀνέθηκεν, σταθμὸν τούτων
ΓΗΔΔΔΔΠΗΗΗ·]
[πίναξ] ἀργυρῶς σταθμὸν ΧΓΔΔΔΔΗΗΗΙΙΙ· χερνιβεῖον
ἀργυρῶ[ν .....12..... σταθμὸν ΧΓ· 'Αρτέμιδος
Βραυρωνίας χρυσῆ]
[θ]ριπήδεστος ἄλυσιν ἔχοσα χρυσῆν, ἣν ἀνέθηκεγ
Κάλλιον ['Αριστοκλέος γυνή, σταθμὸν ΗΗΙ· ἐξαγίστο
χρυσίο συμμείκ]-
[το] ἀσήμο σταθμὸν [Γ]ΗΔΗΗΗΗΙΙΙ· ὑπαργύρο [χ]ρυσίο
σταθμὸν Π[Η· χρυσίο Δαρεικοὶ τοῖν θεοῖν ϟϟϟϟ ϛϛϛ·
Κυζικηνός· ...6...]
[...]ες· ἔκται Φωκαΐδες τρῆς· τάδε ἐκ τῶ 'Ανακίο·
φιάλαι κτλ.

Detailed commentary exploring connections with IG I³ 386 (see our lemma no. 34); IG II² 1403 (see our lemma no. 115); 1445.

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117. ATHENS AND PESARO. INVENTORY OF THE TREASURERS OF ATHENA, 344/3 B.C. IG II² 1443. SEG XIV 84, 85; XV 119; XXIX 141, 459; XXXII 157. M.L. Lazzarini, RFIC 113 (1985) 34-35, briefly reports that the right-hand fragment of this inscription survives today in a collection of antiquities in the Museo Oliveriano in Pesaro. See our lemma no. 1686.

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118. ATHENS. INVENTORY OF THE TREASURERS OF ATHENA AND THE OTHER GODS, CA. 350-325 B.C. IG II² 1462. B. Nagy, Studies S. Dow 227-232, reprints the text and speculates on the identity, purpose, and location of the πεπλοθ[ήκη] in L. 12. He sees it as the repository of the Panathenaic πέπλοι which were retained and put in storage as each one was replaced at the time of the festival by a newly woven robe. The peplotheke stood on the Acropolis and may have been a separate building (near the Erechtheion) or perhaps a room or large closet, or merely a chest or box, in the Chalkotheke. After reviewing the use of the word πέπλος in Attic inscriptions, Nagy concludes that it always means the Panathenaic peplos.

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119. ATHENS. INVENTORIES OF DEDICATIONS TO ARTEMIS BRAURONIA, CA. 347/6 B.C. IG II² 1514, 1515, 1523/1524. SEG XXV 176;* XXVIII 115. T. Linders, OAth 15 (1984) 107-114, examines six passages from these inventories which record dedications of the garment called κάνδυς. Discussion of the shape, material, and Persian origin of this long-sleeved coat which became popular in Athens ca. 425-400 B.C.

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120. ATHENS. ACCOUNTS OF THE POLETAI FOR THE LAUREION MINES, 367-307 B.C. IG II² 1582-1589. SEG XXXII 162.* B.S. Strauss, HERMES 112 (1984) 418-427, using prosopographic evidence drawn from these records rejects the arguments of S. Lauffer, HISTORIA 6 (1957) 287-305, that a significant number of influential Athenian investors in the mines were hostile to Philip of Macedon and that his abundant coinage drove down the price of silver from Laureion.

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121. ELEUSIS. ACCOUNTS OF THE ELEUSINIAN EPISTATAI, 329/8 B.C. IG II² 1672. SEG XXXII 166.* O. Rubensohn, JDAI 80 (1955) 16-20, 39. On the basis of his new text of IG II² 1673 LL. 59-60 (see our lemma no. 122), K. Clinton, AE (1971) 100-101, urges that in L. 11 we must restore, μισθὸς Δ, Ἀ[θηνοδ]ώρωι ἀρχιτέκτονι. On pp. 91-92, 101-102 Clinton discusses the problem of the costs of initiating the slaves in L. 207. For his detailed consideration of the relationship between IG II² 1672 and 1673 see his pp. 107-113.

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122. ELEUSIS. ACCOUNTS OF THE ELEUSINIAN EPISTATAI, 333/2 B.C.? IG II² 1673. SEG XXXII 167.* K. Clinton, AE (1971) 83-113 (ph.), publishes a new fragment which joins the lower left side of the stele and adds to the text of LL. 31-70. After re-examining the entire inscription, he presents a new text of LL. 31-105 and a commentary on the whole. We print Clinton's new readings in LL. 1-30 first and then his text of the rest of the inscription.

L. 1 [- - -].ΑΡΧΙΔΗΣ ΚΗΦ.[- - -]
L. 2 The numbers should be left unrestored.
L. 3 End Λ.[..]
L. 8 Πτελεᾶσιν
L. 13 ἔλαβον (lapis) should not be changed to ἐλάβο(με)ν.
L. 22 Beginning [- - -].[.]: [τιμ]ὴ : Π :
L. 24 Discussion of the cost of μύησις for the public slaves and for the 2 slaves in IG II² 1672 L. 207. See our lemma no. 121.
L. 27 The lacuna should be left largely unrestored: [λῆς - - - - -]ΤΗΝ τούς τε Πεντελῆϊκοὺ[ς] καί.
L. 28 Since εἰσόδους is equally possible as the first word of this line, the lacuna is best left as [- - - μισθωτὴς - - - -]τέλης.
L. 29 ἐπὶ τ[ὸ ἱερόν] is too uncertain a restoration to be printed in the text.
L. 30 Clinton, per ep., warns that the reading ἀρίαι is very uncertain.

31 [οὔντος - - - ca. 14 - - - τ]ιμὴ : .[.... ca. 8 ....]
ΗΗΙΙΙ : ἄξονας τοὺς ἐν τῶι ἐνιαυτῶι [κ]αταγέντας :
ΔΠΙΙ : λύσαντι τὰς ἀμφιδέας καὶ ἑτέρους τοὺς ἴσους δήσαντι καὶ τὰς ε-

32 [..... ca. 17 .....]. διατροχ[.. ἐμισ]θ̣ώθη
ὅσους μὲν ἂν λῦσαι δέηι : ⊢[⊢ :] τὸν ἄξονα,
ὅσους δὲ ἂν δῆσαι δέηι καινοὺς : Π : τὸν
ἄξονα : μισθωτὴς Μνησίλοχος ἐ-
[γ Κολλυ οἰκῶν· ἀργύρι]ο̣ν γίγνεται τ̣[ῶν ἐν] τῶι
ἐνιαυτῶι ἀξόνων ἐργασθέντων [: Η]ΔΠ⊢⊢⊢⊢ : ἧλοι
ὧν προσεδέησεν : ΓΔΠ||| : ἀμφιδέαι : |||| :
ἀντὶ τῶν καταγεισῶν ἐπιρ-
[- - ca. 10 - - σταθμὸν] τ̣ούτων : ΔΓΣΣ̣[Σ||| : ὁ]
στατὴρ : ||||| : τιμὴ : ΔΠ|(: μισθωτὴ[ς ὁ
α]ὐτός· ἐπωτίδας εἰς τὴν λιθαγωγίαν : ΗΓ :
παρὰ Ἀρίστωνος Χολληΐδου : ἑκάστη : Σ : τ-
[- - ca. 13 - -].. [ἐ]κπρίσαντι ἐπωτ[ίδας] ἐκ τῶν ἀγμάτων
τῶν ἀξόνων μισ[θὸς] Ἀρίστωνι Χολληΐδηι :
Π⊢ : δοκοὶ εἰς μεσόμνας τέτταρες παρ' Ἑρμαίου
ξυλοπώ-
36 [λου : ἕκαστος : Π⊢] : τιμὴ v ΔΔ⊢⊢⊢⊢ : τ[αύτ]ας
τρήσαντι καὶ συνζεύξαντ[ι μι]σθὸς [Ἀ]ριστοτέλει :
Χολλείδ : Π⊢⊢⊢ : ξυσμάτων τῶν τόρων τρία τούβολοῦ
[- - ca. 12 - -]ο̣λων, τῶν δ<ὲ> τύχων [....] τούβολοῦ,
τῶν ἐν τῶι ἐνιαυτῶι γε[νο]μένων, Μάνηι
Πεντελῆσιν οἰκοῦντι : Π⊢⊢⊢⊢|| : Μνησιλόχωι :
ἐγ Κολλυ v οἰκο-
[ῦντι ... ca. 7 ....]⊢̣⊢ : Ἡφαιστίωνι : Ἐλ[ε]υσῖ :
οἰκ : Π⊢⊢ : Χάνηι Ἐλε̣υ : οἰκ[οῦν] : ⊢⊢⊢⊢|| :
χαλκίου θερμαντηρίου τῶν ἐκ τοῦ ἱεροῦ ἑνὸς
ἐπισκευή, ὧι ἐ-
[ργάζονται οἱ] δ̣ημόσιοι : ⊢⊢||| : στ̣[ελ]εῶν : τιμὴ
τῶν ὠν[η]θέντων ἀντ[ὶ τῶν] καταγέντων [:]
τριάκοντα παρὰ Στρογγυλίωνος, ἀργύριον : ⊢⊢⊢⊢|||·
40 [.... ca. 9 .....]v τῆι πυλίδι τῆι τοῦ ἱε̣[ροῦ]
ἐπιθέντι Μο[σχίω]νι : | : σχοίν[ου]ς πρὸς τὴν
ἁμαξίδα : ||||| : τῶν σειρῶν τὰς διερρωγύας
συμβαλόντ-
[ι .... ca. 8 ....]⊢⊢ : ἀρτήματα τὰ διε[ρρω]γότα
συμπλέ[ξαντι] Σύρωι : στ[υ]ππειοπλόκω[v]ι :
⊢⊢⊢||| : ἧλοι δύο εἰς τὰς φάλαγγας παρὰ Πιτθίδ-
[ου ... ca. 6 ...]η οἱ ἐ̣νόντες ἀπωλ[..3-4..]. ἐν τοῖς
μυσ[τηρίο]ις τ[ι]μὴ [: ..].||| : χαλκῆ[v]ι
ἁμαξήποδα λύσαντι καὶ ἕτερον ὑγιῆ δήσαντι μισ-
[θὸς : ..... :] ἧλοι διανεκε̣ῖ<ς> εἰς̣ [το]ὺς ἄξονας
καὶ̣ [τὰ]ς ἀμφιδέ[ας] ἓξ παρὰ Μνησιλόχου ἐγ
Κολλυτῶι οἰκοῦν : σταθμὸν : ΣΣΣΣ : τ-
44 [ιμὴ: ....]|| : μ<ι>σθωτοῖς τέττ[..3-4..]ι τὰ
σκεύη κ̣α̣[ὶ] ἐπ̣[ι]σ̣κ̣ευά̣σ[ασι] μετὰ μυστήρια, πρὶν
ἐλθεῖν τοὺς δημοσίους Ἐλευσινόθεν, μι-
[σθὸς : ..].|⊢ : κό<φ>ινοι : ΔΔ v παρ' Ἀμεινί̣ου
ἕκαστος : |||) : τιμὴ : Δ[|]|||| : ἐξωμ[ί]δες
τοῖς δημοσίοις : ΔΔΠ||| : ἕνδεκα μὲν παρὰ
Καλλίου Μεγαρέ : ἑκάστη
[: Π⊢⊢|||(:] τρε[ῖ]ς καὶ δέκα δὲ παρὰ Στεφάνου
ἱματιοπώλου [:] Π̣⊢⊢| : τέ[ττ]αρες δὲ παρὰ
Μίδου : Μεγαρ : ἑκάστη : Π⊢⊢|||| : τιμὴ v
ΗΗΠ⊢⊢|(: δ̣ιφθ-

[έραι : Δ]ΔΠΙΙΙ [:] δώδεκα μὲν παρὰ Σύρου ἐγ Κολ : οἰκ : ἑκάστη : ΗΗΗ : ἑ[κκα]ίδεκα δὲ παρ' Ἀνθέως : Ἀμαξαν : ἑκάστη : ΗΗΙΙΙ : τιμὴ : ΓΔΔΠΗ : πῖλος ἕ-
48 [καστος :] ( ) : τιμὴ : ΗΗΗΙΙΙ : ὑποδημάτ[ω]ν ζεύγη : ΔΔΠΙΙΙ : τετταρακαίδεκα [πα]ρὰ Φιλοξένου, ἕκαστον :ΗΙΙΙΙΙ ν ἓξ δὲ παρ' Ἀλκιάδου : Ἀναγυρα : ἕκαστον
[: ΗΙΙΙΙ) : ὁκτ]ὼ δὲ παρὰ Συρίσκου : ἕκαστον : [Η]ΗΙ) : τιμὴ : ΓΗΗΗΙΙΙΙ : ἥλοι εἰς ἕκασ[το]ν τὸ ζεῦγος : ὀβολοῦ : γίγνεται : ΗΗΗΗΙΙΙΙ : καττύσαντι ταῦτα ἅπαξ πλὴ-
[ν ἐννέα ζε]υγῶν τῶν λιθαγωγούντων, ταῦτα δὲ δῖς ἐν τῶι ἐνιαυτῶι, τὸ ζε[ῦγ]ος : ΗΙΙΙΙΙ : Χαρίαι Ἀγρυλῆ οἰκ : γίγνεται : ΓΔΠΗΗΙΙΙΙ : ἥλοι εἰς τὰ κατ-
[ύματα] εἰς ἕκαστον : Ινν γίγνεται : Π[Η]ΙΙ : δικέλλας δώδεκα, προσβαλό[ντι] ἑκάστηι τρ[ι]ημιστατῆρα, τὸν στατῆρα : ΗΙΙ : Μνησιλόχωι : ἐγ Κολλ : οἰκ : μισ-
52 [θός : ΔΔΗ]ΗΗ : τῶν δικελλῶν τῶν π[α]λαιῶν ἀποστήσαντες ἓξ καὶ [τ]ῶν τό[ρων] τῶν ἀποτετριμμένων τὰ στομώματα τέτταρας καὶ δέκα, πένθ' ἡμιωβελίωμ τὸ-
[ν στατ]ῆρα Ἀγαθάρχωι ἐγ Κολλυ : [οἰ]κ ν ἐλάβομεν τόρους καινοὺς ἓξ [τ]εττάρω[ν ὁ]βολῶν τὸν στατῆρα, σταθμὸν εἵλκυσεν ὁ παλαιὸς σίδηρος : Τ℔ΣΣΣ ἡμιστα-
[τῆρα :] ἀργύριον τούτων γίγνεται : [ὐ]πῆρχεν εἰς τὸγ [κ]αινὸν : [Δ]ΔΙ) : σταθμὸν τῶγ καινῶν τόρων ν Τ℔ΣΣΣ : προσετέθη ἀργύριον τούτων ν Π( ) ν τέκτονι τὰ ΠΛ
[....]ΑΤΑ τῶν ἁμαξῶν ἐπισκευάσα[ντι] καὶ καινὰ προσβαλόντι καὶ ἀντὶ τῶμ π[αλαι]ῶν τῶγ κατειαγότων : καινὰ ποιήσαντι μισθὸς : ΠΗ : στελειοὺς ἀντὶ
56 [τῶν κα]τειαγότων εἴκοσι, τιμὴ : ΗΗΗΙΙ : τύ[χ]οις ἓξ στομώματα προσβαλόντ[ι] Τιμοθέω[ι Ἀ]φιδν : ἑκάστου : ΗΗΗΙΙΙ : σταθμὸν : ℔Σ : τιμὴ : ΔΔΗ : ἕτεροι δύο καινοὶ παρὰ
[Τιμοθ]έου : Ἀφιδν : ὁ στατὴρ : ΗΙΙΙ : στα[θ]μὸν : ΦΣΣ : τιμὴ : ΔΠΗΗ : ταμίαι τῶι [ἀγ]οράζοντι τοῖς δημοσίοις Ἀριστοκρίτωι Τροζη : μισθὸς : ΠΗΗΙΙ : τοῦ μη-
[νὸς : γί]γνεται τριῶν καὶ δέκα μηνῶ[ν :] ΗΠΗΗΙΙ : ἐπιστάτει τῶν δημ[ο]σίων [..]ογένει Τροζηνί : μισθὸς ὁ ἴσος : ΗΠΗΗΙΙ : ἑτέρωι ἐπιστάτηι τῶμ μ-
[ὲν ὁκ]τὼ μηνῶν Ἀθηνίωνι ἐγ Κερα : οἰκ [: γί]γνεται μισθὸς : ΓΔΠΗΙΙΙΙ : τῶν δὲ π[έντε] μηνῶν Χρέμονι Μεγαρεῖ : γίγνεται μισθὸς : ΔΔΔΔΗΙΙΙΙ : ἀρχιτέκτ-
60 [ονι Ἀ]θηνοδώρωι : Μελι : τῶι κεχειροτ[ονη]μένωι ἐπὶ τὴν οἰκοδομίαν μισθὸς [τῆς ἡμ]έρας : ΗΗ : γίγνεται τριῶν καὶ δέκα μηνῶν ΓΗΗννΓΔΔΔ : Εὐκλεῖ τῶι κ-

[εχε]ι̣ροτονημένω<ι> ἀντιγράφεσθ[αι τὰ ἀ]ναλισκόμενα
εἰς τὰ ἐπιτήδε[ια τρεῖς ὀβο]λοὶ τῆς ἡμέρας κατὰ
τὸ ψήφισμα τὸ τοῦ δήμου : γίγνεται τριῶν καὶ
[δέκ]α̣ μηνῶν : ΗΓΔΔΔΔΠ : λιθαγω[γοῖς Π]εντελῆθεν :
προθύματα δο̣[θέντα εἰς μύ]ησιν οἷς : ΔΙΙ :
εἰς ἱερὰ : ΙΙΙ : Δήμητρι οἷς ΔΙΙ : Κόρηι
κριὸς : ΔΠΙΙ : κ-
[αθ]άρσιον τῆς ὁδοῦ τῆς Φλυῆσιν̣ [....]..ΤΑ ὀξ[υ]θύμια
ἀνειρέθη : Ι̣. [..... ca. 12 .....] ξένωι ἰξὸν
φέρειν παρὰ Μοσχίωνος Ὤαθ : ἐσχαρὶς ἐπὶ τὸν
λίθον πα<ρ>-
64 [ἀ] Κα[λ]λικράτους : Θορικί : ΙΙΙ<Ι>vvv [ήρξάμε]θ̣α
κομίζειν Με[ταγ]ειτνιῶν̣[ος ... ca. 6 ... παρὰ
...]οστράτου σφόνδυλον, ἐκομίσθη ἐν τρισὶν
ἡμέραις, ἦγεν ζεύγη : ΔΔΔΙ
[ΙΙ] : μισθὸς ἑκάστωι τῶν ζευγῶν : [τῆς ἡμέρ]α̣ς
[: ΙΙΙΙ : .....].... ἐν τρισ[ὶν ἡμέραις
.... ca. 8 ....] κατὰ ψήφισμα δήμου ὃ Λυκοῦργος
εἶπεν, γίγνεται τοῖς ζεύγεσιν : ΗΗ
[Η]ΗΙΙ : ἕτερον σφόνδυλον ἡρξά̣[μεθα κομ]ί̣ζ̣ει̣ν̣ [παρὰ
..... ca. 10 .....]Ο. [.... Date ca. 9 .....
ἦγεν ζεύγη] : ΔΔΔΙΙΙ : ἐκομίσθη ἐν τρισὶν
ἡμέραις, μισθὸς τοῖς ζεύγεσιν : ΗΗΗΗΙΙ
[: ἕτε]ρ̣ον σφόνδυλον ἡρξάμεθα κ̣[ομίζει]ν παρ'
Εὐκτή̣μ̣ο̣ν̣ος ...6...[ι ἰσταμένου, ἦγεν
ζεύγ]η : ΔΔΔΙΙΙ : ἐκομίσθη ἐν τρισὶν ἡμέραις,
μισθὸς τοῖς ζεύγεσιν : ΗΗΗΗΙ
68 [Ι : ἕτε]ρον σφόνδυλον ἡρξάμεθα̣ [κομίζει]ν̣ παρὰ
[- - - ca. 20 - - - ἦγεν ζεύγη : ΔΔ]ΔΙΙ :
ἐκομίσθη ἐν τρισὶν ἡμέραις, μισθὸς τοῖς
ζεύγεσιν : ΗΗΗ[ΓΔΔΔΔ
[: ἕτερον σ]φόνδυλον ἡρξάμεθα κ̣[ομίζειν παρὰ
- - - ca. 26 - - - ἦγεν ζεύγη : ΔΔ]Δ : ἐκομίσθη
ἐν τρισὶν ἡμέραις, μισθὸς τοῖς ζεύγεσιν :
ΗΗΗΓΔΠ[Ι :]
[ἕτερον σφόνδυλον ἡρξάμε]θ̣α̣ [κομίζειν παρὰ
- - - ca. 21 - - - ἦγεν ζεύγη τῆι μὲν πρώτ]η̣ι :
ΔΔΠΙΙΙ : τῆι δ' ὑστέραι προσαπεπέμφθη τρία,
ἐκομίσθη ἐν τρισὶν ἡμ[έ]-
[ραις, μισθὸς τοῖς ζεύγεσιν : ΗΗΗΓΔΠΙ? : ἕτερον
σφόνδυλον ἡρξάμεθα κομίζειν - - Date - - π]αρ'
Εὐκτήμο<ν>ος, ἦγεν ζεύγη τῆι μὲν πρώτηι :
ΔΔΠΙΙ : τῆι δ' ὑστέρ[αι]
72 [προσαπεπέμφθη - -, ἐκομίσθη ἐν - - ἡμέραις, μισθὸς
τοῖς ζεύγεσιν : - - - : ἑτέρους σφ]ονδύλους
ἡρξάμεθα κομίζειν δύ' ἅμα ἐπὶ διττῶν σκευῶν
δεκ[ά]-
[τηι ἰσταμένου ἀπὸ μέσου ἡμέρας? τὸν μὲν παρὰ - - -,
τὸν δὲ παρὰ - - -, ἦγεν ζεύγη - - -, ἐκομί]σθησαν
ἐν δυοῖν καὶ ἡμίσει ἡμέρας, μισθὸς τοῖς ζεύγεσιν
ΗΗΗΔ[.]
[- - - : ἑτέρους σφονδύλους ἡρξάμεθα κομίζειν δύ' ἅμα
ἐπὶ διττῶν σκευῶν - -δεκάτ]η̣ι τὸμ μὲν παρ'
Εὐκτήμο<ν>ος, τὸν δὲ παρὰ Μελανώπου, ἐκομίσθη-

[σαν ἐν - - ἡμέραις, ἦγεν ζεύγη : - - - - : μισθὸς τοῖς
ζεύγεσιν : - - - :ἕτερον σφό]νδυλον ἡρξάμεθα
κομίζειν παρὰ Μελανώπου πέμπτηι ἐπὶ δέκα,
76 [ἦγεν ζεύγη : - - : ἐκομίσθη ἐν - - ἡμέραις, μισθὸς
τοῖς ζεύγεσιν : - - - - : ἕτερον σφό]νδυλον
ἡρξάμεθα κομίζειν παρὰ Μελανώπου [ἐβ]δόμηι ἐπὶ
δέκα, ἦγ-
[εν ζεύγη : - - - - : ἐκομίσθη ἐν - - ἡμέραις, μισθὸς τοῖς
ζεύγεσιν : - - - - : ἕτερον σφόνδυ]λον ἡρξάμεθα
κομίζειν παρ' Εὐκτήμονος δεκάτηι προτεραίαι,
[ἦγεν ζεύγη : - - - - : ἐκομίσθη ἐν - - ἡμέραις, μισθὸς
τοῖς ζεύγεσιν : - - - - : ἕτερ]ον σφόνδυλον
ἡρξάμεθα κομίζειν ὀγδόηι φθίνοντος ἀπὸ μέσου
[ἡμέρας παρὰ - - -, ἦγεν ζεύγη : ΔΔIIII? : ἐκομίσθη
ἐν δυοῖν καὶ ἡμίσει ἡμέρας, μισθὸς τοῖς
ζεύγεσιν] : ΗΗΔΔΔΔΠ : ἕτερον σφόνδυλον ἡρξάμεθα
κομίζειν πέμπτη̣[ι]
80 [φθίνοντος παρὰ - - -, ἦγεν ζεύγη : - - - :
ἐκομίσθη ἐν - - ἡμέραις, μισθὸς τοῖς ζεύγεσιν :
- -]ΔΔ : ἕτερον σφόνδυλον ἡρξάμεθα κομίζειν
δευτέραι φθί-
[νοντος παρὰ - - -, ἦγεν ζεύγη : - - - : ἐκομίσθη ἐν
- - ἡμέραις, μισθὸς τοῖς ζ]εύγεσιν : ΗΗΔΔΠΗΗ :
πάλιν τοῦτον ἀπὸ τοῦ Ἐλευσινίου
[ἡρξάμεθα κομίζειν - - Date - -, ἦγεν ζεύγη : - - - :
ἐκομίσθη ἐν - - ἡμέραις, μισθὸς τοῖς ζεύγεσιν :
-?-]ΗΗΔΔΔΔΗΗΗ : ἕτερον σφόνδυλον ἡρξάμεθα
κομίζειν πα-
[ρὰ - - - - - - Date - -, ἦγεν ζεύγη : - - - :
ἐκομίσθη ἐν - - ἡμέραις, μισθὸς τοῖς ζεύγεσιν :
- -]ΗΠΗΗ : ἕτερον σφόνδυλον ἡρξάμεθα κομίζειν
παρὰ Δᾳ-
84 [- - - - - Date - -, ἦγεν ζεύγη : - - - : ἐκομίσθη
ἐν - - ἡμέραις, μισθὸς τοῖς ζ]εύγεσιν : ΗΗΗΓΔΔΔΠ :
ἕτερον σφόνδυλον ἡρξάμεθα κ-
[ομίζειν παρὰ - - - - - Date - -, ἦγεν ζεύγη : - - - :
ἐκομίσθη ἐν - - - ἡμέραις, μισθὸς τ]οῖς ζεύγεσιν :
ΗΗΗΔΠΗΗ : ἕτερον σφόνδυλον ἡρξάμε-
[θα κομίζειν παρὰ - - - - - Date - -, ἦγεν ζεύγη :
- - - : ἐκομίσθη ἐν - - ἡμέραις], μισθὸς τοῖς
ζεύγεσιν : ΗΗΗΓΔΔΗ : ἕτερον σφόνδυλον ἡρξ-
[άμεθα κομίζειν παρὰ - - - - - Date - -, ἦγεν ζεύγη :
- - - ; ἐκομίσθ]η ἐν τρισὶν ἡμέραις, μισθὸς τοῖς
ζεύγεσιν : ΗΗΗΓΔΔΠΗ
88 [- - : ἕτερον σφόνδυλον ἡρξάμεθα κομίζειν παρὰ
- - - - - Date - -, ἦγεν ζεύγη :] ΔΔΔI :
ἐκομίσθη ἐν τρισὶν ἡμέραις, μισθὸς τοῖς ζ-
[εύγεσιν : - - - - : - - -]ωι τῆς ἀγωγῆς Ἀριστοκρίτωι :
Χολλεί-
[δηι - - - - - - - - - α]κολουθεῖ τοῖς ζεύγεσιν δυοῖν .ΕΓ
[- - - - - - - - - - -]σιν Πυρρίαι Ἀντικράτους : Ἑρμ-
92 [είωι - - - - - - - - το]ύτοις : ΗΔΔ : μέχρι τρίτης φθί-
[νοντος - - - - - - - - -] τῆ[ς] ἡμέρας ἑκατέρωι μέχ-
[ρι - - - - - - - - - -] τῆ[ς] ἡμέρας γίγνεται : Π : ...

[- - - - - - - - - - - -κο]ντα καὶ ἑπτὰ τρι[ῶν] ὀβ[ο]-
96 [λῶν - - - - - - - - -]ΟΙ μισθὸς τῆς ἡμέρας : Ͱ[.]
[- - - - - - - - - - - - - - é]φ' ἑκάστωι τῶι λίθωι Ε[.]
[- - - - - - - - - - - - - - - -] τῶι αἱρεθέντι [...]
[- - - - - - - - - - - - - - - -]. Ϝαθ : κατὰ ψή[φισ]-
100 [μα - - - - - - - - - - - - - -]ΟΝ : ||||ΣΙ[....]
Vacat
[- - - - - - - - - - - - - - - - - - - -].ΗΗ[- - - - -]
[- - - - - - - - - - - - - - - - - - - -]ΓΑΓ[- - - - -]
[- - - - - - - - - - - - - - - - - - - -]ΤΩ[- - - - -]
104 [- - - - - - - - - - - - - - - - - - -]..[- - - - -]
[- - - - - - - - - - - - - - - - - - - -]Ο[- - - - - -]
[- -]

L. 31 The number after τ]ιμὴ : is Η or Γor Π. LL. 33-34 We have corrected the typographical error ἐρωτίδες.

On pp. 102-107 Clinton has a detailed commentary on the transportation of column drums to Eleusis with emphasis on the wages and the length of time involved in the trip. In a discussion, pp. 107-113, of the chronology of construction on the Telesterion in the 4th cent. B.C., he defends his date of 333/2 B.C. for this document.

G. Raepsaet, AC 53 (1984) 101-136, publishes a French translation of the whole inscription, including the new fragment added by Clinton. He adds a commentary mainly addressed to the problems of transporting the column drums from Mt. Pentelikos to Eleusis. Discussion of the role played by this inscription in studies of heavy transport in antiquity; valuable bibliography. Raepsaet cites the considerable achievement of transporting blocks of marble weighing ca. 9 tons over ca. 40 km. in 2-1/2-3 days against the advocates of technological mediocrity and stagnation in classical Greece. He offers a reconstruction of the wheeled vehicles used for this purpose (with drawings); discussion of ἅμαξα and ἁμαξήποδες. In L. 11 he proposes ἐπισι[άγματος], in LL. 31-32 διὰ τροχ[οῦ] or τροχ[ῶν].

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123. RHAMNOUS. LEASES OF SACRED LAND, 339/8 B.C. IG II² 2493+2494. SEG XIII 61; XXXII 225; 226. B.C. Petrakos, PAAH (1982) [1984] 161 no. 5, confirms the suggestion of M.H. Jameson, ΑΡΧΑΙΟΓΝΩΣΙΑ 1 (1980) 228 note 3, that IG II² 2494 was found at Rhamnous, and not at Sounion. Petrakos briefly notes that three fragments found recently in his excavations at Rhamnous join IG II² 2494 (EM 422). They form the lower part of the stele which carries IG II² 2493. A new text will be published by Jameson. Cf. Petrakos, PRAKTIKA 8th CONGRESS 1.336.

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124. ATHENS. LEASES OF SACRED PROPERTY, CA. 300 B.C. IG II² 1592. D. Behrend, Attische Pachturkunden: VESTIGIA 12 (1970) 63 no. 12. M.B. Walbank, HESPERIA 53 (1984) 361-368 (ph.), presents a new text of this inscription after study of

the stone. He associates with it a tiny, non-joining, unpublished fragment (Fr. b) found in the Agora Excavations in 1939. Walbank interprets the document, which he labels "Stele VI," as part of the series of leases of the 4th cent. B.C. republished by him in 1983, SEG XXXIII 167-171. In HESPERIA 54 (1985) 140, he publishes important corrections of readings and typographical errors in the HESPERIA text of 1984. [We have incorporated these and corrected other typographical slips in the text which follows. Stroud.]

Non-stoich 70-75?

Fr. a = IG II² 1592

[- - - - Ἡρ]ακλ̣[έους ἐν Κυνοσάργει? τεμένη, πρῶτον τέμενος δ̣ πρότερον]
[ἐμισθώσατο - - -]: Ἀλαιε: μισ: [- - - - - -: ἐγ:]
[- - - - - -: ἐγ:] Ἑστιαῖος Λυ[- - -: - - -: δεύτερον τέμενος δ̣ πρότερον ἐμισθώσατ]-
[ο - - -: Ἀλι]μού: μισ: Γνίφω[ν? - - -: ἐγ: - - -]-
[- - -: ἐγ: - - -] Διονυσοδώρ[ου: - - -: ἐγ: - - -: τρίτον τέμε]-
[νος δ̣ πρότερον ἐμισθώσατ]ο Ἡρακλείδη[ς - - -: μισ: - - - - - -]
[- - -: ἐ]γ: Καλλιάδης Αι[- - - -: τέταρτον τέμενος δ̣ πρότερον ἐμισθώσα]-
[το - - - -κ]λέους: Ἀγγελ: μισ: Αν[- - -: ἐγ: - - -]
[- - - : ἐγ: - - -]γείτων Θεοπόμπου: Α[- - -: ἐγ: - - -]
[- - -: πέμ]πτον τέμενος Θεᾳ[- - - δ̣ πρότερον ἐμισθώσατο - - - - -]
[: μισ: - - - -: Α]ἰγιλι: ΧΗΗΓΔΔ: ἐγ: Δω[- - -: ἐγ: - - -]
[: ἐγ: - - -ο]ῦ: Αἰγιλι: ἐν Κυνοσ[άργει? - - - δ̣ πρότερον ἐμισθώσ]-
[ατο - - - -:] οἰκ: μισ: Χαριδη[μ - - - -: ἐγ: - - -]
[- - -: ἐγ: - - -]τίμου: Φρεαρ: [ἐν? - - - δ̣ πρότε]-
[ρον ἐμισθώσατο - - -:] ἐγ Μυρρι: μισ: Δ[- - -: ἐγ: - - - - -]
[- - -: - - -ε]ως τέμενο[ς δ̣ πρότερον ἐμισθώσατο - - -]
[: μισ: - - -]μαχος Εὐθί[ου? - - -: - - -: ἐγ: - - -]
[- - - - - - - -]Ρ̣Υ̣[2-3]Ι̣Σ̣[- - - - - - - - - - - - - -]

lacuna

Fr. b

[- - -:]ΔΗΗ: [ἐγ: - - - - - - - - - - - - - - - - - - -]
[- - - :]οτου̣[-]
[- - - -:]μι: Αγ[- - - - - - - - - - - - - - - - - - -]
[- - - : Α]ἰγιλι: [- - - - - - - - - - - - - - - - - -]
[- - - -]ε ἐπὶ τ̣ο[- - - - - - - - - - - - - - - - - -]
[- - - -]ο[υ]: Φρε̣[αρ: - - - - - - - - - - - - - - - -]
- -

Walbank presents a detailed prosopographic commentary.

125. ATHENS. BOULEUTIC CATALOGUE, 336/5 B.C. SEG XIX 149. Agora XV 42. SEG XXXII 173,* 174. G.R. Stanton, CHIRON 14 (1984) 30-33, after a review of previous theories (Traill, W. E. Thompson, Rhodes, Siewert) as to the arrangement of the demes on this list, concludes that "there is no grouping by trittyes, either the geographical trittyes of Kleisthenes or the postulated 'trittyes of prytaneis'. The fact is that no repeated pattern is discernible.. . . Until repetition is demonstrated, any discernment of a special arrangement is likely to be fanciful."

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126. ATHENS. BOULEUTIC CATALOGUE, 335/4 B.C. IG II² 1700. Agora XV 43. SEG XXXII 163. G.R. Stanton, ABSA 79 (1984) 289-291, speculates on the possible uninscribed lines in the missing top portions of the tribal rosters on this list. In the roster for Antiochis he suggests that two uninscribed lines were left to mark off the trittyes from one another; see our lemma no. 128.

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127. ATHENS. BOULEUTIC LIST, AFTER 307 B.C. IG II² 2410. Agora XV 56. P.J. Rhodes, PHOENIX 30 (1976) 198; D.M. Lewis, CR 27 (1977) 94. J.S. Traill, Studies S. Dow 283-294, presents a new text of this catalogue on the basis of the majuscule transcription by Fourmont of the now lost stone (CIG I 289). He defends the identity of the text as a list of bouleutai, with name and patronymic on successive lines, and gives a detailed prosopographic commentary. Discussion of bouleutic quotas of the demes. For Androsthenes in LL. 53-54 Traill cites his gravestone IG II² 6315, which he would now date at the end of the 4th cent B.C. or beginning of the 3rd. For Stephanos L. 40 cf. IG II² 3125, our lemma no. 175. For reasons of space we print Column VII below Columns V and VI, although they stand side-by-side on the stone.

Columns I-IV lost

	V		VI
	[Πανδιονίδος]		[Λεωντίδος]
	lacuna		lacuna
			[Σκαμβωνίδαι]?
			lacuna
	[- - - - - -]	24	Θεόξεν[ος]
	[- - - - - -]		Ἀρχεστρ[άτου]
4	[- - - -]ρου		Κή[ττ]ι[οι]
	[- - - -]ος		Ἀρχ[ῖ]ν[ος]
	[- - -]το[- -]	28	Ἀφθονήτ[ου]
	[Κονθυλίδαι]?		Σώ[φ]ιλος
8	[- - - - -]		Ποτάμ[ωνος?]
	[- - -]δου		Θέωρος
	[Προβαλί?]σιοι	32	Κ[λε]οστράτου
	[- - - - -]		[Χολ]λεῖδα[ι]
12	[- - - -]χου		Δαμ?ασίας
	Σωκ[λ]είδης?		Εὐκλείδου

[- - - - -]
[- - - - -]
16 [- - - - -]
[- - - - -]
[- - - - -]
[- - - - -]
20 [- - - - -]
[- - - - -]
lacuna

36 Ἐπιχάρης
Μίκωνος
Ἐπιχάρης
Ἐπιχάρο[υς]
40 Στέφανος
Ἐνπεδί[ω]ν[ος]
Ἀλιμούσ[ι]ο[ι]
[- - - - -]
lacuna

VII

[Ἀκαμαντίδος]
lacuna
Ἀντ[ι]μ[- - -]
[- - -]ρο.ο[- - -]
[- - - -].[- - -]
48 ΘΟΡ[-]Λ[-]Κ[- -]
[-]ΛΕΗΣ[- -]
Ἀρι[σ]τοκ[- -]
[-]Α[- -]Κ[- -]Χ[-]
52 [ἐκ] Κεραμέων
Ἀνδροσ[θένης]
[Ἀ]νδροπ[είθου]
Θ[εο]κλ[ε]ίδ[ης]
56 [Θ]εοπόμ[που]
Ἐπικράτ[ης]
Ὀλυμπίωνος
Ὀλυμπί[ων]
60 Μ[ν]ησιάδ[υ]
Κλεόνοσ[τος?]
Μ[ν]ησιά[δου]
[- - - - -]
64 [- - - - -]
lacuna

Columns VIII-XII
lost

L. 10 [Μυρρινού]σιοι? L. 24 Θεοξεν[ίδης]? Traill.

128. ATHENS. CATALOGUE OF PRYTANEIS, 334/3 B.C. IG II² 1750. Agora XV 44. SEG XXXII 174.* W.E. Thompson, Mn 22 (1969) 151 note 1, points out that in trying to carve an attractive inscription the cutter inscribed the names of the bouleutai with a blank space between each. "The second member from Alopeke, however, is inscribed in this interlinear space. The mason either put this name here by mistake when he first cut the inscription or put it here by design when he returned to insert a name which had originally been omitted. In the first case the mason must have intended to leave line 64 blank in order to separate the two trittyes. In the second, he may have left it blank merely to receive the missing name. If so, the intention was not executed."

G.R. Stanton, CHIRON 14 (1984) 19 note 62, rejects the attempt of J.S. Traill, HESPERIA 47 (1978) 104, to establish three nearly equal "modified geographical trittyes" for An-

tiochis on the basis of the three-column arrangement of names on this list. Stanton sees the uninscribed line after the Alopeke register in col. III as merely marking off from the city trittys the demes of the inland trittys which did not fit into the second column. In ABSA 79 (1984) 289-290, Stanton reiterates this interpretation. The coastal demes occupy col. I and the top half of col. II. The inland trittys makes up the remainder of col. II together with the 5 demes listed below the blank space after Alopeke (the city trittys) in col. III. He corrects the EM no. of the bottom block to 10598 and observes that D. Peppa-Delmouzou has recently joined a "new fragment (EM 2930)" to the upper block. It carries an uninscribed corona whose position shows that Meritt and Traill's estimate of 0.94 m. for the width of the upper block is sound. See also our lemma no. 126.

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129. ATHENS. PRYTANY CATALOGUE: PANDIONIS, CA. 160 A.D. SEG XXI 610; XXVIII 172. Agora XV 437. E. Kapetanopoulos, AD 33 (1978) [1984] A.244-245, presents a detailed prosopographic commentary.

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130. ATHENS. FRAGMENT OF A PRYTANY CATALOGUE, CA. 160-170 A.D. SEG XIV 104. E. Kapetanopoulos, AD 33 (1978) [1984] A. 247-248 no. 6, identifies this as a prytany (not ephebic) catalogue of Pandionis. He suggests the following new readings: L. 1 [..]Φ[- - -]; L. 2 Κόρυμβο[ς)]; L. 3 [Ἰ]ωνικὸς Ἀβ[ρωνος]; LL. 4-5 [Π]άμφιλος [Διονυσίου] | [Δ]ιονύσιος Π[αμφίλου]; L. 6 [Ε]ὔοδος Ὀνη[σίμου]. After studying the prosopography he suggests the above date.

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131. ATHENS. PRYTANY CATALOGUE: LEONTIS, CA. 165-170 A. D.? Agora XV 370. E. Kapetanopoulos, AD 33 (1978) [1984] A.240 no. 1, prosopographic notes on LL. 3-4 which he restores as [Κορνη]λιανὸς) πρ. | [Κορν]ηλιανὸς) νε ([ἐξ Οἴου]) and dates ca. 205/6-211/2 A.D.

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132. MAROUSI. CATALOGUE OF PRYTANEIS: ATTALIS, 170-180 A. D. IG II² 1794. Agora XV 402. SEG XXVIII 191. E. Kapetanopoulos, RFIC 112 (1984) 183, places the eponymous archon Ἀθηνόδωρος τοῦ Ἀσμένου ὁ καὶ Ἀγρίππας Ἰτεαῖος in 179/80 A.D. on the basis of his restoration of the prytany secretary in L. 37 as (Λ)[ήν]α̣ι[ος Διο]νυσίου who is to be identified with Λήν[αιος] Διονυ[σ]ίο[υ] Ἀφιδνα[ῖ]ος of IG II² 5761. For this archon see also SEG XXVIII 174.

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133. ELEUSIS. PRYTANY CATALOGUE: ANTIOCHIS, 188/9 A.D.? IG II² 1792. Agora XV 423. SEG XXVI 154,* 246; XXVIII 189. E. Kapetanopoulos, AD 33 (1978) [1984] A.240-244 no. 2, argues that fragment c (now lost) does not belong to this inscrip-

tion; see our lemma no. 134. Reading from a photograph he presents a new text of fragment b and some new readings and restorations in fragment a.

[ἐπὶ μεγ]ίστου αὐτοκράτορος [Καίσαρος Μάρ. Αὐρηλίου]
Κομμόδου Ἀντωνίνου Σ[εβαστοῦ Εὐσεβοῦς Εὐτυ ν]-
χοῦς Βησαιέως, πανηγυ̣ριαρ[χοῦντος ὑπὲρ ἁπάσης τῆς]
4 πόλεως ν Ἰο̆[υ] ν Ἱεροφάν̣τ̣ου· σ[υνεργοῦντός τε
Σαλουσ](τιανοῦ)
Αἰολίωνος ν ⏑ [νννν Β]οηδρομιῷ[νος νν οἱ πρυτάνεις τῆς]
Ἀντιοχίδος [φυλῆ]ς τιμή[σαντες ἑαυτοὺς καὶ τοὺς]
[ἀ]ισίτους ἀνέ[γραψα]ν̣ νν
8 [ἐπώ]νυ̣[μος - - - - - - - - - -]
[Παλληνεῖς]

The rejection of fragment c requires a renumbering of the lines. We give Kapetanopoulos' new numbers with the old numbering (IG, Agora XV) in parentheses.

L. 10 (13) Ἀ̣φ[ροδείσιος - - -]
L. 11 (14) Αἴ. Φ[λάκκος]
L. 12 (15) ἱερ(εὺς)
L. 15 (18) Ἄ̣χητος Ἐπιγόνου an error for Ἄγνος
L. 26 (29) Τιμοκράτης Καρποδ̣[ώ]ρου
L. 29 (32) Θρασύβουλος Ἀρτέ̣[μωνος]
LL. 40-41 (42-43) Αἰμ. [ν - - -] | Αἰμ. ν[- - -]
L. 42 (44) J.S. Traill suggests Μο̣[λόσ]σ̣ιος

Kapetanopoulos adds some prosopographic notes and speculation on the πανήγυρις L. 3.

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134. ELEUSIS. PRYTANY CATALOGUE, LATE 2nd CENT A.D. IG II² 1792 fragment c. Agora XV 423. SEG XXVI 154,* 246; XXVIII 189. E. Kapetanopoulos (see our lemma no. 133) dissociates this piece (now lost) from fragments a and b. He interprets it as a prytany catalogue in which the names are arranged by tribes and not by demes. Brief prosopographic notes.

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135. ATHENS. PRYTANY CATALOGUE: AKAMANTIS, CA. 204/5-226/7 A.D. IG II² 1820. Agora XV 440. SEG XXXI 137.* E. Kapetanopoulos, AD 33 (1978) [1984] A.248 note 47, suggests the above date and rejects the restoration [Αὐρήλ]ιοι in L. 1. He reads [...6...].Ν̣Ο̣.ν?[..5...]vacat.

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136. ATHENS. PRYTANY CATALOGUE: HADRIANIS, CA. 230/1 A.D. Two joining fragments of a white marble herm, the lower of which was found in the ruins of the church of Agios Nikolaos on the north slope of the Acropolis. Of the latter the ed. pr. was published by O. Broneer, HESPERIA 2 (1933) 411-412 no. 33 (ph.). In HESPERIA 4 (1935) 186-188 (ph.), Broneer joined this to a previously unpublished fragment of unknown provenance in the Epigraphical Museum (EM 2761) and published

a new text of the whole which he identified as an Athenian ephebic list.

In AncW 4 (1981) 14 E. Kapetanopoulos briefly pointed out that this is a prytany catalogue of Hadrianis. He returns to this inscription in AD 33 (1978) [1984] A.246-247 no. 5, and offers new readings and restorations (from a photograph) as well as the above date. We print Broneer's text (HESPERIA 4) and note K.'s contributions in the app. cr. The latter also provides a prosopographic commentary.

[Ἡρ]ά̣κλε̣ι[τος](?)
[Δω]σίθεο[ς Θάλ]ητος
[Θ]εόδοτ[ος]
[Ν]εικόμαχος Δ̣ω[..]ίου
[Ν]εικοκλῆς Εἰσ̣ιδότ̣ου
Ἱερεὺς Κλαυ. Χαρεισίου
Διονυσόδωρος Γενεθλίου
Ἀσκληπιάδ̣ης Πρ̣είμο[υ]
Δόμιτος Προμηθεὺς Σ̣τ̣ρ̣[α]τ[ηγός](?)
Δόμιτος Ἐπιμηθεύς
Κλαυ. Εὐτύχης
Διονύσιος Ἱέρακος
Νουμ. Ἡρώδης
Καλλίνεικος Εἰσιδ[ότου]
Ἰο[ύ]λ. Ἀγρί̣π̣πας
Εἰσ̣ί̣δωρος
Μ̣ε̣ίλιχος Ξεν[- - -]
Μαι̣ν̣. Θεόφι[λος]
Ο̣ύλ̣.(?) Κάλ[λιστο]ς(?)
[- - - - -]οδετ̣ί̣ο̣υ̣
..[-]Ν̣Λ̣ΩΝ̣Α̣..Υ
[Ἀ]ντώ̣ν̣ιος Ν̣έ̣ρ̣ω̣νος(?)
Ἀθήναιος
[Ἡ]ρακλείδης Ῥ̣όδονος
[Ἀ]χ̣ι[λ]λεύς
Δ̣ιονύσιος
Ζώσιμος Ἰσ̣ιτύχ̣ο̣υ
Ἀσκληπιόδ[ωρ]ος Δ̣ι̣ονυ̣σ̣ί[ου]
Ε̣ὐ̣γνώμων
Ε̣[ὐ]άριστος Σεκου.
Σαβεῖνος Ἐπαφροδείτ̣[ο]υ̣
Ἀθ̣[ή]ν̣α̣ιος [ἡγ]έμων
Εἰρ̣ήν̣[αι]ος
[- - - -] Ἐ̣πα̣φ[ροδείτου](?)

L. 1 [ἐ]π̣ώ̣ν̣[υμος - - -] K. L. 6 ἱερεὺς Κλαύ(διος) Χαρείσιος K. L. 9 Ε̣ (or Σ̣)>..ΑΤ.[- - -] K., who rejects στρατηγός. L. 16 Εἰσίδωρος) K. L. 17 Μ̣ίλιχος Ξ̣ε̣ν̣[- - -] K. L. 18 Μ̣ΑΙ Θεόφι[λος] K. L. 22 Ζήνωνος K. L. 23 Ἀθήναιος) K. L. 25 [Ἀ]χ̣ι[λ]λεὺς) K. L. 26 Διονύσιο[ς]) K. L. 30 Ε̣ὐ̣άριστος Σεκού[νδου] K. L. 32 Ἀθ[ή]ν̣[α]ιος [Ἀρτ?]έμων[ος] K. L. 33 Εἰρην̣[αῖ]ος) K.

137-148. ATHENS. BRONZE ALLOTMENT PLATES, 4th CENT. B.C. IG II² 1835-1923. SEG XIX 157; XXI 616; XXIV 204/5; XXV 198; XXVI 162; XXIX 284; XXXI 152. For a corpus of these dikastic pinakia, J.H. Kroll, Athenian Bronze Allotment Plates (Cambridge, Mass 1972) = ABAP. In Studies S. Dow 165-172, Kroll gives an updated list of pinakia found, discussed, or republished since 1972. We list them here with references to SEG where appropriate.

137. ABAP 39b. The reading was corrected to Δίπολις | Κρωπίδ(ης) by B.D. Meritt, J.S. Traill, Agora XV p. 384.

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138. ABAP 66. Republished by D. Skilardi, AE (1975) 102-103 (ph.).

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139. ABAP 6 and 49 = SEG XXXI 152.

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140. Four small fragments found in recent excavations in the Athenian Agora (B 1397, B 1485, B 1800, B 1844). To be published later in the Agora volume devoted to the Athenian law courts.

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141. Unpublished. Aigina. Sanctuary of Aphaia. Right half of a reused Class III or IV pinakion. [Ἀν]τιφῶν [Ἐλ]ευσί(νιος).

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142. ABAP 157. Kroll, Studies S. Dow 166-167 no. 1 (ph.). After examining this piece in the National Museum, Kroll establishes at least 7 different uses. We print Kroll's text for this and the next 6 pinakia, but refer the reader to his publication for the full record of the seals, stamps, and other symbols on these plates.

a. [? - - - - -] Class I

b. [?- - - -] Ἀχαρ(νεύς)

c. ? [- - - - -]
.P.[- - ca. 8 - -]Λ

d. B? [- - - - -] Class VI?
Ἀμ̣ᾳξᾳ(ντεύς)

e. Z? [- - - - -] Class VI
Εὐπυρί̣δης

f. E Καλ[- - -] Class VI
Ποτάμ̣(ιος)

g. I Ἀπολλόδωρος Class VI
Χολλείδ̣(ης) Φι(- -?- -)

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143. Unpublished. Kroll, Studies S. Dow 167 no. 2 (ph.). National Museum, Bronze 10703a. Small fragment from the left end. Two or more uses.

a. [?- - -] Class III
[- - - -]

b. E: Π.[- - -] Class VI
A[- - - -]

---

144. Unpublished. Kroll, Studies S. Dow 168 no. 3 (ph.). National Museum, Bronze 10707. Fragment from the right end. Three or more uses.

a. [- - -] Class III or IV
[- - -]Α̣Σ

b. [- - -]ονης Class VI
[- - -]

c. [- - -]ς Class VI
[- - - -]

---

145. Unpublished. Kroll, Studies S. Dow 168 no. 4 (ph.). National Museum, Bronze 10703b. Fragment from the left end. Two or more uses.

a. [? - - - -] Class IV
[- - - -]

b. E O[- - - -]
[- - - -]

---

146. Unpublished. Kroll, Studies S. Dow 168-170 no. 5. National Museum, Bronze 12454. From a limestone grave at Phaleron, neighborhood of Vassiliki. Whole. Six uses.

a. Χ̣α̣ρίας Class V
Λ̣α̣κιά̣(δης)

b. [..... ca. 10 .....]
[... ca. 6 ...]

c. [... ca. 7 ....]ος
[- - -]

d. [.. ca. 5 ...]ος [...]Ο? [- - -]
[- - -]

e. Σάτ[υρ]ος [.]ΑΝΛΜΑΧΟΣ? Possibly [Φ]ανομάχο(υ).
Ἀχαρνεύς

f. Ζ Φιλοκράτης
Τρινεμε(εύς)

". . . the six uses of the pinakion are all to be dated between the mid 360's and ca. 350, allowing an average of only two or three years per use and strengthening the already impressive evidence that the turnover of dikastic pinakia was essentially annual in principle."

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147. Unpublished. From the old excavations in the Kerameikos. Kroll, Studies S. Dow 170 no. 6 (ph.). Opisthographic. Three or more uses.

Side A

a. Κλεομ[έδων] Class VI
Λαμπ[τρεύς]

Side B

b. [- - -] Class VI
[- - -]

c. [- - -] Δορκέ(ως) Class VI
[- - - ε]ύς Ͱ

---

148. Unpublished. Kroll, Studies S. Dow 170-171 no. 7 (ph.). National Museum, Bronze 17056η. Fragment broken at both ends. Opisthographic. Three or more uses.

Side A

a. [- - -]Ε[- - -]
[- - -].ΙΣ[- - -]

b. [- - -]ΑΡΙ[- - -]
[- - -]Λ.?[- - -]

Side B

c. [- - -]ιας : .[- - -] Class VI
[- - -]ιος

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149. ATHENS. BRONZE ALLOTMENT PLATE. Found in salvage excavations of the Greek Archaeological Service at Odos Chalkokondule 27-29. At the left is an owl between two olive branches; at the right a gorgoneion. Holes punched through at the extremities of the letters. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.28 (ph.).

Εὐφράνωρ
Ἀγγελῆ(θεν)

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150. RHAMNOUS. HONORARY MONUMENT FOR THE EPHEBES OF PANDIONIS, 332/1 B.C. Ed. pr. W. Peek, MDAI(A) 67 (1942) [1951] 21 no. 24 (ph.). Pouilloux, Rhamnonte no. 2; O. Reinmuth, The Ephebic Inscriptions of the Fourth Century B.C.: Mn Suppl. 14 (1971) no. 10. B.C. Petrakos, PAAH (1982) [1984] 161 no. 6, reports that two fragments recently discovered in his excavations join this monument, thus confirming Rhamnous as the provenance. He also notes that the marble is local, not "Hymettian"; and that the monument is not a stele, but a base with a cutting in the top possibly for the support of the shaft of a herm.

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151. RHAMNOUS. EPHEBIC DEDICATION, 331/0 B.C. IG II² 1181. B.C. Petrakos, PRAKTIKA 8th CONGRESS 1.336, briefly reports that fragments found in his excavations at Rhamnous join these two fragments which were erroneously reported in IG as coming from Sounion and forming part of a deme decree. The monument was a base on the front surface of which the following inscription is preserved:

Οἱ ἔφηβοι οἱ τῆς Αἰγηίδ[ο]ς οἱ ἐπὶ Ἀριστοφάνους ἄρχον-
[τος] καὶ ὁ σωφρονιστὴ[ς τού]των Θαρρίας Θαρριάδου
[Ἐρχιεὺς - - - - - - - - - -] ἔθυεν ἐφ' ὑγιείαι καὶ σωτη-
[ρίαι - - - - - - - - - - - - - - - -]νιδο[.... τ]οῦ δήμου.

Petrakos does not print or note L. 5 in IG.

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152. RHAMNOUS. HONORS FOR POLYDEUKION, AFTER 173/4 OR 174/5 A.D. IG II² 3969. SEG XXVI 255. B.C. Petrakos, PRAKTIKA 8th CONGRESS 1.330-332 (dr.), prints a new drawing of this base and now reports the reading of LL. 1-2 as follows:

Ψηφ[ισα]μένης τῆς ἐξ Ἀ-
[ρείου Πάγ]ου βουλῆς καὶ

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153. ATHENS (NOW IN PESARO). EPHEBIC CATALOGUE, CA. 50-40 B.C. IG II² 1961. SEG XXII 113. M.L. Lazzarini, RFIC 112 (1984) 329, points out that in L. 23 the correct reading is Σαφίννιος. Kirchner was wrong to alter the reading to Σαβίννιος in the anonymous 18th century copy of this text. The

stone has since turned up in a private epigraphical collection in Pesaro and the reading is certain. She explores the possible connections between this Safinius and the family attested on Samos in our lemma no. 866.

In RFIC 113 (1985) 37-54 (ph.), Lazzarini re-edits the text after examining the stone in Pesaro; see our lemma no. 1686. The text is inscribed on a stele of "marmo pentelico," broken at top and right, in two columns with three incised olive crowns below. Since the left side is preserved, there cannot have been another column of names to the left of col. I. Lazzarini postulates a third column at the broken right side of the stone on the basis of the partly preserved crown at the bottom right. Originally there would have been three columns of names and four crowns across the bottom. She reconstructs the arrangement of tribes as following a horizontal pattern.

Col. I	Col. II	[Col. III]
Kekropis VIII	Hippothontis IX	[Aiantis X]
Attalis XII		[Antiochis XI]

The ephebes from the other seven tribes would have been recorded on the (now lost) upper part of the stele. Detailed prosopographic commentary and discussion of the date in relation to IG II² 1965+3730 and IG II² 1043.

Col. I

[- - - - - - - - - -]
[- - ca. 5 - -]δης Ἀντιόχου [- - -]
Κεκροπίδος
[Διότ]ιμος Διοδώρ[ο]υ Ἀλαιεύς
[...]τόμαχος Ἰσιδό[τ]ου Μελιτ[ε]ύς
[..]ίμων Φιλιππίδου Ἀλαιεύς
[Λ]ήναιος) Αἰξ[ω]νεύς
Ἀγαθόδωρος) Ἀλαιεύς
Θεόδοτος Σατύρου Αἰξωνεύς
[Κ]όιντος Καικίλιος Μελ[ιτ]εύς
Λεύκιος Σέργιος Ἀλαιε[ύ]ς
[Σ]ωτίων Θευδᾶ Ἀλαιε[ύ]ς
[Γάι]ος) Μ[ελιτε]ύς
Θεόφιλος Ἀλεξάνδρου Ἀλαι[ε]ύ[ς]
Δωρόθεος Μουσα[ί]ου [Πιθ]εύ[ς]
[Γ]ναῖος) Ἀ[λ]αιεύς
[Π]όπλιος Γαΐου Ἀλα[ιεύς]
Ἀτταλίδος
Εὐθύδημος Παντ[α]κλέους Ἀθμονεύς
Σοφοκλῆς Θεοφράστου Ἀγνούσιος
[Εὔ]δημος Νικίου Σουνιεύς
[Λ]εύκιος Δέκμου Σουνιεύς
[Διον]ύσιος Δημη[τ]ρ[ίο]υ Σου[ν]ιεύς
[- - -]ς Σαφίννιο[ς] Ἀθμονεύς
[- - ca. 5 - -]νης [)] Ἀθμ[ο]νεύς
[- -5 or 6- -]βιος Ἀγαθοκλ[έο]υς Σ[ο]υνιεύς
[- - -]ος Πρ<ω>τογένου Ἀθμονεύς
[- - ca. 6 - -]δωρος Δημητρίου [Σ]ουνιεύ[ς]

[- - -]) Ἀγνούσιος
[- - -]ης Νικηφόρου Περγαμηνός
[- - -]ος Δημητρίου Μιλήσιος
[-3 or 4-]δωρος Δημητρίου Ἀντιοχεύς
[-3 or 4-]ογένης [)] Πλαταιεύς
[Γάι]ος) Ῥωμαῖος
[Ε]ὐετίων) Μιλήσιος
[Ἀ]γαθίων Στρατονίκου Μιλήσιος

Col. II

[- - - - - - - - - - -]
[- - -]ιος [- - -]
Διονύσιος Προ[- - -]
Ἀνδρόνικος Γλύκων[ος - - -]
Ἰπποθωντίδος
Τίμων Αἰνείου ἐκ Κοίλης
Σαραπίων Σατύρου Ἀζηνι[εύς]
[Ἀρτ]εμίδωρος Σατύρου Ἀζην[ιεύς]
Δ[ιο]νύσιος Ἀριστοκράτου Ἐλε[υσίνιος]
[-2 or 3-]αιος Νικοστράτου Ἐλευσ[ίνιος]
Ἀπολλοφάνης Ἱέρωνος Ἀζ[ηνιεύς]
Λεύκιος Θεογείτον[ο]ς Πειραι[εύς]
Ἀντιγένης) Ἀχ<ε>ρδούσιο[ς]
Γάιος Κοίλιος Πειραιεύς
Γναῖος Κορνήλιος Πειραιεύς
Πολύφρων Ἡρώδου Πειραιεύς
[Ἀφ]ροδείσιος Δωροθέου [- - -]
[Πό]πλιος Κορνήλιος Ῥωμα[ῖος]
Τ[ίτος Ο]ὐέττιος Ῥωμα[ῖος]
Γάι[ος Ἄν]νιος Ῥωμαῖος
Ἰππ[οθέρ]σης [- -]στο̣κρ̣[- -]
[.]ρα[- - - Δ]ημητρίου Μιλή[σιος]
Σωκλ[ῆς Ἰσ]ιδό[τ]ου Μιλή[σιος]
Μενεσθεὺς) Μι[λήσιος]
Πόπλιος [- - -]
[Σ]ω̣τηρίδ[ης -4 or 5-]δρου [- - -]
Ἀ̣[φρ]οδεί[σιος) Σ]αλαμίν[ιος]
[Δι]ο̣νύσιος [Δημη]τρίου Μιλ[ήσιος]
Ἑ̣ρμαῖος) Ἐπιδαύρ[ιος]
Ἀπολλώνιος Καλλικράτου [- - -]
Μᾶρκος) Ῥωμαῖος
Ζήνων Σωσιβίου Καρύστιο[ς]
Πωλλίων Χρύσων[ο]ς Ῥωμαΐ̣[ος]
Αὖλος Λικίννιος Ῥω̣[μ]αῖος
Δεῖος Ἡρώδου Μιλήσιος
Εὐτ[υ]χίδης Εὐαρχίδου Μ[ιλήσιος]
Λυ[σί]μα[χ]ος) Ἀλεξα[νδρεύς]

Across the bottom

Col. I
ἡ βουλή
[τ]ὸν γρα μματέα

Col. II
ὁ δ[ῆμος]

[- - -]

	in corona			in corona			in corona
	Δημ[ή]-	[τ]όν	π	α[ιδοτ]	ρίβ	80	M[- - -]
	τριον			[- - -]	ην		NIK[- -]
76	Παιανι[έα]			[- - -]			M[- - -]
				[- - -]			

L. 26 lapis ΠΡΟΤΟ. L. 31 in rasura. L. 47 lapis ΑΧΑΡΔΟΥΣΙΟ. [We print the alignment of names in Col. II as given by Lazzarini, but the ph. clearly shows that LL. 36-38 are indented ca. 5-6 letter spaces to the right of LL. 40-51 and LL. 52-71 are likewise indented ca. 3 letter spaces to the right of LL. 40-51. Stroud.]

154. ATHENS. EPHEBIC CATALOGUE, 45/6 A.D. IG II² 1970. D. Peppa-Delmouzou, AD 32 (1977) [1984] B.5, briefly notes that an uninscribed fragment in the Epigraphical Museum has been joined to the top of this stele establishing its height (0.995 m.) and the nature of its decoration.

155. ATHENS. EPHEBIC CATALOGUE, 53/4-66/7 A.D.? IG II² 1989. D. Peppa-Delmouzou, AD 32 (1977) [1984] B.5 (ph.), joins a small, uninscribed fragment in the Epigraphical Museum to the top right corner of this stele. Preserved now is almost the full extent of the sculptured pediment which permits her to conclude that L. 1 contained fewer letters than are restored in IG II². She suggests that in the rasura we should restore Γάϊον or search for a shorter title after the name Νέρωνα.

Before this join had been announced, E. Kapetanopoulos, AE (1968) 210 no. 2b, had recognized that the κοσμητής in LL. 3-4 "belonged undoubtedly to the family of Herodes Attikos." He suggested κοσμη[τεύοντος Κλαυδίου Εὐ]ικλέους τοῦ) Μαρα-[θωνίου], a brother of Herodes?

156. ATHENS. EPHEBIC CATALOGUE, 127/8 A.D. IG II² 2040. SEG XXXII 212. E. Kapetanopoulos, PROMETHEUS 10 (1984) 139-140, reading from a photograph, restores LL. 1-5 as follows and offers also a new text of IG II² 3531 (see our lemma no. 190). Discussion of the family of this archon.

[ἀγ]αθῇ τύχῃ· νίκῃ Καίσαρος Ἀδριανοῦ Α
[οἱ ἐφηβ]εύσαντες ἐν τῷ ἐπὶ Μεμμίου Α
[Πεισάν]δρου Κολ[λυτέω]ς ἄρχοντος [έ]-
4 [νιαυτῷ,] τετάρ[τῳ ἀπὸ τ]ῆς πρώτη[ς]
[ἐπιδημίας] τοῦ μ[εγίστου αὐ]τοκ[ράτορος]

157. PALLENE. CATALOGUE OF OFFICIALS IN THE CULT OF ATHENA PALLENIS, CA. 350 B.C. W. Peek, MDAI(A) 67 (1942) 24-29 no. 26 (ph.), published the ed. pr. of a fragmentary stele of

white marble found in the ruins of the chapel of Agia Triada at the Σταυρός of the roads from Athens to Marathon and from Athens to Sounion. A deep, later cutting for a water channel extends through the entire height of the inscribed surface. After giving a prosopographic commentary, Peek identifies the officials as the ἄρχοντες and παράσιτοι of Athena at Pallene, cf. Athenaios 234F-235A. He interpreted LL. 37-42 as a later inscription that has nothing to do with LL. 1-36. In APF J.K. Davies discussed several of the names in the list; see our app. crit. G.R. Stanton, ABSA 79 (1984) 292-298, 306 (with a ph. in ABSA 80 [1985] 259), reprints the text after re-examining the stone in Athens, EM 13056. He provides a detailed prosopographic commentary (with earlier bibliography) and discusses the possible chronological connection with IG II² 1609, thereby placing the list from Pallene in the 350's. Stanton speculates on possible tribal representation among the names of parasitoi (3 from each tribe?) and on the relationship of LL. 1-36 to LL. 37-42. He notes the high social status of the identifiable parasitoi. We print Peek's text.

[- - - - - - - - - - -]ε[....]
[- - - - - -]ληις ἱερ̣[..3-4..]
[ἄ ρ χ ο ν τ] ε ς
4 [.....18..... Γ]αρτήττιο[ς]
[.....17.....] Ἀχαρνεύς
[.....18..... Πα]λληνεύς
[Δ]ημο[.....12..... Π]αιανιεύς
8 π α [ρ ά σ ι τ] ο ι
Λυσια̣[.....15.....]νιεύς
Νικόσ[τρατος ....8....] Παιανιεύς
Καλλια[.....14.....]ούσιο[ς]
12 Τιμασίθ[εος .....12.....]ιο<ς>
Δημόκρι̣τ̣[ος .....13.....]τιος
Νικόστρατο[ς .....12.....ι]ος
Δεινοκράτη[ς .....10.....ε]ύς
16 Νικοκλῆς [....8-9..... Κυδ]αντίδης
Θεο̣δ̣ωρ[.....13.....]νεύς
Χαρίας [.....14.....]ς
[Ε]ύ̣ρ̣θί̣δ̣[ης .....13.....]ς
20 [Σ]ω̣κ̣λ̣[ῆς .....13.....]εύς
[Τ]ιμο[.....15.....ε]ύς
[Ε]ύθυκλῆ[ς .....11..... Λαμ]πτρεύς
[Δ]η̣μ̣[.....11..... Λαμπτ]ρεύς
24 [Τ]ι̣μ̣ο̣[.....17.....]ης
[- - - - - - - - - - - - - - - - - -]
Σημίας Δ̣ι̣ο̣[- - - - - - - - - -]
[Κ]όνων Τ̣ιμ[.....14.....]ς
28 Προκλῆς Πρω[τ...6-7.... Πλω]θεεύς
Κηφ[ι]σ[ό]δωρος [.....9-10.....] Οἰῆθεν
Ἀσίδημος [...6-7.... Κολω]νῆθεν
[Δ]ι̣δυμί[ας] Κ̣ρ̣[...5-6... Λευ]κ̣ονο̣ιεύς
32 [Δ]ί̣φιλος [.....12.....ι]ος
Ἀντικλῆς [...6-7.... Ἀνα]καιεύς
[Ε]ὐθύδημος [..5... Κηφ]ισιεύς

Εὐβουλίδης [....7-8.... Αἰ]γιλιεύ[ς]
[Χ]αιρέδημος [.....10.....]ρριος
vacat 0.04 m.
['Αν]δροτίων 'Ισ[.....12..... τοὺ]ς ἄρχοντας
[Πα]λληνίδι Κρατ[.....13-14.....] Παλληνέ[α]
['Ο]λυμπιόδωρο[ν .....13-14.....]α Γενέλε[ω]
'Αχαρνέα, Δη[μο.....14.....] Παιανιέ[α]
παρ[α]σίτους [- - - - - - - - - -]α ['Αρι]-
στο[- - - - - - - - - - - - - - - -]

L. 1 E....., Stanton; [οἱ ὑπογεγραμμένοι ἀνέθ]ε[σαν | στεφανωθέντες ἐπὶ - -φί]λης ἱερ[είας], Peek. L. 4 ['Ολυμπιό-δωρος ...7.... Γ]αργήττιος, Stanton. L. 5 [.....11..... Γενέλεω] 'Αχαρνεύς, Stanton. L. 6 [Κρατ.....15..... Πα]λληνεύς, Stanton. L. 17 14 letters missing, Stanton. L. 9 Λυσία[ς .....11..... Παια]νιεύς, Peek; Davies, APF p. 455; Λυσια[.....16.....]νιεύς, Stanton. L. 10 9 letters missing, Stanton. L. 15 11 letters missing, Stanton. L. 16 Λ[υσικλέους Κυδ]αντίδης, Peek, who rejected it because the space was too small. Accepted by Davies, APF p. 409. Printed by Stanton. L. 17 15 letters missing, Stanton. L. 18 16 letters missing, Stanton. L. 19 15 letters missing, Stanton. L. 20 16 letters missing, Stanton. L. 24 19 letters missing, Stanton. L. 27 [Κ]όνων Τιμ[οθέου 'Αναφλύστιο]ς? Peek; accepted by Davies, APF p. 511; printed without query by Stanton. L. 28 Πρω[τοκλέος Πλω]θεεύς, Peek; Πρω[τοκλέους Πλω]θεεύς, Stanton. Davies, APF p. 470. L. 29 Κηφ[ι]σ[ό]δωρος [Μελησίου], Stanton. Davies, APF p. 290. L. 30 ['Ι]ασίδαμος [..8.. Κολω]νῆθεν, Stanton, adopting a suggestion of J.S. Traill. L. 31 Κρί[τωνος], Peek (sic); 7 letters missing, Stanton, who suggests Κρ[άτητος. L. 32 [Δ]ίφιλος Τ or Υ[.....11.....ι]ος, Stanton. L. 34 7 letters missing, Stanton. Davies, APF p. 191. L. 37 'Ισ[αίου ἀνέγραψε τοὺ]ς ἄρχοντας, Peek; 'Ανδροτίων 'Ισ[άρχου Γαργήττιος ε]ἰς or ὡ]ς ἄρχοντας, Stanton. L. 40 Δη[μ....15....], Stanton.

158. ATTICA. SECURITY HOROI. P. Millett, "The Attic Horoi Reconsidered in the Light of Recent Discoveries," OPUS 1 (1982) 219-249, re-examines some of the conclusions reached by M.I. Finley, J.V.A. Fine, H.J. Wolff, F. Pringsheim, L.R.F. Germain and others since Finley's Studies in Land and Credit in Ancient Athens 500-200 B.C. (New Brunswick 1952). Millett's essay is also reprinted in a corrected reprint of Land and Credit (New Brunswick 1986). He gives helpful discussions of the chronological distribution of the horoi; the typological distribution among the three categories of ὑποθήκη, πρᾶσις ἐπὶ λύσει and ἀποτίμημα; the significance of each of these three categories; Germain's analysis of the horoi. In Appendix II, pp. 234-242, Millett reprints the texts of 27 horoi published since 1952 and offers new readings in 2 others. All texts are derived from printed sources, not autopsy. We print in separate lemmata those texts not previously included in SEG. P. 246 note 4 "It is unfortunate that the inappropriate

and misleading term 'mortgage horos,' consistently used by the editors of these inscriptions in 'Hesperia,' has been adopted by the editors of the recently revived SEG." Accordingly, we shall now use the term "security horos" for this category of inscriptions, as opposed to "boundary stone" for horoi which merely mark the limits of an area, grave, street, etc.

159-164. ATHENS. SECURITY HOROI. Stephen G. Miller, HESPERIA 41 (1972) 274-281 (ph.), publishes seven security horoi found in the Agora Excavations. His no. 7 is SEG XXVII 10, on which see our lemma no. 169. P. Millett, OPUS 1 (1982) 234-242, reprints the texts of these seven inscriptions; see our lemma no. 158. We print the texts for the six pieces not yet recorded in SEG.

159. HESPERIA 41 (1972) 280 no. 6 (ph.); Millett p. 235 no. 60A. 400-350 B.C.

[ὅ]ρος χω[ρίο]
πεπρα[μέν]-
ο ἐπὶ λ[ύσει Κ]-
4 αλλίππ[ωι Πα]-
λληνε̣[ῖ ...]
ο[.]ν̣[- - -]

"The readings in line 6, which cannot be reconciled with a sum of money, indicate that there were two creditors of whom only the name of one is preserved." Miller.

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160. HESPERIA 41 (1972) 276 no. 3 (ph., dr.); Millett p. 236 no. 78A.

ὅρος οἰκί-
A [α]ς πεπραμ-
ένης ἐπὶ λύσ-

4 ει .ΗΗΗ.. ἐρανιστ-
B αῖς τοῖς μετὰ Πυθο-
δώρου [Ἀθμ]ονέως ΑΝΟ
ΠΟΑ.Α.Σ ..... ΔΑΘΕΙ

Miller notes the existence of an earlier inscription with much smaller letters beneath parts of Text B. He divides the text into two parts on the basis of the different treatment of the surface in each, as well as the difference in cutters, and letter forms and sizes. He and Millett discuss the chronological relationship of Text A to Text B.

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161. HESPERIA 41 (1972) 279-280 no. 5 (ph.); Millett p. 236 no. 81C.

ὅρος ο[ἰκ]-
ίας πεπ-
ραμένη-
ς ἐπὶ λύσ-
ει Φηγαι-
εῦσι ..Ḥ

In L. 6 Miller reconstructs the sum of money as HHH (300) or ΓHH (700).

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162. HESPERIA 41 (1972) 279 no. 4 (ph.); Millett p. 237 no. 85D.

ὅρος οἰḳίας
[π]ε̣ṇ[ρα]μένης
[ἐπὶ λύσει - -]Ε̣ṚΚḤΙΔΑΙΣ

L. 3 "dative plural signifying some group as the creditor." Miller.

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163. HESPERIA 41 (1972) 274 no. 2 (ph.); Millett p. 239 no. 148A. Ca. 390 B.C.

ὅ[ρ]ο[ς οἰκ]ία[ς ἀπ]ọ̣ṭ[ετ]ι[μ]-
ημένης προικὸς [Κλ]-
ειταρέ̣της τῆς Σ[κύ?]-
θο Φ̣ρεαρ(ρ)ίο θυ[γ]α[τ]-
ρὸς ΧΓ

Miller identifies Kleitarete as the mother of Pyrrhos whose estate is contested in Isaios 3.30.

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164. HESPERIA 41 (1972) 274 no. 1 (ph.); Millett p. 240 no. 164C.

[- -]παιδῖ[-]
[- -]φάντο[υ]
[- -]δ̣ρωι Γα-
[ργητ]τίωι vv

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165. SPATA. SECURITY HOROS, CA. 350 B.C. Slab of bluish marble found northeast of Spata; now in the Peiraieus Museum. Ed. pr. E. Vanderpool, HESPERIA 39 (1970) 46 (ph.). Reprinted by P. Millett, OPUS 1 (1982) 238 no. 126D.

ὅρος χωρί-
ο ἀποτιμή-
ματος Μικρ-
ίο παιδί

---

166. MARATHON. SECURITY HOROS, CA. 350 B.C. SEG XXI 656 = XXX 122. P. Millett, OPUS 1 (1982) 238, regards the restoration of [ὅρος χωρίου | πεπραμένου] in LL. 1-2 as gratuitous.

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167. LAUREOTIKE. SECURITY HOROS. SEG XXXIII 175. P. Millett, OPUS 1 (1982) 229-230, 234-235 no. 12A, reprints the text and interprets this stone as indicating that the unnamed debtor bought the land, house and gardens from Philon and offered him the property as security for the unpaid part of the purchase price. M. argues that this "indubitably contradicts Pringsheim's fundamental thesis that ownership of property could not change hands until the full purchase price had been paid. . . . the borrower had not yet paid over the purchase price, but he was still able to hypothecate the property, and was presumably regarded as the owner."

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168. SOUNION. SECURITY HOROS, 217/6 B.C. SEG XXIX 158. P. Millett, OPUS 1 (1982) 240-241, questions the identification of this stone as a security horos on the grounds that: (1) mention of the month is exceedingly rare in this type of inscription; (2) πρὸς δραχμάς is without parallel on security horoi; (3) the words τόκον and ξένοι are not found on other horoi, and they are difficult to construe; (4) Euthykles cannot be incorporated into a horos as a relative of the creditor; (5) the Δ at the end of L. 4 yields an abnormally small sum if it is to be interpreted as the first digit of an acrophonic numeral.

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169. ATHENS. SECURITY HOROS, 215/4 B.C.? SEG XXVII 10. O. Hansen, ERANOS 82 (1984) 214, suggests that the lacuna in L. 5 should be filled with "some indication of the amount of the mortgage."

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170. LAUREOTIKE. BOUNDARY STONE OF A MINE, CA. 350 B.C. B.C. Petrakos, AD 32 (1977) [1984] B.43, (re)publishes SEG XXXII 233.

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171. THORIKOS. CONCESSION FOR A MINE, 4th CENT. B.C. Cut into the vertical face of the bedrock at the entrance to a mine. The upper part of the text has been removed by later cutting. Ed. pr. J. Bingen, Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 179-181 no. 77 (ph.). For the Demetriakon mine at Thorikos, IG II² 1587, L. 9. In L. 3 the traces of erasure are not aligned with the smaller letters of the name of the mine. Ed. pr. hesitates to interpret L. 4 as setting the price as low as 12 drachmai for such an important mine. "Il est probable que ces quatre signes sont étrangers à l'inscription principale."

[- - - -]
..[- - - -]
κατέλαβε
[[.ο̣τ̣]] [Δημητ]ρ̣ιακόν (?)
Δ•||

172. LAMPTRAI. ROCK-CUT BOUNDARY MARKERS, LATE 4th CENT. B.C. SEG XXXII 228. G.R. Stanton, CHIRON 14 (1984) 28-29, rejects J.S. Traill's interpretation of the texts as ὅρ(ος) Π(αραλίας) Μ(εσογείας) on the grounds that "the assumed abbreviations are . . . severe" and that Upper Lamptrai, a coastal deme, is located on the inland side of the ridge; "the inland region should not have come so close to the coast" as Traill's interpretation requires.

173. ATHENS. CHRONICLE OF THE OLYMPIC GAMES, CA. 264 B.C. IG II² 2326. SEG XVII 55; XXXII 217. C. Habicht, Cl Ant 3 (1984) 52-53, collates the information in LL. 1-15 of this text with that of Pausanias 5.8.9-10. See our lemma no. 1688.

174. THORIKOS. CHOREGIC DEDICATION, CA. 375-325 B.C. Fragment of a marble statue base found in the Belgian excavations near the theatre. Ed. pr. J. Bingen in Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 177-178 no. 76 (ph.).

[Δ]ημοχαρίδης ≡ κωμωιδοῖς
[Σπ]ευσιάδης ≡ ὑπεκρίνετο
[Δη]μοχάρης ≡ τραγωιδοῖς
[Θε]όδωρος ≡ ὑπεκρίνετο
[...]άδης κωμωιδοῖς
[....] ὑπεκρίνετο
vacat
[χορηγήσα]ν̣τες ἀνέθεσαν
[- - - - - - - - - - -]

175. ATHENS. AGONISTIC EPIGRAM OF DIOPHANES [AND STEPHANOS?], CA. 400 OR CA. 370-360 B.C. IG II² 3125. SEG XIV 118. Moretti, IAG no. 22. J. Ebert, APF 19 (1969) 142-143 (dr.), dates this epigram at the beginning of the 4th cent. B.C. Since the prose inscription Διοφάνης | Ἐμπεδίωνος | νίκη : Ἰσθμοῖ stands above the poem, the monument celebrates one victory of one victor. There is in the poem a reference to a victory by a πρόγονος, but this cannot be that of Diophanes' brother because then note would have been taken of this in the prose inscription. For Ebert πρόγονος must mean grandfather, and he further urges that all previous editors have erred in restoring Στέφ[ανος] in L. 6. This violates the stoichedon order, for in the illegible gap between ΣΤΕΦ and ΡΩΜΗ there are 5, not 4, stoichoi to be filled. The πρόγονος

is not named in L. 6 because he is in fact named in L. 4. Two sons of Empedion won crowns, both were called Diophanes. I.e. Empedion (great-grandfather) -- Diophanes (grandfather = πρόγονος) -- Empedion (father) -- Diophanes (the victor here celebrated). Accordingly Ebert prints the text as:

'Εμπεδίωνος παῖδες 'Αθηναῖοι δύ' ἐνίκων
Διοφάνης ἀγένειος ἐ[ν] 'Ισθμῶι πανκρατί[οιο]
κα[ὶ] πρόγονος στεφ[άνους]· ῥώμην δὲ χερῶν ἐπ[έ]δ̣ε̣[ι]ξ[αν]

J.S. Traill, Studies S. Dow 283-294 (esp. 289 note 8), identifies Stephanos, son of Empedion, as a councillor on a bouleutic list of the end of the 4th cent. B.C.; our lemma no. 127 LL. 40-41. He suggests that πρόγονος in L. 6 means "step-son," i.e. a child by a former marriage. In seeking to explain the apparent preference for Diophanes in the victory monument, Traill speculates on this uncommon familial relationship, the possible incomplete nature of the monument, or chronological circumstances, viz. "the victory of Stephanos followed, unexpectedly, that of Diophanes, and the three hexameters (lines 3-6) were added or modified." Traill would place Stephanos' birth in the very early 370's, his Isthmian victory at age ca. 19 around 360 B.C., and his service in the boule shortly after 307 B.C. when he was in his seventies.

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176. ATHENS. HONORARY INSCRIPTION FOR AN ATHLETE, 3rd CENT. A.D. Three joining fragments of a white marble statue base found in the Agora Excavations. Ed. pr. D.J. Geagan, Studies S. Dow 97-99 (ph.), who discusses the significance of the περίοδος τελεία in L. 4.

[Σεπτί]μιος Αὐ[ρ]ήλιος Σ̣[... ca. 7 ....]
['Αλε]ξανδρε[ὺς] νεικήσα[ς Πανελλή]-
νια ἀνδρῶ[ν σ]τάδιον κ̣α̣[ὶ Παναθή]-
4 ναια περίοδον τ̣ε̣λ̣ε̣ί̣[αν .. ca. 5 ...]
ξυστάρχη[ς - - - - - - - - - - - - -]
υπολλ[- - - - - - - - - - - - - -]
vacat

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177. ATHENS. STATUE BASE IN HONOR OF JULIUS CAESAR, 47 B.C.? IG II² 3222. SEG XIV 122. D.J. Geagan, PRAKTIKA 8th CONGRESS 1.71, offers the following restoration which suits Caesar's first dictatorship, not the second. "But the first dictatorship lasted only eleven days at a time when Caesar would certainly not be contemplating a visit to Athens. Could the statue commemorate the dictatorship itself?"

vacat ὁ Δῆμος vacat
[Γ]ά̈ιον 'Ιούλιον Καίσα[ρα τὸν]
[ἀ]ρχιερέα καὶ δικτ̣ά̣τορ[α τὸν]
[ἑ]α̣υτοῦ σωτῆρα καὶ ε̣ὐ̣[εργέτην]

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178. ATHENS (NOW IN PESARO). STATUE BASE HONORING GERMANICUS CAESAR, 18 A.D. IG II² 3258. M.L. Lazzarini, RFIC 113 (1985) 36-37 (ph.), reports that this stone, presumed lost, survives today in a collection of antiquities in Pesaro; see our lemma no. 1686. She examines the textual tradition of the copies on which this and IG II² 3259 depend and speculates that the two texts may have originally been inscribed on two sides of the same base. No change in the text.

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179. ATHENS. STATUE BASE HONORING GERMANICUS CAESAR, 18 A.D.? IG II² 3260. D.J. Geagan, PRAKTIKA 8th CONGRESS 1.72, questions the above date since "the dedicatory formula of the text (ὁ δῆμος) was an anachronism in Tiberius' reign. Can it be that the statue was set up while Augustus was still alive?"

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180. ATHENS. STATUE BASE IN HONOR OF DRUSILLA, SISTER OF CALIGULA, 37-38 A.D.? An unedited text found in the Agora Excavations briefly mentioned by D.J. Geagan, PRAKTIKA 8th CONGRESS 1.76.

[Δρουσίλλαν νέαν θε]ὰν Ἀφροδείτην
[[Γαΐου Καίσαρος Σε]βαστοῦ Γερμαν]-
[[ικοῦ]] ἀδελφήν vacat

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181. RHAMNOUS. ALTAR WITH HONORARY INSCRIPTION FOR THE EMPEROR CLAUDIUS, 41-54 A.D. IG II² 3275. Pouilloux, Rhamnonte no. 47. SEG XXXI 165. B.C. Petrakos, PAAH (1982) [1984] 158-159 no. 1 (ph., dr.), adds a joining fragment from the excavations of the Greek Archaeological Society at Rhamnous to the top left corner of this monument which shows that it is in fact an altar, not a statue base as was previously thought. Only one line was carved across the top of the altar on a moulding; it now becomes L. 1 of the inscription. From its beginning only Καίσαρι Α[- - -] has survived. For the rest of the text see SEG XXXI 165. Cf. also his drawing in PRAKTIKA 8th CONGRESS 1.330-331.

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182. ATHENS. ALTAR IN HONOR OF THE EMPEROR NERO, 54-68 A.D. In PRAKTIKA 8th CONGRESS 1.76, D.J. Geagan briefly notes an unpublished altar found in the Agora Excavations.

[Αὐτο]κράτορος [[Νέρωνος]] Καίσαρος]
[ἐπὶ ἱερέ]ως Πατρώου ['Απόλλωνος τοῦ]
γένους το[ῦ - - - -]
[- - - - - - - - - - - - - - - - - - -]

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183. ATHENS. STATUE BASES IN HONOR OF SABINA AUGUSTA AND HER SISTER MATIDIA, REIGN OF HADRIAN. IG II² 3387 and 3388. D.J. Geagan, PRAKTIKA 8th CONGRESS 1.72, argues that these

two statues were probably set up in Athens soon after the death of Matidia the elder, 119 A.D., when the Augustae received their titles. He sees this as preferable to dating them in 128 A.D., the time of Hadrian's visit. The anomalous titulature of Hadrian in 3387 is better placed early in his reign.

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184. ATHENS. DEDICATION TO THE EMPEROR SEPTIMIUS SEVERUS, 193-195 A.D. Fragment of white marble of uncertain provenance; now in the Roman Agora, no. 763. Ed. pr. S.N. Koumanoudes, AD 25 (1970) A.61-62 no. 9 (ph.), who calls it a plaque and interprets the text as agonistic.

'Αγαθῇ[ι τύχηι]
[Φ]λ. Σεπτίμιο[ς - - - -]
['Ι]ππoδαμ[- - - - - - - -]
[κ]αὶ 'Αθηνα[ῖος - - - -]
[μ]όνος κ[αὶ πρῶτος? - -]

In BASP 21 (1984) 179-180 no. 1, A.N. Oikonomides states that the fragment comes from "a cylindrical base for a dedication of minor size (not a statue)." He interprets and restores the text as follows:

'Αγαθῇ[ι τύχηι]
[Σωτῆρι Αὐτοκράτορι] Λ Σεπτιμίῳ [Σεουήρῳ Περτίνακι Εὐσεβεῖ]
[Εὐτυχεῖ Σεβαστῷ - - -] 'Ιππoδάμῃ [ἱέρεια 'Ιουλίας Σεβαστῆς τῆς]
['Αθηνῶν Σωτείρας κ]αὶ 'Αθηνᾶ[ς Πολιάδος θύσασα καὶ καλλιερή]-
[σασα ὑπὲρ ἔργου μείζ]ονος κ[αὶ σωτηρίας αὐτοῦ καὶ νείκης]

Oikonomides cites IG II² 1076 LL. 25-39 for the duties of the priestess of Julia Domna and Athena Polias. He also urges that the absence of the epithets Arabicus and Adiabenicus places this text before 195 A.D. and demands also the redating of IG II² 1076 to 193-195 A.D.

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185. ATHENS. DEDICATION TO THE EMPEROR SEPTIMIUS SEVERUS AND GETA, BEFORE 208 OR 209 A.D. IG II² 3414. A.N. Oikonomides, BASP 21 (1984) 181 no. 2, offers the following new restoration:

'Αγαθῇ Τύ[χῃ]
['Επὶ Νείκῃ καὶ 'Υγείᾳ τ]ῶν θ[ειο]τάτων α[ὐτο]-
[κρα]τόρων
[Σωτῆρος Λουκίου] Σεπτιμίου
[Σεουήρου Εὐσεβοῦς Π]ερτίνακος
[Σεβαστοῦ καὶ Μάρκου Α]ὐρηλίου
['Αντωνίνου - - - - -] rasura

8 [- - - - - - - - - - - -] rasura

The damnatio memoriae of Caracalla's brother, P. Septimius Geta, in LL. 7-8 gives the date.

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186. ATHENS. DEDICATION TO CARACALLA, GETA, AND JULIA DOMNA, 211/212 A.D. IG II² 3416. A.N. Oikonomides, BASP 21 (1984) 183-184 no. 4, offers the following new restoration. "The dedication survived the damnatio memoriae of Geta (first name erased), of Caracalla (second name erased in A.D. 217);" and remained with the name of Julia Domna intact. In LL. 8-9 Oikonomides sees a priest of the imperial cult.

⟦[Σωτῆρι Αὐτοκράτορι Μάρκωι]⟧
⟦[Αὐ]ρ[ηλίωι Ἀν]των[είνωι]⟧
⟦[Σεβαστῶι καὶ Π Σ]επτι[μίωι]⟧
4 ⟦[Γέται Καί]σ[αρ]⟧ι καὶ Ἰο[υλίαι]
Δόμνηι Σεβαστῆι
ὁ ἀγωνοθέτης τῶ[ν Με]-
γάλων Παναθην[αίων]
8 καὶ ἱερεὺς Διὸς καὶ [Λ]
[Σεπτιμίου Σεουήρου etc.]

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187. ATHENS. DEDICATION TO SEPTIMIUS SEVERUS AND CARACALLA, CA. 211 A.D. Two non-joining fragments of white marble found in the Agora Excavations in 1937. Ed. pr. J.H. Oliver, HESPERIA 10 (1941) 251 no. 53 (ph.), who dated it to 197 A.D. In The Civilizing Power (Philadelphia 1968) 17B note 15, Oliver offered a revised version and redated it to 198/9 A.D. (or 202/3 or 206/7 A.D.).

Oliver 1941

Λο[υ]κί[φ Σεπτιμίφ]
Σεουήρ[φ Περτίνακι]
Σεβαστῷ [καὶ Μάρκφ]
4 Αὐρη[λίφ Ἀντωνίνφ]
[το]ῖ[ν] θεο[ῖ]ν Π. Αἴλι[ος]
[Κ]ηφεισόδωρος Ἀν[α]-
[κα]εύς, Παναθηνα[ῖ]-
8 [δι ι̅ζ̅] =

Oliver 1968

Λο[υ]κί[φ Σεπτιμίφ]
Σεουήρ[φ Περτίνακι]
Σεβαστῷ [καὶ Μάρκφ]
4 Αὐρη[λίφ Σεουήρφ]
[Ἀντωνίνφ Σεβαστῷ]
[το]ῖ[ν] θεο[ῖ]ν Π.
Αἴλι[ος]
[Κ]ηφεισόδωρος Ἀν[α]-
8 [κα]εύς, Παναθηνα[ῖ]-
[δι κ̅] =

In Athènes 332, S. Follet reprinted both versions and suggested that in the last line the number ζ′ should be restored, i.e. "la vingt-septième Panathénaïde", for "cette dédicace aux empereurs divinisés Septime-Sévère et Caracalla."

A.N. Oikonomides, BASP 21 (1984) 181-183 no. 3, pointed out that traces of letters are clearly visible on Oliver's photograph above L. 1 and there is definitely text missing between LL. 4 and 5. He argues that the two gods are not the deified emperors but the Dioskouroi (Ἄνακες). In his new

restoration he leaves LL. 9-10 open; possibly Geta was included here. Hence "any effort at a more precise dating of the dedication" remains "highly speculative."

[Ἀγαθῇ Τύχῃ]
[Ἐπὶ Νείκῃ καὶ Ὑγείᾳ]
[τῶν θειοτάτων αὐ]-
[τοκρατόρων· Σωτῆρος]
Λο[υ]κί[ου Σεπτιμίου]
Σεουήρ[ου Περτίνακος]
Σεβαστο[ῦ καὶ Μάρκου]
Αὐρ[ηλίου Ἀντωνίνου]
[- - - - - - - - - - - - -]
[- - - - ὑπὲρ αὐτῶν]
[το][ῖ][ν] θεο[ῖ]ν Π Αἴλι[ος]
[Κ]ηφεισόδωρος Ἀν[α]-
[κα]εύς, Παναθηνα[ῖ]-
[δι ..] =

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188. ATHENS. HEADING OF AN OFFICIAL DOCUMENT, 209/10 A.D. SEG XIX 212 + XXXIII 166. Writing without knowledge of the additional fragment published by D.J. Geagan in 1983 (SEG XXXIII 166), A.N. Oikonomides, BASP 21 (1984) 185-186 no. 5, presents the following new restoration:

[Ὑπὲρ Ὑγείας καὶ Νείκη]ς τῶν Μ[εγίστων καὶ θειοτάτων Αὐτοκρατόρων]
[Λ Σεπτιμίου Σεουήρου] καὶ Μ Αὐ[ρ. Ἀντωνείνου καὶ Π Σεπτ. Γέτα Καί]-
[σαρος - - - - -]ορων κα[ὶ - - - - - - - κατὰ - - - - -]
[- - - - τῆς ἐξ Ἀρείου Π]άγου Βο[υλῆς καὶ τῆς Βουλῆς τῶν Φ' - - - - -]
[- - - - - - - -]ος Φο[- - - - ἀνέθηκεν - - - - -]

He suggests that Φο(ύλβιος) in L. 5 might be C. Fulvius Plautianus (PIR² 554), cf. IG II² 4216.

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189. ELEUSIS. DEDICATION, CA. 50-1 B.C. IG II² 3492. In Sacred Officials 100-101 no. 7, K. Clinton presents the following new text after examination of the stone, with brief prosopographic notes on Diotimos.

[- - - - - - - - - Ἀζ]ηνιέως θυγ[α]-
[τέρα, Λέοντος τοῦ Πυθ]ωνακτος Ἀζην[ι]-
[έως καὶ Διοτίμου τοῦ] Διοδώρου Ἀλαι[έ]-
[ως υἱδῆν ἀφ' ἑστίας μ]υηθεῖσαν Δήμ[η]-
[vacat τρι καὶ Κόρηι ἀνέθη]καν

In RFIC 112 (1984) 332, M.L. Lazzarini rejects the restoration of [Διοτίμου] in L. 3 in favor of [Θεοφίλου] who fits better into the prosopography of this prominent family. See our lemma no. 264.

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190. ELEUSIS (NOW ON SALAMIS). HONORS FOR C. MEMMIUS SABINUS PEISANDROS, 127/8 A.D. IG II² 3531. B.D. Meritt, HESPERIA Suppl. 8 (1949) 225-226, suggested that "pending confirmation that lines 1-2 are in fact part of the same stone -- or of a joining stone -- with lines 4-10, it might be well to reserve judgment on Boeckh's attribution of the two fragments to one text.. . . The fragments were copied quite separately by Vernon, and also by Sir George Wheler." After these copies were made, the stone was taken to the monastery of the Phaneromene on Salamis where Kirchner saw it in 1907. On the basis of Vernon's and Wheler's copies, Meritt recorded additional lines 11-13.

[Ἀσκ]ληπιοδό[τη] or [Ἀσκ]ληπιοδώ[ρα]
12 .ΑΥΔΙΑ or ΑΥΔCΑ
[τὸν ἑαυτ]ῆς πα[τέρα - - -]

K. Clinton, Sacred Officials 125-126, who tried unsuccessfully to examine the stone on Salamis in 1969, rejects Boeckh's inference that LL. 1-2 and 4-10 belong to the same stone. On the basis of Kirchner's old squeeze, Clinton suggests that he was unable to read anything after L. 3. For LL. 1-4 Clinton offers the following text:

Γάιον Μέμμιον Σαβεῖ-
νον Πείσανδρον
[.... ca. 9 .....].ON
[- - - - - - - - -]

The original LL. 4-10 of IG II² 3531 Clinton presents as a completely separate inscription as follows:

[- - - - - - - - - - - -]
[καὶ κ]ηρυκεύσαντα καὶ
[γυμ]νασιαρχήσαντα δὶς
[καὶ ἀγ]ωνοθετήσαντα τῶν
4 [Μεγάλ]ων Καισαρήων Σεβασ-
[τῶν καὶ] στρατηγήσαντα
[ἐπὶ τοὺ]ς ὁπλείτας δὶς
[vacat?] φιλόπατριν vacat
8 [Κλ Ἀσ]κληπιόδο[τον ..]
[..5... Κ]λαυδία [- - - -]
[τὸν ἑαυτ]ῆς πα[τέρα]

Below this, after what appears to be a vacant space, Vernon recorded ΩΣ on the lower right.

E. Kapetanopoulos, PROMETHEUS 10 (1984) 139-140, suggests the following new text on the basis of his new readings of IG II² 2040 LL. 1-5 (see our lemma no. 156). Discussion of the family of this archon.

[Γάιον Μ]έμμιον Σαβεῖ-
[νο]ν Πείσανδρον
[Κολλυτέα] τὸν vv
4 [ἐπώνυμον ἄρχον]-
[τα - - - -]

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191. ELEUSIS. STATUE BASE IN HONOR OF SECUNDUS, CA. 200 A.D. IG II² 3659. E. Kapetanopoulos, AD 33 (1978) [1984] A. 248 no. 7, suggests that LL. 3-5 be restored as follows:

Σεκοῦνδον Ἀτ[τικὸς]
Εὐδό[ξ]ου Σφήττ[ιος]
τὸν Εὐμολπίδην

This new restoration allows a distinction between the honor- and, Secundus, and the dedicator, Attikos son of Eudoxos of Sphettos whom K. finds in IG II² 2097 L. 83 169/70 A.D.; 3658 L. 12 ca. 200 A.D.; 1820 (= Agora XV 420) L. 8 ca. 204/5-226/7 A.D.

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192. ATHENS. PAIAN OF MAKEDONIOS IN HONOR OF APOLLO AND ASKLEPIOS, 1st CENT. A.D. IG II² 4473. SEG XXX 166.* F. Pordomingo Pardo, CL 4 (1984) 101-129 (ph.), prints a text, app. crit., Spanish translation, and detailed commentary. Also reprinted on p. 103 is Peek's text of 1980 (SEG XXX 166). No changes in readings or restorations from earlier versions, but P. prints a text with different colometry and provides a metrical analysis.

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193. RHAMNOUS. MARBLE THRONES DEDICATED IN THE SMALL TEMPLE OF NEMESIS, 4th CENT B.C. IG II² 4638. B.C. Petrakos, PAAH (1982) [1984] 142-153, in a detailed description of the small temple after recent excavations by the Greek Archaeological Society, notes the rediscovery of a fragment of Throne A bearing the inscription [ἐπὶ ἱερ]είας [Φιλοστράτης]. On throne B, Petrakos p. 159 no. 3, notes that L. 6 Νεμέσει was inscribed twice in the same place. He also points out that in his excavation notebook J.P.G. Deering recorded the name of the priestess in L. 5 as ΚΑΛΛΙΣΤΟΣ, whereas in Unedited Antiquities of Attica², ch. VII, p. 5 the reading was given as ΚΑΛΛΙΣΤΟ.

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194. RHAMNOUS. DEDICATION ON A MARBLE PERIRRHANTERION, 4th CENT. B.C. Cylindrical base and smoothly dressed columnar support with part of the basin preserved. Inscribed vertically on the shaft of the support. Found in excavations of the Greek Archaeological Society near the south end of the Sacred Way. Ed. pr. B.C. Petrakos, PAAH (1982) [1984] 128-129 (ph.).

[- - -] ἀνέθηκε
[- - -]δημος Μικρ[ί]ων[ος]

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195. RHAMNOUS. HERM DEDICATION. Several small fragments of a herm found in excavations of the Greek Archaeological Society at the south end of the Sacred Way. On one piece the letters ΕΘ are preserved; i.e. [ἀν]έθ[ηκεν] or [ἀν]έθ[ηκαν]. Briefly noted by B.C. Petrakos, PAAH (1982) [1984] 129.

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196. ATHENS. FRAGMENTS OF INSCRIBED HERMS. Two fragments of white marble herm shafts found in the Agora Excavations in the vicinity of the Stoa Poikile. Ed. pr. T.L. Shear, Jr., HESPERIA 53 (1984) 41. Undated by ed. pr.

(a) [- - -]υρκαρ
[- - -]ρου ἀχαρ
[- - -]λου

(b) [- - -]ολᾳ[- - -]

[(a) L. 2 Ἀχαρ[νε- -]? Stroud.]

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197. SKARAMANGA. DEDICATION. Stone cover slab (reused?) over a late Roman grave excavated by the Greek Archaeological Service. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.28; no other details; text in majuscules.

Αἴνησα ἀνέθηκε

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198. THORIKOS. RUPESTRAL KALOS GRAFFITO, CA. 400-350 B.C. Incised on the surface of the rock near the retaining wall of the orchestra of the theatre. Ed. pr. J. Bingen, Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 184-186 no. 80 (ph., dr.). In L. 1 the alpha of the first and third words and the pi and nu of the second word are turned on their sides and the rho of Chares is reversed.

Χάρης πόρνος καλός .
...αιος

1 The last word could also be καικός ed. pr. At the end π[αίς] ed. pr.

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199. MOSCHATON. GRAVE LOUTROPHOROS OF LYSIS AND TIMOKLEIDES, CA. 350 B.C. SEG XXIX 203. R.S. Stroud, HESPERIA 53 (1984) 355-360 (ph.), after examining the stone in the Peiraieus Museum, observes that the text on the cylindrical base is as follows:

‹Λ›ῦσις : Δημοκράτος
Αἰξωνεύς
Τιμοκλείδης
Λύσιδος : Αἰξωνεύς

L. 1 lapis ΑΥΣΙΣ.

Stroud argues that the gravestone served both Lysis and (later) his son Timokleides. The former he identifies as the friend of Socrates and the namesake of Plato's famous dialogue.

200. ATHENS. GRAVESTONE OF EUKLEIA. Upper part of a marble kioniskos found in excavations at 58 Athena Street. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.26 (ph.).

Εὔκλεια
Ἑρμοκλέους
Ἀμαξαντέω[ς]
θυγάτη[ρ]
Ἀρισταγόρ[ου]
Κηφισιέ[ως]
γυ[νή]

L. 3 ΑΜΑΞΑΝΙΕΩ[Σ] ed. pr.

201. ATHENS. GRAVESTONE OF THEANO, 1st CENT. A.D. IG II² 9664. SEG XXVIII 301. D. Peppa-Delmouzou, AD 32 (1977) [1984] B.6, joins to the bottom right portion of this kioniskos a fragment in the Epigraphical Museum (EM 1461) which shows for certain that the first letter in L. 4 is Ε (in error for Σ) and that in L. 5 the final sigma of the demotic was never inscribed, Ἀχαρνέω(ς).

202. THORIKOS. GRAVESTONE OF SOSIGENES AND HIS FAMILY, CA. 350-300 B.C. Fragment from the upper part of a marble pedimental stele found on the eastern slopes of Mt. Velatouri. Ed. pr. J. Bingen, Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 181-183 no. 78 (ph.).

Σωσιγένη[ς]
Σωσίππου Θορίκ̣[ιος]
Χαίρυλλα Χαι[ρ- - -]
4 Θορικίου : θ[υγάτηρ]
Σωσ[ιγένους γυνή]
Σωσ[- - - - - - -]
Σω[- - - - - - -]
8 Α̣.[- - - - -]

203. ATHENS. GRAVESTONE. Upper part of a marble grave stele with two rosettes in relief on the front. Found in excavations of the Greek Archaeological Service at 80 Xanthippe Street. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.39 (ph.).

[- - -]ΟΜ[- - - -]
Ἀριστοκλέο[υς]
ἐκ Κολωνο[ῦ]

rosettes

Ἀριστοκλέης
Ἀριστολόχου
ἐκ Κολωνοῦ

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204. ATHENS. GRAVESTONE OF - - -DEIA. Marble kioniskos found at the intersection of Eleusinion and Lenormant Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.30, who suggests that it came from the cemetery that borders the road linking the Eriai Gate to Kolonos.

[- - -]δεια
Αἰσχρίωνος
Ὀῆθεν

---

205. ATHENS. GRAVE LEKYTHOS, 4th CENT B.C.? Late classical marble grave lekythos with a dexiosis scene in sculptured relief consisting of a seated old man clasping the hand of a young warrior who holds a shield in his left hand. Inscription above. Found in salvage excavations of an ancient cemetery at Odos Drakou 19 by the Greek Archaeological Service. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.20 (ph.).

[- - -]λειππος Ὀῆθεν

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206. ATHENS. GRAVESTONE OF ARISTAGORAS. Kioniskos found at the intersection of Dorieon and Troon Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.30.

Ἀρισταγόρας
Ἀνδρομάχου
Ὀτρυνεεύς

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207. BRAURON. GRAVESTONE OF DIOGNETOS WITH EPIGRAM, CA. 288/7 B.C.? Fragment of a rectangular marble base found in 1975 ca. 1300 m. west of the sanctuary of Brauronian Artemis. Ed. pr. P.G. Themelis, HOROS 2 (1984) 103-110 (ph., dr.), who places it ca. 300-275 B.C. on the basis of the letter-forms and suggests that Diognetos died while fighting in the Athenian revolt against the Makedonian garrison on the Mouseion

Hill in 288/7 B.C. L. 1 is inscribed in larger letters across the full width of the stone.

Διόγνητος Εὐαδήτου Παιονίδης·
Εἴ τις τῶν ἀγαθῶν μνείαν ἔχει ἐν δορὸς ἄλκεῖ,
πρῶτον κρίνων (ων) ἂν τόνδε δίκης μετέχοι·
ἀντὶ γὰρ ἧς ψυχῆς ἀρετῇ πόλιν ἐστεφάνωσεν,
θ̣ε̣σ̣μὸς ο̣ὐ παραβὰς εὐδοκίμων προγόνων.

L. 3 ΚΡΙΝΩΝΩΝ lapis.

In HOROS 3 (1985) 132, Themelis observes that since the text is inscribed on an Attic grave monument that cannot be later than the sumptuary legislation of Demetrios of Phaleron, he would now date the inscription before the end of the 4th cent. B.C. and leave open the possible historical circumstances in which Diognetos was killed.

A.P. Matthaiou, ibid. 133, urges that the letter-forms belong in the third quarter of the 4th cent. B.C. On the basis of the spelling of ἄλκεῖ L. 2 and θεσμός (acc. pl.) L. 5, he places the poem 340-330 B.C. and suggests that the battle of Chaironeia is the most appropriate occasion.

208. VARIBOPI. GRAVESTONE OF ANTIPHEMOS. IG II² 7205. G. R. Stanton, CHIRON 14 (1984) 32, observes that the Corpus restoration [Περγασ]ῆ[θεν] on the basis of IG II² 3105 L. 36 is not inevitable. Possible also are [Χολλείδ]η[ς], [Ἐπιεικίδ]η[ς] or [Εἰρεσίδ]η[ς].

209. RHAMNOUS. GRAVE MONUMENT OF DIOGEITON, 4th CENT. B. C. SEG XXVI 349. B.C. Petrakos, PAAH (1982) [1984] 154-155 (ph.), notes that this monument has been restored in plaster in the building at the site which houses the superstructure of the temple. On the marble epistyle he now reads Διογ[είτων Καλλίου Ῥαμνούσιος], possibly followed by the name of Diogeiton's wife, Ἀβρώ; PRAKTIKA 8th CONGRESS 1.331-332.

210. RHAMNOUS. GRAVESTONE OF XENOKRATES, 4th CENT. B.C. SEG XXX 230. In PRAKTIKA 8th CONGRESS 1.333, B.C. Petrakos restores the missing name in L. 1 as [Ξενοκράτης?].

211. RHAMNOUS. GRAVESTONE OF PARTHENIS, CA. 200 B.C. SEG XXI 1059; XXII 200. B.C. Petrakos, PAAH (1982) [1984] 159 no. 2, joins a new fragment found in the excavations of the Greek Archaeological Society to the bottom of this grave stele to yield the following new text:

Παρθενῖς
Φιλιστίωνος
[Ῥ]α̣μ̣ν̣ουσίο[υ]
[γ]υνή̣

---

212. ATHENS. GRAVESTONE OF ONESIMOS. Marble kioniskos found at 10 Aischylos Street. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.27 (ph.).

Ὀνήσιμος
Ἐφέσιος

[This is possibly IG II² 8522. Stroud.]

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213. ATHENS. GRAVESTONE OF BIOTE. Kioniskos found in salvage excavations of the Greek Archaeological Service at Odos Palamediou 75-81 near a stretch of ancient road joining the Sacred Gate and the Academy of Plato. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.25; no other details.

Βιότη
Ἡρακλεῶτις

Cf. IG II² 8594-8599.

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214. ATHENS. GRAVESTONE. Marble kioniskos found in excavations of an ancient cemetery at 8 Eupolis Street by the Greek Archaeological Service. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.30

[- - -]ΗΔΙΣ
[- - -] Μακέτα

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215. ATHENS. GRAVESTONE OF EPITYNCHANON. Marble kioniskos found at the intersection of Eleusinion and Lenormant Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.30, who suggests that it came from the cemetery that borders the road linking the Eriai Gate to Kolonos.

Ἐπιτυνχάνων
Ἀσκληπιάδου
Μιλήσιος

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216. ATHENS. GRAVESTONE OF SYNETE. Marble kioniskos found in a trench dug near the intersection of Boutadon and Peiraieus Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.29 (ph.).

Συνέτη
'Απολλωνίου
Μιλησία

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217. ATHENS. GRAVESTONE OF CHROTARION. Fragment of a marble kioniskos found in a trench dug near the intersection of Boutadon and Peiraieus Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.29.

Χρωτάριον
Συντρόφου
Σικυωνία

ΣΙΚΙΩΝΙΑ ed. pr. (no ph.).

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218. ATHENS? CHRISTIAN GRAVESTONE. Fragment from the top left part of a marble plaque of uncertain provenance; now EM 2216. Ed. pr. S.P. Dantis, AAA 17 (1984) 93-94 no. 6 (ph.).

Κοιμ[ητήρι]-
ον 'Αβ̣[ασκάντ]-
ου

---

219. ATHENS. CHRISTIAN GRAVESTONE OF AGATHOKLES AND SOSANNA. Plaque of white "Pentelic" marble of uncertain provenance; now EM 2228. Briefly mentioned by J. Creaghan, A.E. Raubitschek, HESPERIA 16 (1947) 14. Ed. pr. S.P. Dantis, AAA 17 (1984) 95-97 no. 8.

† † †
Κοιμητή-
ριον 'Αγα-
θοκλῆ κὲ
Σωσάννας

---

220. ATHENS? CHRISTIAN GRAVESTONE. Fragment from the left half of a plaque of white marble of uncertain provenance; now EM 2227. Ed. pr. S.P. Dantis, AAA 17 (1984) 94-96 no. 7 (ph.).

† Κυ[μη]-
τήρι[ον]
'Αγά[πης]

---

221. ATHENS? CHRISTIAN GRAVESTONE, CA. 350-500 A.D. SEG XXXII 324 and 1695. EM 402. Briefly mentioned by J. Creaghan, A.E. Raubitschek, HESPERIA 16 (1947) 16, 21. S.P. Dantis, AAA 17 (1984) 88-89 no. 1 (ph.), publishes the ed. pr. of this marble plaque of uncertain provenance. His brief discussion

of Andrea's occupation was written without knowledge of SEG XXXII 324 and 1695.

† Κυμητήρι-
ον Ἀνδρέα
βακτρᾶ καὶ
4 Διωνυσίας
†

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222. ATHENS. GRAVESTONE OF APHRODISIOS. Marble kioniskos found in salvage excavations of the Greek Archaeological Service at the corner of Sophokleous and Aiolou Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.44.

Ἀφροδίσιος
χρηστός

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223. RHAMNOUS. GRAVE STELE OF DEMOSTRATE, 4th CENT. B.C. SEG XXI 1084 + XXXI 255. B.C. Petrakos, PAAH (1982) [1984] 157 (ph.), joins these two fragments to form the upper right side of a pedimental marble stele with a siren in relief in the tympanon; inscription below on the tainia. He identifies Demostrate as the wife of Pheidostratos, a descendant of Hierokles to whose peribolos this stele probably belonged; see SEG XXX 215 and our lemma no. 224.

[- - - - -, Δ]ημοστράτη

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224. RHAMNOUS. GRAVESTONE OF DEMOSTRATE, 4th CENT. B.C. SEG XXX 210. B.C. Petrakos, PAAH (1982) [1984] 157-158 (ph.), reports the discovery of several more joining fragments which form the right side of this marble stele. In relief below the pediment is a standing female figure; inscription on the tainia above her head. No change in the text. Petrakos identifies Demostrate as the woman whose name is found in our lemma no. 223.

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225. ATHENS. GRAVESTONE. Fragment of a marble grave stele found in salvage excavations of the Greek Archaeological Service at Odos Palamediou 75-81 near a stretch of ancient road joining the Sacred Gate and the Academy of Plato. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.25; no other details.

Ἑρμ[- - -]
Ὀνησι[- - -]

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226. ATHENS? EARLY CHRISTIAN GRAVESTONE OF EROS AND ANASTASIA. S.P. Dantis, AAA 17 (1984) 89-92 no. 2 (ph.), gives the ed. pr. of this marble plaque of unknown provenance; now

EM 657. Text A is inscribed at one end of the oblong plaque. At the other end, upside down with respect to Text A, is Text B.

A
† Κυμητ[ήριον]
Ἔρωτος

B
† Κυμητήρι-
ον Ἔρωτος
κ(αὶ) Ἀνασ(σ)τα-
σίας †

Dantis conjectures that originally the gravestone carried only the name of the dead man Eros, i.e. L. 2 of Text A, without any indication of the Christian faith. Anastasia, his wife, had the stone set up for him, before she became a Christian. After her conversion and death her relatives followed her instructions to inter her in her husband's grave. The cutter of their gravestone started in L. 1 of Text A to inscribe an epitaph around the single name in L. 2 but gave up. Another cutter then turned the stone around and inscribed Text B.

[Dantis' ph. seems to show in Text A L. 1 † ΚΧΜΗΙ vacat. Stroud.]

227. ATHENS. GRAVESTONE AND EPIGRAM OF EUKOLINE, CA. 380-370 B.C. Complete marble stele with pediment decorated with an anthemion in relief. In a narrow frame stands a single female figure in chiton and himation. Inscription on the tainia (2 names); epigram carved on the two thin pilasters of the frame. Found in the German Excavations in the Kerameikos in 1962. Brief preliminary notice K. Vierneisel, AA (1964) 456-462 (ph.). Ed. pr. idem, MDAI(A) 83 (1968) 111-123 (ph.) and B. Schlörb-Vierneisel, ibid. 103-110 (ph.) on the sculpture.

Εὐκολίνη : Ἀντιφάνος
Εὐκολίας ὄνομ' εἶχεν ἐπώνυμον ἥδε, βίο δὲ
κεῖται ἔχοσ' ὑπὸ γῆς μοῖραν ἐφ' ἧιπερ ἔφυ

L. 3 ἔχωσ' ed. pr. a misprint.

C. Clairmont, Gravestone and Epigram (Mainz on Rhine 1970) 79-80 no. 14 (ph.), republication with discussion of sculpture and epigram. "This woman had a name that matched her kindly disposition and her life. She lies here beneath the soil, having fulfilled the lot for which she was born." G. Daux, BCH 96 (1972) 525 no. 14; R. Merkelbach, ZPE 9 (1972) 244, who proposes ἐπώνυμον ἡδὲ βίο δὲ·; G. Daux, BCH 98 (1974) 563-564, rejects Merkelbach's suggestion and punctuates before βίο. "Le nom de la défunte faisait écho à son heureuse nature; elle repose dans ce tombeau après avoir ac-

compli la part de vie qui lui était assignée." M. Bouturas, HELLENIKA 35 (1984) 38-42, argues against interpreting μοῖρα βίου as μοῖρα θανάτου. Eukoline actually possesses in the grave the same μοῖρα as she had in life, i.e. her εὐκολία. The poem praises her and assures the reader that death did not put an end to her good disposition.

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228. ATHENS. GRAVESTONE OF EUTYCHIS. Kioniskos found at the intersection of Dorieon and Troon Streets. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.30 (ph.).

Εὐτυχίς
χρηστή

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229. ATHENS? CHRISTIAN GRAVESTONE OF HILARIOS AND ANASTASIA. Fragment of a white marble plaque of uncertain provenance; now EM 2230. Ed. pr. S.P. Dantis, AAA 17 (1984) 96-98 no. 9 (ph.).

† Κοιμ[ητή]-
ριον Ἡλ[αρί]-
[ο]υ κὲ Ἀνα[στα]-
[σίας] ἀμ[- - -]

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230. ATTICA. CHASANI. CHRISTIAN GRAVESTONE OF THEODOSIOS. Plaque of white marble with rounded top and a cross carved in a medallion in relief above the inscription. EM 12874. Ed. pr. S.P. Dantis, AAA 17 (1984) 97-99 no. 10 (ph.).

Κυμητή-
ριον Θε-
οδοσεί-
ου

---

231. ATTICA (NOW IN MALIBU). GRAVE STELE OF THRASYNOS, CA. 375-350 B.C. SEG XXXIII 227. In GMusJ 12 (1984) 74 no. 5, J. Frel briefly notes the sculptural reworking of Thrasonides' left hand. Ibid. 13 (1985) 5-8 (ph.), H.I. Thickpenny republishes this stele with detailed commentary on the relief sculpture. She argues that it is the work of the same artist as National Museum 772; A. Conze, Die attischen Grabreliefs 2 (Berlin 1893-1922) no. 920; IG II² 6902.

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232. ATHENS. GRAVESTONE OF MNESISTRATE, 4th CENT. B.C. Marble grave lekythos with neck and base broken away. Found in salvage excavations of the Greek Archaeological Service at Aristeides Street 8. Relief dexiosis scene with one seated and two standing women. Ed. pr. O. Alexandri, AD 32 (1977) [1984] B.18; undated by ed. pr.

Μνησιστράτη

233. ATTICA (NOW IN MALIBU). GRAVE STELE OF SIME, CA. 340- 320 B.C. SEG XXXIII 235. H.I. Thickpenny, GMusJ 13 (1985) 7-8 (ph.), republishes the stele with discussion of the sculpture and parallels.

234. ATTICA (NOW IN MALIBU). GRAVE STELE OF PHILOXENOS, CA. 400 B.C. Marble pedimental stele of uncertain provenance: "London art market 1974." Now in the Getty Museum, Malibu. Inscription on the epistyle. Below a sculptured relief of a warrior on the left with helmet, cuirass, and shield shaking hands with a standing woman on the right. Brief notes in GMusJ 12 (1984) 234 no. 7 (ph., but inscription illegible).

Φιλόξενος Φιλο̣μ[é]η̣

[ΦΙΛΟΞΕΝΟΣΙ GMusJ. Perhaps I = :? Stroud.]

235. ATHENS? CHRISTIAN GRAVESTONE OF PHILOXENOS. Fragment of a white marble stele of unknown provenance; now EM 2206. In the top right corner is part of a cross sculptured in relief. Ed. pr. S.P. Dantis, AAA 17 (1984) 91-92 no. 3 (ph.).

Κοιμη[τή]-
ριον Φ[ιλο]-
ξέ̣ν̣[ου]

236. ATTICA (NOW IN MALIBU). FUNERARY LOUTROPHOROS OF PHILYTES, 375-350 B.C. Marble loutrophoros of uncertain provenance: "Vicomte de Dresnay, Château Dreneus, Loire;" now in the Getty Museum, Malibu. In relief on the body of the vase, two standing male figures clasping hands; a small boy between them. Names inscribed above the figures. Brief notice in GMusJ 12 (1984) 235 no. 9 (ph., inscriptions illegible).

Φιλύτης Ἀριστόμαχος

237. ATHENS. CHRISTIAN GRAVESTONE. Small fragment from the top left corner of a white marble plaque of uncertain provenance; now EM 2209. Ed. pr. S.P. Dantis, AAA 17 (1984) 92 no. 4 (ph.). Above the iota in L. 2 are 2 dots.

Κυμ[ητή]-
ριον [- - -]
[- - - - -]

238. ATHENS? CHRISTIAN GRAVESTONE. Upper part of a blue-green marble plaque of uncertain provenance, now EM 2213. Ed. pr. S.P. Dantis, AAA 17 (1984) 93-94 no. 5 (ph.). The letters of L. 1 are inscribed across the lower part of a cross sculptured in low relief. Dantis collects parallels for the spelling.

Κυμητήριν (sic)

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239. ATTICA. THREE GRAVESTONES IN AMERICAN COLLECTIONS, 4th CENT. B.C. K. Herbert, Studies S. Dow 143-148 (ph.), illustrates and briefly comments upon the sculptural, architectural, and epigraphic design of the following three gravestones: (1) IG II 4294 (not in IG II²); G.M.A. Richter, Catalogue of the Greek Sculptures in the Metropolitan Museum of Art (New York 1954) 52 no. 78; (2) IG II² 7061A, in the St. Louis Art Museum; City Art Museum Handbook (St. Louis 1936) 12; (3) IG II² 7287; Richter, op. cit. 57-58 no. 84.

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240. ATHENS. GRAVESTONES FROM EUBOIA AND KYTHNOS. In BCH 108 (1984) 229-247, D. Knoepfler provides a detailed examination of the provenance of several gravestones which are now in the National Museum in Athens and were included by Kirchner in IG II². He demonstrates that they are not Attic and urges that others may be lurking among the tituli sepulcrales hominum originis incertae nos. 10531-13084/5 + addenda. He was writing without knowledge of B. Bardane, HOROS 1 (1983) 57-58; see SEG XXXIII 239. We give the IG II² references and the provenance of these stones as established by Knoepfler: IG II² 11546, Eretria (see our lemma no. 903); 11654, Attic-Boiotian border? (see our lemma no. 369); 12983 = IG XII.9.132, Chalkis? (see our lemma no. 891); 12652 = IG XII.9.1092, Chalkis (see our lemma no. 886); 12795 = IG XII.9.1100, Chalkis (see our lemma no. 889); 12816 = IG XII.9.1165, Chalkis (see our lemma no. 890); 12888 = IG XII.9.1103, Chalkis (see our lemma no. 888); 10881 = IG XII.5.1058, Kythnos; 12991 = IG XII Suppl. 231, Kythnos (see our lemma no. 861).

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241. ATHENS. GRAVESTONE. Fragment of a marble kioniskos found in excavations at 58 Athena Street. Ed. pr. O. Alexandri, AD 31 (1976) [1984] B.26; very badly damaged; traces of three lines.

[- - - -]H[- - - -]
[- - - -]Y[- - - -]
[- - - - - - - -]Σ

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242. ATHENS. INCERTA.

(a) Fragment of a cylindrical base found in salvage excavations of the Greek Archaeological Service at Agios Philippos Street 7 and Plateia Abyssinias. No ph.; measurements but no further details. O. Alexandri, AD 32 (1977) [1984] B.16. ...ΛΕΥΘΕ...

(b) Fragment of a stele found in the same place. Ed. pr. Alexandri ibid. ΟΡΟ...|ΗΟΙΠΟ...|ΠΟΕΙ...

(c) In AD 31 (1976) [1984] B.2 (ph.), there is a brief mention of a dedicatory relief sculpture in the National Museum (no. 2134); provenance not stated. The ph. shows a fragmentary panel, broken at the left, depicting two male figures in a chariot. On the tainia above is a one line inscription; no text given.

(d) Marble fragment found at 13 Miaoules Street in salvage excavations of the Greek Archaeological Service. Measurements, but no other information given; no ph. Briefly noted by O. Alexandri, AD 31 (1976) [1984] B. 36.

[- - -]ΩΝΤΙ[- - -]
[- - -]ΕΡΑΑΡΕΤ[- - -]
[- - -]ΕΝ[- - -]

[Possibly an epigram [- - -]ερα ἀρετ[ή? L. 2 Stroud.]

(e) CA. 215 B.C. Small fragment of gray marble found in the Agora Excavations. Ed. pr. S.V. Tracy, HESPERIA 53 (1984) 369-370 no. 2 (ph.), who assigns it to the "Cutter of IG II² 1706."

[- - - -]ΑΡΟΥΤΟΣ
[- - - -]ΤΑΣ
[- - -]ος Ἀχαιὸν ΑΓΡΑ
4 [- - -]ΙΣΑΙΠΟΜΕΝΟΝ
[- - traces - - - - - -]
[- - traces - - - - - -]
[- - traces - - - - - -]

243. LAUREOTIKE. INCERTUM, LATE 4th CENT. B.C. J. Ellis Jones, AR (1984-85) 108, reports the discovery of an incomplete or abbreviated inscription cut on the south jamb of the door of the "Golden Pig Tower" at Agrileza.

ΔΙΟΔ

244. RHAMNOUS. INCERTUM, 3rd CENT. B.C. Fragment of a marble cylindrical base found in the excavations of the Greek Archaeological Society in the sanctuary of Nemesis. Ed. pr. B.C. Petrakos, PAAH (1982) [1984] 133 no. 2.

[- - - Ῥαμ]νούσ[ιος]

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245. RHAMNOUS. INCERTUM/DEDICATION? 2nd/3rd CENT A.D.? IG II² 4003. Pouilloux, Rhamnonte no. 45. B.C. Petrakos, PAAH (1982) [1984] 159-160 no. 4, reports that this inscription, hitherto regarded as lost, can still be read on a column drum of the large temple in the sanctuary of Nemesis. No change in the text. In PRAKTIKA 8th CONGRESS 1.329, however, Petrakos reports the following reading and restoration: [δεῖνα ὑπὲρ] | τῆς μητρὸς καὶ [Οἰνοφίλου ....]C||A|[- -], i.e. [Οἰνοφίλου Νεμέ]σε̣ι ἀν̣[έθηκεν].

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246. RHAMNOUS. MASONS' MARKS ON THE CEILING COFFERS OF THE LARGE TEMPLE OF NEMESIS, 5th CENT. B.C. B.C. Petrakos, PRAKTIKA 8th CONGRESS 1.329-330 (dr.), illustrates 15 single letters carved by workmen on the ceiling coffers to help them set the slabs in place.

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247. RHAMNOUS. GRAFFITI.

(a) Five fragments of one or more poros buildings found in the excavations of the Greek Archaeological Society in the sanctuary of Nemesis. Drawings, no text or interpretation, in B.C. Petrakos, PAAH (1982) [1984] 139-140. Uncertain dates. One of these has ΜΗΤ; another ΝΕΩ.

(b) Fragment of a coarse-ware amphora (?) found in the same place. Ed. pr. B.C. Petrakos, ibid. 133 no. 3. Undated by ed. pr.

ΔΗ

[δη(μόσιον)? Stroud.]

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248. RHAMNOUS. MARBLE WEIGHT. Cylindrical marble weight (2570 gr.) found in the excavations of the Greek Archaeological Society in the sanctuary of Nemesis. Ed. pr. B.C. Petrakos, PAAH (1982) [1984] 133-134 no. 1 (dr.). Ligature on the top ΑΚ. Undated by ed. pr.

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249. RHAMNOUS. STAMPED TILE, 600-550 B.C. Glazed Laconian-type roof tile stamped with the device of a striding lion with letters below his feet. Found in the excavations of the Greek Archaeological Society in the sanctuary of Nemesis. Ed.

pr. B.C. Petrakos, PAAH (1982) [1984] 135-136 (ph.); cf. PRAKTIKA 8th CONGRESS 1.329.

ΕΣΤΟΝ

250. SPATA. CLAY MOULD WITH A TILE-MAKER'S SIGNATURE. Found in excavation of the Greek Archaeological Society on the site of the new airport near Spata. Clay mould bearing the name Ἐμβίου, probably ca. 300-200 B.C. Briefly noted by G. Steinhauer, PAAH (1982) [1984] 124.

251. ATTICA. INSCRIPTIONS ON PANATHENAIC AMPHORAS. P.D. Balabanes, HOROS 2 (1984) 203-204, argues that the fragment of a Panathenaic amphora from the Kerameikos published by J. Frel, RA (1972) 285-290, as from the archonship of Ἡγήμων, 327/6 B.C., must be reassigned. The preserved letters [- - -]ΕΜΩΝ, which cannot be part of this archon's name, must belong to the archon Πολέμων, 312/1 B.C. For other Panathenaics from this same archonship, see AJA 11 (1896) 331; AD 22 (1967) B.58; RA (1972) 289 note 2.

252. THORIKOS. VASE INSCRIPTIONS. Two graffiti on vases found in the Belgian excavations. Ed. pr. J. Bingen, Thorikos VIII (1972-76) ed. H.F. Mussche et al. (Gent 1984) 186-187 nos. 81-82.

(a) Fragment of the base of a black-glazed plate, ca. 350-325 Ed. pr. (ph.).

Ζωίλο[- - -]

Ζωίλο[υ] or Ζωΐλ[ος].

(b) Base of a lekane, 4th cent. B.C.

Θεοδο[σίου?]

253. ATHENS. AMPHORA STAMPS. B. von Freytag gen. Löringhoff, AA (1984) 39; 48, publishes two Knidian stamped amphora handles found in the Kerameikos excavations.

254. ATHENS. THE TRIBAL REFORMS OF KLEISTHENES. G.R. Stanton, CHIRON 14 (1984) 1-41, cites numerous Attic inscriptions in arguing that Kleisthenes' reforms benefitted the Alkmeonidai and weakened their political rivals by establishing a base in the city and coastal trittyes of three tribes, by dividing the inland trittys of Antiochis, by making it easy for the voters enfranchised by Kleisthenes to participate in tribal assemblies.

255. ATHENS. INDIVIDUAL LETTER-CUTTERS OF 5th CENT. B.C. INSCRIPTIONS. S.V. Tracy, Studies S. Dow 277-282 (ph.), after a discussion on method in which he rejects the "chisel-length" theory of measuring letter-strokes (cf. H.T. Wade-Gery, ABSA 33 [1932-33] 122-135), presents the results of a preliminary examination of 28 stones. "Seventeen of the examples studied gave no matches, eight gave one match, two gave two, and one gave three." He explores reasons why these conclusions contrast so sharply with Hellenistic inscriptions from Athens. Tracy describes three distinctive fifth-century hands:

(1) Cutter of IG I³ 270. He also inscribed the tribute quota lists IG I³ 267 (ATL 10); 268 (ATL 11); 269 (ATL 12); 271 (ATL 14); and the decree IG I³ 146.

(2) Cutter of IG I³ 35. He also inscribed IG I³ 435.

(3) Cutter of IG I³ 93. He also inscribed IG I³ 178.

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256. ATHENS. ΛΗΙΣΤΕΙΑ AND ΛΗΙΖΟΜΑΙ IN THREE ATHENIAN DECREES, 5th CENT. B.C. B.R. MacDonald, AJPh 105 (1984) 77-84, after examining several passages where these words occur in Thucydides, argues that in IG I³ 41; 67; and 75 they mean "raid" and refer to a form of guerilla warfare, not to piracy.

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257. THE LANGUAGE OF ATTIC INSCRIPTIONS IN THE 5th CENT. B.C. R. Lazzeroni, SCO 34 (1984) 13-25, argues that the changes from ξύν to σύν, from -ασι/-ησι to -αις, from -οισι to -οις (dative plurals), and from -εσθων to -οσθων (imperative) in the chancellery style of Attic inscriptions by the second half of the 5th cent. B.C. are due not to the influence of other dialects, but to the development of literary prose of a political and juridic nature.

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258. THE EKKLESIA AT ATHENS. M.H. Hansen collects and reprints with substantial addenda 10 of his articles from GRBS and CPh published between 1976 and 1982. He adds two new papers: "The Procheirotonia in the Athenian Ecclesia" and "The Athenian Ecclesia and the Swiss Landsgemeinde" and a conclusion followed by two indices. The Athenian Ecclesia: Opuscula Graecolatina (Supplementa Musei Tusculani) 26 (Copenhagen 1983).

Cf. also Hansen's "Die athenische Volksversammlung im Zeitalter des Demosthenes," XENIA 13 (1984), with copious citations of Attic inscriptions. See our lemma no. 37.

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259. ATHENS. EISPHORA, SYNTAXIS, AND STRATIOTIKA. P. Brun, Eisphora, Syntaxis, Stratiotika: Recherches sur les finances militaires d'Athènes au IVe siècle av. J.-C. (Besançon

1983), presents a detailed examination of the literary and epigraphic evidence for εἰσφορά, σύνταξις and στρατιωτικά as methods of financing Athenian military campaigns in the 4th cent. B.C. She reprints several Attic inscriptions, with commentary. See especially on eisphora pp. 49-54 on IG II² 244 and 505. On pp. 74-142 she examines the role of syntaxis in the Second Athenian Confederacy; IG II² 103; 111; 112; 123; 126; 207; 213; 233; 404; Syll.³ 193 (Arkesine). On this topic see our lemma no. 60.

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260. ATHENS. ATHENIAN FINANCIAL OFFICIALS AFTER 303 B.C. In a detailed study under the above title A.S. Henry, CHIRON 14 (1984) 49-92, completes his investigation of the chronology, duties, and nomenclature of the Athenian officials responsible for disbursing funds to pay for the inscribing of decrees, cf. "Polis/Acropolis. Paymasters and the Ten Talent Fund," CHIRON 12 (1982) 91-118; SEG XXXII 347. The chronological limits of the new study are 302 -- end of 1st cent. B.C. Numerous inscriptions are quoted, studied, and emended. Henry provides a very helpful index of these on pp. 91-92. We have dealt in separate lemmata with those inscriptions on which Henry makes significant new observations, see our lemmata nos. 72, 75, 78-82, 85, 87-90, 93, 100.

He works out the following sequence:

303/2, 302/1 B.C. Brief period of reorganization when the Treasurer of the People (ὁ ταμίας τοῦ δήμου), the Stratiotic Treasurer (ὁ ταμίας τῶν στρατιωτικῶν), and the Single Officer of Administration (ὁ ἐπὶ τῆι διοικήσει) all act as paymasters. Thereafter, the Treasurer of the People disappears. IG II² 488; 496+507; 558; 806; 809; SEG XIV 58; HESPERIA 8 (1939) 45 no. 12.

I. 301-295 B.C. ὁ ἐξεταστὴς καὶ οἱ τριττύαρχοι.

II. 295-286 B.C. The Single Officer of Administration. (One instance of the Stratiotic Treasurer in 291/0 B.C.).

III. 286-262 B.C. The Plural Board of Administration (οἱ ἐπὶ τῆι διοικήσει). (One instance of the Stratiotic Treasurer in 271/0 B.C.).

IV. 261-229 B.C. (Sporadic appearances by the Stratiotic Treasurer).

(a) 261-250 B.C. The Single Officer of Administration.
(b) ?250-246/5 B.C. The Plural Board of Administration.
(c) 245/4-229 B.C. The Single Officer of Administration.

V. After 229 B.C.

(a) Non-prytany decrees. Plural Board of Administration, Stratiotic Treasurer plus the Plural Board, very occasionally the new-style Single Officer of Administration.
(b) Prytany decrees. New-style Single Officer of Administration, Plural Board of Administration, Strati-

otic Treasurer plus the Plural Board; after ca. 170 B.C. the Stratiotic Treasurer is the predominant paymaster, with an occasional appearance of the Single Officer. "The situation is complex, and any scheme is likely to continue to require further adjustments as new evidence becomes available."

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261. ATHENS. THE NUMBER OF RHETORES IN THE ATHENIAN EKKLESIA, 355-322 B.C. M.H. Hansen, GRBS 25 (1984) 123-155, continues his investigations regarding the proposers of state decrees in 4th cent. B.C. Athens. See SEG XXXIII 253. He compiles a catalogue of the 82 citizens who proposed 181 known decrees from this period. He also examines 30 fragmentary preambles of decrees preserved on stone where the name of the proposer cannot be restored with confidence, pp. 136-140. For these he considers possible identifications: IG II² 131; 132 LL. 2 and 22; 133; 137; 205; 219; 220; 229; 235; 253; 276; 289; 336A; 336B; 339B; 343; 366; 367; 403; 410; 420; 436; 454; 547; 1623 LL. 240-242; SEG XXI 288; HESPERIA 8 (1939) 26-27 no. 6; 9 (1940) 327-328 no. 36; ibid. 332-333 no. 39. Also taken into consideration are an additional 48 citizens for whom there is indirect epigraphic and literary evidence suggesting that they had proposed decrees in the ekklesia. Hansen guesses that 53 other Athenians who were active politically at this time might also have proposed decrees. Using statistical models and estimating that in 355-322 B.C. some 13,000+ decrees were passed, he comes to the following conclusions: (1) no fewer than 700-1400 citizens were probably active as proposers of decrees in the ekklesia in this period; (2) the average proposer moved few decrees, probably less than ten and many citizens only one or two; (3) the number of citizens involved in politics as proposers of decrees was much larger than usually believed and there was no sharp distinction between professional, semi-professional politicians, and the ordinary citizen; (4) hundreds of political figures who proposed decrees are unknown to us. Some of their names may be expected to appear on Attic decrees discovered in the future.

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262. ATHENS. HONORARY DECREES. I. Calabi Limentani, "Modalità della communicazione ufficiale in Atene. I decreti onorari," QUCC 45 (1984) 85-115; general discussion of the methods, places, and motives of Athenian honorary decrees published on stone in the classical and Hellenistic periods.

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263. ATHENS. **ΜΕΡΙΣΑΙ** AND **ΔΟΥΝΑΙ** IN ATHENIAN FOURTH CENTURY B.C. DECREES. T. Eide, SO 59 (1984) 21-28, examines the usage of these two verbs with the ἀποδέκται, ταμίας τοῦ δήμου, ὁ (οἱ) ἐπὶ τῆι διοικήσει, ὁ ἐξεταστὴς καὶ οἱ τριττύαρχοι. "μερίσαι is the technical term for appropriation of public money to the various funds, and thus used of the ἀποδέκται,

δοῦναι means to make a payment." Among the inscriptions discussed are IG II² 29; 31; 40, 212; 244; 301; 333A; 520; SEG XVIII 17 (see our lemma no. 77); XIX 119; XXVI 72 (see our lemma no. 62).

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264. ATHENS. THE FAMILY OF THEOPHILOS AND DIODOROS OF HALAI AIXONIDES. M.L. Lazzarini, RFIC 112 (1984) 330-337, presents a stemma of the members of this prominent family from ca. 180-ca. 65 B.C. with full epigraphic testimonia. She also considers possible members stretching back into the 4th cent. B.C. In addition to Θεόφιλος and Διόδωρος, other names attested in the family include Διότιμος, Διοπείθης, Φιλάνθης, Κτησίβιος, Παμμένης. See our lemma no. 189.

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265. ATHENS. THE ATTIC GENOS ERYSICHTHONIDAI. N. Robertson, AJPh 105 (1984) 369-408, in an examination of the ritual and myth of Erysichthon, briefly discusses the literary and epigraphic testimonia for the activities of this γένος, pp. 385-395. Among the inscriptions cited are IG II² 1634; 4991; IDélos 1624 bis, 2516-2518; IG XII.5.271; Syll.³ 728D, Delphi. He speculates on the possible location of the shrine of this hero in the light of SEG XXXIII 115, decree for the priestess of Aglauros. Cf. also our lemma no. 88.

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266. ATHENS. GRAMMATICAL ERRORS AND EPIGRAPHICAL HANDS. Under the above title L.L. Threatte, Jr., Studies S. Dow 259-275, investigates to what extent the various orthographic anomalies in the Attic inscriptions of the Hellenistic period assigned by S.V. Tracy to individual cutters can be shown to be due to the inscriber of the text, as opposed to the person who prepared the copy. The 8 different cutters selected by Threatte were active from ca. 226/5 to 135/4 B.C. They are the ones studied by Tracy in GRBS 11 (1970) 321-333; 14 (1973) 189-195; HESPERIA Suppl. 15 (1975); 47 (1978) 244-266. Cf. SEG XXVIII 365. After a very detailed analysis, based on readings confirmed in most instances by examination of the stone, Threatte concludes that large numbers of variant spellings and errors cannot be confidently attributed to the cutters. "This is a significant fact because it shows us that the numerous variants that occur in inscriptions are not due to a small, homogeneous group of persons who may well have been not especially educated but rather stem from the much larger and more various group of the secretaries who prepared the copies for the inscribers."

For similar conclusions about the proposers of Attic decrees in the fourth cent. B.C. see our lemma no. 261.

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267. ATHENS. THE ATHENIAN BOULE. SEG XXXI 273. P.J. Rhodes, ZPE 57 (1984) 200-202, updates his list of Athenians who served twice in the Boule by making 5 additions, i.e.

we now have a maximum of 76 instances of men serving twice out of 3,100 separate instances of bouleutai before 1 A.D. See also our lemma no. 86.

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268. ATHENS. INVITATIONS TO ΔΕΙΠΝΟΝ AND ΞΕΝΙΑ. P.J. Rhodes, ZPE 57 (1984) 193-197, examines the epigraphic exceptions to the normal Athenian practice of inviting foreigners to ξένια and citizens to δεῖπνον. Among the individual texts discussed are IG II² 1; 40; 109; 149; 365; 456; 884; SEG III 83; XVI 73 = Osborne, Naturalization D119; XXV 106; HESPERIA 6 (1937) 448-453 no. 3 (ibid. 13 [1944] 250-254). Rhodes suggests that most of these are the result of errors arising from the fact that two terms were used in different circumstances for the same entertainment. "The state began by inviting distinguished foreigners to dinner, with the title ξένια; subsequently it wanted to invite Athenian citizens to dinner in certain circumstances; but Athenian citizens were part of the state, so the state could not invite them to ξένια; accordingly they were invited to the same entertainment as the non-citizens but for them it was called δεῖπνον."

He also presents a table of invitations from outside Attica.

The rule that entertainment was invariably fixed on the day after the voting of the decree is broken by IG I³ 11; 149; and I. Délos 88 L. 15. Extended σίτησις is attested at Hermione, Syll.³ 1051 L. 34, and Mallia in Krete, I. Cret. I.xix.3 LL. 36-38.

P. Schmitt-Pantel, "Les repas au prytanée et à la tholos dans l'Athènes classique. Sitesis, trophé, misthos: réflexions sur le mode de nourriture démocratique," AION 2 (1980) 55-68; mostly from literary sources.

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269. ATHENS. EPONYMOUS ARCHONS, 170/1-179/80 A.D. E. Kapetanopoulos, RFIC 112 (1984) 177-191, re-examines the evidence for the archons of this decade with copious citations of inscriptions. He places the ἀναρχία in 171/2 A.D. On p. 183 K. discusses the date of IG II² 2086 and its connection with the archon Aelius Gelos Phalereus. For IG II² 1368; 1794 (Agora XV 402) and SEG XXVIII 174, see our lemmata nos. 113, 132.

AIGINA

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270. AIGINA. INSCRIBED SARCOPHAGOS, 4th CENT B.C. In the town of Aigina near Agia Paraskeue and Agios Tryphon, B.C. Petrakos, AD 32 (1977) [1984] B.43, briefly reports the excavation of a tomb containing an inscribed poros sarcophagos.

Κρῆσα

271. AIGINA. GRAVE STELE OF EUAMEROS, HELLENISTIC. IG IV 44. D. Peppa-Delmouzou, AD 31 (1976) [1984] B.7-8 (ph.), reprints the text and gives a ph. of this stele which is now in the Epigraphical Museum (no. 2035) in Athens.

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272. AIGINA. INSCRIPTIONS ON AIGINETAN POTTERY, CA. 670-640 B.C. S.P. Morris, The Black and White Style: Athens and Aigina in the Orientalizing Period (New Haven 1984), presents a detailed examination of this category of Middle Protoattic vase painting. She defends the attribution of it to Aigina. Catalogue of 27 vases and sherds with ph. Discussion of 5/6 different painters. Ch. 4 "History and the Role of Aigina." Discussion of the following Aiginetan inscriptions:

(a) Clay pinax. SEG XIV 297. Jeffery, LSAG 110-112 no.1. J. M. Cook, GNOMON 34 (1962) 823, who restores "not the dedicator's name but the artist's signature in Athenian verse, e.g. [Λυσιάδης Λύ]σωνος ἐπιστ̣[αμένως ἐπόησεν], cf. Batrachom. 127 [L. 128, Stroud.]; it is enlightening for the literary and social standing of this very cultivated painter." Morris pp. 17, 34.

(b) Menelas stand. Jeffery, LSAG 110-112 no. 2. Morris pp. 5, 33, 43, 50, 122 no. 9.

(c) Krater rim. Rumpf, Malerei und Zeichnung pp. 25, 31. J.D. Beazley, AJA 39 (1935) 475. Morris pp. 34, 49.

CORINTHIA

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273. CORINTH. CHRISTIAN TOMB INSCRIPTION, AFTER CA. 250 A.D. Fragment of a lintel over a tomb in a Christian basilica at the North Cemetery. Ed. pr. D. Pallas, Monuments Paléochretiens 162-163 (see our lemma no. 1682), who uses it to identify the church as having been dedicated to Saint Kodrates who was martyred at Corinth with five other Christians under Decius or Valerian.

[Ἅγι]ε Κοδρᾶτε μνήσθ[ητι] τῷ δούλου σο[υ]

[We print the text as Pallas gives it; no ph. For τῷ read τοῦ? Stroud.]

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274. CORINTH. GRAVE EPIGRAM, 3rd CENT A.D. OR LATER. SEG XXIX 308; XXXI 291. Writing (apparently) without knowledge of J. Bousquet, REG 94 (1981) xxi-xxii (SEG XXXI 291), W. Peek offers the following reconstruction of this poem with brief commentary, ZPE 54 (1984) 113 no. 2. He points out that it is not Christian.

[κλεινὸν μου]σοπόλον ῥίζης ἀπὸ κυδαλίμοιο
[χθὼν Καλλι]στοκλέα Σισυφίη κατέχει.
[δαῖμον, τί]πτ' ἄρα τόσσον ἐχώσao; τίπτε φέριστον
4 [ἥρπασας ἀ]νέρα τόνδε, ὃς ἔπλετο μητέρι μοῦνος
[ἀνδρὸς π]ροφθιμένοιο παραίφασις ἠδ' ἀλεγινῆς
[μοῦνος χη]ροσύνης χαλεπὴν ἀπέρυκεν ἀνίην; -
[οὐχ εἷς ἐν] μερόπεσσιν ὁδ' ἔλλαχε πότμον ὅμοιον. -
[πᾶς προθ]έλυμνος ὅλοιτο, ὅτῳ φίλον ἔπλετο τοῦτο.

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275. CORINTH. EPIGRAM, 3rd CENT. A.D. OR LATER. SEG XXIX 304. W. Peek, ZPE 54 (1984) 113 no. 1, reconstructs this fragment as coming from the ends of 4 verses.

[- - - - -]α λελοι[π ⏑]
[- .- - ἱμερόεν]τα τύπ[ον]
[- - - - -]ω γὰρ ἔο[ικεν]
4 [- - - - -]ν ὄντα [⏑ -]
[- - - - - - - - - - - -]

L. 1 δεδοκ̣[- - -] ed. pr.

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276. CORINTH. GRAVE EPIGRAM, 3rd CENT. A.D. OR LATER. SEG XXIX 322; XXXI 289. W. Peek, ZPE 54 (1984) 114 no. 4, points out that this poem is not Christian. Since LL. 2, 4 are indented one letter-space, they are to be interpreted as pentameters. Peek's Versuch is as follows:

αἰαῖ τὸν περίβω[τον ἐν Ἑλλάδι ἄνδρα σοφιστήν]
τὸν πάντεσσι βύ[βλοις γνωτὸν ἐόντα βροτοῖς],
αἰαῖ τὸν νεότας ἀμ[ᾶς θρεπτῆρα Φίλωνα]
ἄδε χθὼν Ἐφύ[ρου κρύψεν ἀποφθίμενον].

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277. CORINTH. GRAVE EPIGRAM, 3rd CENT. A.D. OR LATER. SEG XXIX 323. W. Peek, ZPE 54 (1984) 114 no. 5 (dr.), observes that this is not Christian. He offers the following version:

[ἦν κεν, Ἀριστοδίκ]η, πολὺ λώιον, εἰ σέο πρόσθε,
[ὦ γύναι, ἐν] τύμβῳ κρύψε με σὴ παλάμη.
[νῦν σὲ μὲν οὐ]χ ὁσίη Μοίρη λάχεν, ἀλλὰ μοὶ αἰεί
[λείπεις ἐν] βιότῳ θυμοβόρους ὀδύνας.

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278. CORINTH. CHRISTIAN GRAVE EPIGRAM, 5th CENT. A.D.? SEG XXVI 405 = XXIX 318; XXXI 290. W. Peek, ZPE 54 (1984) 113 no. 3, reprints the text with the corrections already independently made by J. Bousquet (SEG XXXI 290) and in L. 3 ἥρπασε̣.

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279. CORINTH. MOSAIC INSCRIPTION, 4th CENT. A.D. C.K. Williams, II, AD 22 (1967) B.185 (ph.), briefly notes the discovery of a mosaic floor in a partially excavated building of the 4th cent. A.D. in the village of Old Corinth. The inscription is above two poorly preserved winged figures. Cf. D. Pallas, Monuments Paléochrétiens 164 (see our lemma no. 1682).

Καλοὶ Καιροί

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280. CORINTH. VASE INSCRIPTIONS. A.L. Boegehold in A.N. Stillwell, J.L. Benson, Corinth XV.3: The Potters' Quarter: The Pottery (Princeton 1984) 358-362 (dr., ph.), presents a catalogue of the 40 dipinti and graffiti from the excavations of this site. Many of these texts consist of only a few letters. Six have been previously published. We note the following items:

(a) Boegehold nos. 1, 18. SEG XI 191-193; XXII 228; XXX 347. On pp. 5-6 there is a firm restatement by Stillwell of the case for dating these sherds in the 8th cent. B.C. or the basis of finding-place and fabric (endorsed by Benson). Boegehold gives "720(?)-650(?)."

(b) No. 3. Ineditum. [- - -] Σοτάδ[ας - -] | [- -]ΕΤᾺ[- -].

(c) No. 5. Ineditum. Pinax, 600-550 B.C. E.g. [Τιμονίδας τόδ'] ἄγαλμα Βία μ' [ἔγραψε]. Cf. p. 245 no. 1356.

(d) No. 8. Pinax, 600-550 B.C. Stillwell, AJA 35 (1931) 21-22 (ph.).

Εὐκρίνας

(e) No. 9. Ineditum. Fragment of a bowl. [- - -]Δ[- - -]ΣΟ αἰδόμε̣[νο]ς ΛΑΤ[- - -].

(f) No. 12. Ineditum. List of names?

[- - -]υς | Αἰσ[- - -]
[- - -]ς | Βρυχ[ον- - -]

(g) No. 13. Ineditum. Δ̣[α]ρ̣εος.

(h) No. 15. Pyxis fragment. Ed. pr. Stillwell, Corinth XV.1.29, 51-52. "Statement of ownership by person, heroine or goddess" Boegehold.

τᾶς Ἐρόσας ἐ̣[μί]

(i) No. 16. SEG XI 201.

(j) No. 17. Ineditum. Sikyonian epichoric alphabet.

[Ϙ]ύλυιξ *hά*δε *hέ*[ρας vel sim. ἐμί]
[*ho* δεῖνα τοῦ Ϙ]όνοπος ἀ[νέθεκε]
or
[Ϙ]ύλυιξ *hά*δε *hε*[μικοτύλα]
[τοῦ δεῖνα τοῦ Ϙ]όνοπος Α[- - -]

(k) No. 20. Ineditum. ‖ : Ϝαγέας· ⟦...⟧ Τέ(ν)λλεν ⁘

(l) No. 34. Ineditum. Monogram ligature ΜΕ/Δ, presumably Attic alphabet. Cf. Agora XII no. 126. Merchant's or owner's mark and price?

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281. CORINTH (NOW IN COPENHAGEN). NAMES ON A CORINTHIAN VASE, CA. 575-550 B.C. D.A. Amyx, AJA 88 (1984) 236, briefly discusses six name-labels of warriors painted on a Late Corinthian neck-amphora (Copenhagen N.M. 13531). All are personal names of men which were in daily use at Corinth, but names in Corinthian vase painting are such a mixed lot that these cannot be accepted as living persons without reservations. For this vase and its inscriptions see also Amyx, Corinthian Vase-Painting of the Archaic Period (Berkeley 1987) I.270 no. A-7; II p. 589 no. 114 (ph.).

(a) Δόρον
(b) ΜιϘοθίον
(c) Μίμον
(d) Εὔφαμος
(e) Δορίμαχος
(f) Μελάνας

KLEONAIA

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282. NEMEA. ARGIVE DECREE IN HONOR OF ASPENDOS, CA. 330-300 B.C. Three joining fragments of a limestone stele found in a well near the southwest corner of the temple of Zeus in a context of ca. 250-200 B.C. Ed. pr. R.S. Stroud, HESPERIA 53 (1984) 191-216 (ph., dr.), who suggests the above date. Detailed commentary. For the relationship of LL. 10-13 to IG IV 480 see our lemma no. 283. Stroud closely associates the decree concerning Aspendos with the contemporary Argive decree in honor of Rhodes, SEG XIX 317. Cf. also our lemma no. 289.

[- - - - - ca. 7-9 - - - - -]ΩΝ
[Θεός. Τύχαι. Ἀλιαίαι ἔδοξε τελεί]αι, Ἀμυ[κλ]αίου
ἐπομένου ν
[.....ca. 11..... ἀ]ρήτευε βωλᾶς Πο[λυ]χάρης Ἡραιεὺς
Κολου-
[ρίς. ἔδοξε τῶ]ι δάμωι τῶν Ἀργείων· Ἀσπ[εν]δίοις
συγγενέ- ν
[σι καὶ ..ca. 5...]οις Ἀργείων πολιτείαν ἦμεν ἐν
Ἄργει καὶ πό-

[τοδον πὸτ ἀ]λιαίαν πράτοις πεδὰ τὰ ἰαρὰ καὶ τὸνς
'Ροδί- ν
ων ? καθάπερ κ[α]ὶ τοῖς Σολεῦσι καὶ ΕΝΣΚΛΗΙΝΣ ἐς τὸνς
ἀγῶν-
ας· καὶ τοὺς θεαρ[ο]ὺς οὕς κ[α] ἀποστέλλωντι θύσοντας
τῶι Διὶ
τῶι Νεμέαι καὶ τᾶ[ι Ἥραι τᾶι 'Α]ργείαι προπέμπεμ
π[ε]δὰ τῶν 'Α[ρ]-
γείων καὶ καλῖσθαι Ε[.....ca. 11..... ἐπιμέλε]σθαι
δὲ τὸν ἀγωνο-
θέταν καὶ τὸνς ἰαρομν[άμονας τὸνς ἀεὶ ἀντι]τυγχάνοντας· ἐπιμέ-
λεσθαι δὲ καὶ τᾶν ἁλιαίαν [.....ca. 13.....]ΝΣΑΣ
τὸν ἅπαντα χρόνον
τῶν 'Ασπενδίων, αἴ τί κα δέ[ωνται·] καἴ τίς κα χράιζηι
'Ασπενδίων
οἰκῆν ἐν Ἄργει, οἰκε[ί]τω τελώμ[εν]ος ἅπερ ὁ 'Αργεῖος,
κ[αθ]άπερ καὶ 'Αρ-
γείοις ἐν 'Ασπένδωι ἔστιν· ἀγγρά[ψ]αι δὲ τὸ δόκημα
[τόδε ἐ]ν στά-
λαι ἐν τῶι τοῦ Λυκείου ἰαρῶι καὶ Ν[ε]μέαι [κ]α[ὶ] πὰρ
Ἥραι· π[ὸτ] τὸν τελα-
μῶνα τὸν ἐν τῶι τοῦ Λυκε[ίου] ἰα[ρ]ῶι [τὸν δᾶ]μον τῶν
'Ασπεν[δίω]ν ποτα[να]-
γ[ρ]άψαι ν ἔλεξε Εὔμηλος [.....ca. 11-13.....
'Α]σπένδιος ΕΛ[- - - - - -]
traces? - - - vacat 0.03 m.

[..4-5...]ΤΑΔΕ ἐκ τοῦ τελευ[- - -] traces? [- - -]
[- - - ca. 33-35 - - -]Ε καὶ Ε[- - - ca. 11-12 - - -]

Ed. pr. proposes the following restorations: L. 1 ['Ασπενδί]ων, L. 5 [καὶ ἀποίκ]οις, L. 7 ἐνσκλή'ινς or ἔνσκλη'ιν(ς), L. 10 ἐ[ς προεδρίαν], L. 12 [καὶ τᾶς ἀρχᾶς ἀπά]νσας.

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283. NEMEA (NOW LOST). ARGIVE DECREE CONCERNING SERIPHOS, CA. 330-300 B.C.? IG IV 480. R.S. Stroud, HESPERIA 53 (1984) 205-206, suggests the above date and restores LL. 1-7 on the basis of LL. 10-13 of our lemma no. 282, which he regards as a closely related decree.

[- - - - - - - - - - - - - - ἐπιμέλεσ]-
θαι δὲ τὸν [ἀγωνοθέταν καὶ τὸνς ἰαρο]-
μνάμονας [τὸνς ἀεὶ ἀντιτυγχάνοντα]-
ς· ἐπιμέλεσθαι [δὲ - - - ca. 16 - - -]
ΣΑΓΩΝΣΑΝΣ [τὸν ἅπαντα χρόνον τῶ]-
ν Σεριφίων, αἴ [τί κα δέωνται καἴ τίς κα χρ]-
άι<ζ>η<ι> Σεριφίωὶ [- - - - - - - - - -]

LL. 4-5 ἐπιμέλεσθαι [δὲ τὰν ἁλιαίαν καὶ τᾶς ἀρχᾶ]ς ἀπ<ά>νσας? Stroud. L. 7 lapis ΑΙΠΗΣ.

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284. NEMEA. LIST OF THEARODOKOI, CA. 330-310 B.C. SEG XXXIII 272. No text published yet. P. Perlman, AJA 88 (1984) 255-256, briefly observes that three hands are discernible: I ca. 325-300 B.C. Kypros, northwest Greece, Macedonia; II ca. 314-280 B.C.? Lampsakos; III 270's B.C. Aegean islands, Ionian seaboard, Akarnania. "The organization of the list and its historical context suggest that it was a supplement to the list from Argos" SEG XXIII 189.

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285. NEMEA. BOUNDARY STONE, 4th CENT. B.C. Faceted limestone column which was set into a rectangular base. Found in a late disturbed context in excavations of the sanctuary of Zeus. Ed. pr. Stella G. Miller, HESPERIA 53 (1984) 191-192 (ph.), who suggests that it "is a boundary stone of the sacred square where cypress trees were planted in antiquity."

ὥρος
ἐπιπολᾶς

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286. NEMEA. DEDICATION TO ZEUS, CA. 500 B.C. Bronze plaque broken at the left and pierced by two holes. Inscribed boustrophedon along the outer edge of the upper surface in the Sikyonian epichoric alphabet. Found in excavations ca. 100 m. southeast of the altar of the Temple of Zeus. Ed. pr. Stella G. Miller, HESPERIA 53 (1984) 184 (ph.), who suggests that the dedication of a racehorse was commemorated by this plaque being affixed to a wall or column.

[- - - ἀνέθε]καν καὶ τὸν κέλετα τõι Δὶ το[- - -]

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287. NEMEA. LEAD STRIP, CLASSICAL? Oblong strip of lead found folded up in excavations of the sanctuary of Zeus. Briefly mentioned by Stella G. Miller, HESPERIA 53 (1984) 178 (ph.), who gives the reading as ΔΙΟΝΥΣΙΟΔΟΡΟΣ. Stephen G. Miller, per ep., reports the following reading from Nemea:

Διονυσόδῳρος

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288. NEMEA. STAMPED ROOF TILES. Terracotta roof tiles of two types found in excavations in the sanctuary of Zeus. Ed. pr. Stella G. Miller, HESPERIA 53 (1984) 185, 190 (ph.).

A. ΣΟΣΙΚΛΕΟΣ ed. pr. [But the ph. clearly shows Σωσικλέος. Stroud. This is confirmed, per ep., by Stephen G. Miller from Nemea.]
B. ΔΑΜΟΙΟ[- - -]

ARGIA

289. ARGIVE HERAION. DEDICATION AND LIST OF HIAROMNAMONES, CA. 460-450 B.C. IG IV 517. SEG XI 303. R.S. Stroud, HESPERIA 53 (1984) 208-209, discusses the meaning and function of the word τελαμών L. 1 in the light of LL. 16-17 of our lemma no. 282.

290. ARGOS. FRAGMENTARY DECREE, CA. 475-425 B.C. SEG XXXIII 275. P. Charneux, BCH 108 (1984) 209 note 17, points out that since there are no names of komai in 5th cent. B.C. Argive inscriptions, Mitsos' interpretation of Χαλκιόν in the last line cannot stand. See also our lemma no. 295. On p. 227 Charneux also argues that the phrase *hό* τε λέγον καὶ *ho* ἀFρετεύον does not show that the president of the Argive council was ever called ὁ ἀρητεύων. The participle is equivalent to a relative clause in the subjunctive with ἄν. Similarly the proposer of a decree did not have a title, ὁ λέγων. Since we now have an example of the present participle of the verb, it is clear that the alpha of ἀρήτευε does not carry an augment; ἀρήτευε is the imperfect of a compound verb.

291. ARGOS. HONORARY DECREE FOR CN. OCTAVIUS, 170/69 B.C. SEG XVI 255; XXVIII 394.* Moretti, ISE 1 no. 42. In ARCTOS 18 (1984) 75-92, L. Pietila-Castrén discusses the political, military, and diplomatic career of Cn. Octavius. See also our lemma no. 335 (Olympia).

292. ARGOS. DEDICATION OF MEMBERS OF A PATRA TO HERAKLES PANKAMES, 1st CENT A.D. SEG XXVI 429. P. Charneux, BCH 108 (1984) 213, argues that the dedicants are members of a πάτρα, not a φρατρία. Their close family ties are more suitable to the former than to the latter. For the terminology see Stephanos Byz. s.v. πάτρα. See our lemma no. 295.

293. ARGOS. CHRISTIAN GRAVESTONES. In Monuments Paléochrétiens 309-310 (see our lemma no. 1682), D. Pallas republishes texts of SEG XXVI 434 (no changes).

294. ARGOS. POTTERS' STAMPS ON IMPORTED ITALIAN POTTERY, 1st CENT. A.D. C. Abadie, BCH 108 (1984) 425-446 (ph.), publishes a catalogue of the Latin texts on terra sigillata found in the excavations of the French School in Argos; helpful comparisons with finds from Athens and Corinth.

295. ARGOS. PHRATRIES AND KOMAI. P. Charneux, BCH 108 (1984) 207-227, points out that the normal nomenclature of an Argive citizen in the classical period consisted of name, patronymic and the name of his phratry. From ca. 338 to 195 B.C. there was sometimes added a toponym, the name of his κώμη. He rejects the attempt of M. Piérart, SEG XXXIII 295, to make the πεντηκοστύς part of the nomenclature. He assembles in a table (p. 217) all the elements of the nomenclature found in the 25 surviving Argive decrees that preserve the names of the president and secretary of the council and of proposers of decrees. See also our lemmata nos. 292, 1755.

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296. TIRYNS. SACRED LAWS, LATE 7th CENT. B.C. SEG XXX 380. O. Hansen, AAA 17 (1984) 162-163, speculates that the ἰαρομνάμων in these laws indicates the existence of an amphiktiony of Tiryns which Argos destroyed, together with Nauplia, ca. 600 B.C. soon after the inscriptions were cut.

EPIDAURIA

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297. EPIDAUROS. ASKLEPIEION. HYMN, CA. 300 A.D. SEG XXX 390. J. Solomon, AJA 88 (1984) 261, briefly noting that the meter appears to be dactylic hexameter and the tonos Hyperionian, suggests that the musical notations in L. 1 follow the "Alypian conception of the Hyperionian as **E** (trite synemmenon), **N** (lichanos meson), **A** (paramese), **Z** (mese), and **⊖** (nete synemmenon, emended from Mitsos' **Θ**). **Λ** is the 'borrowed note.' The other marginalia are not musical notations."

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298. EPIDAUROS (NOW IN VENICE). EPIGRAM ON AN HONORARY STATUE BASE FOR BASSOS, ROMAN IMPERIAL. IG IV² 1.692. In LL. 9-11 D. Feissel, BCH 108 (1984) 550-551, emends the text to read εἰκόνι τῇδε γέρηραν θε(ί)ων βουλαῖ̣ς[ι]ν ἀνάκτων and suggests a date in the 4th cent. A.D. when the imperial college accords better with the plural of the last word. See also our lemma no. 1748.

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299. EPIDAUROS. ASKLEPIEION. CURE INSCRIPTIONS, 4th CENT. B.C. IG IV² 1.121-127. SEG XXXII 385.* On these texts see our lemma no. 1702.

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300. EPIDAUROS. QUARRYING AND STONE WORKING IN THE EPIDAURIAN BUILDING ACCOUNTS. V.D. Kuznetsov, "The Organization of Construction Works in Epidauros (stone milling)" in Russian; brief resumé in English, Soviet Archaeology (1984) 170-182.

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301. EPIDAUROS TOWN. DEDICATION TO ARTEMIS, ROMAN. "Fragment of an inscription of Roman times" found on the surface of excavations by the Greek Archaeological Service of a temple at Katarachi. Brief mention by A. Archontidou-Argyre, AD 32 (1977) [1984] B.48; no other details; no ph. We give the text as printed.

ΑΡΤΕΜΙ(Δ̣Ι)ΚΛΑΥΔΙΑ

TROIZENIA

302. TROIZEN. THEMISTOKLES' DECREE. SEG XVIII 153; XXXIII 308.* J.S. Morrison, JHS 104 (1984) 48-59, examines the meaning of ὑπηρεσία in LL. 26-27 and in other Athenian contexts of the 5th and 4th cent. B.C.; see our lemma no. 66. He accepts N.G.L. Hammond's date of September 481 B.C. for the decree (SEG XXX 388) and analyzes the provisions for the manning of the fleet in LL. 18-31. In LL. 27-31 we must restore ναῦται, rowers. The ὑπηρεσία includes the ἐπιβάται and the τοξόται but not the rowers; it is a separate part of the crew including helmsmen and other specialists.

303. TROIZEN. GRAVE EPIGRAM FOR PRAXITELES, CA. 500 B.C. IG IV 800. Hansen, CEG 1.139. M. Toher, CPh 79 (1984) 212-213, with valuable earlier bibliography, rejects the view of Wilhelm, followed by most editors, that ἐπάμερον is the equivalent of αὐθημερόν and that there is a reference here to a funerary law allowing only one day to be devoted to the piling up of a tumulus. He interprets the word as meaning "short-lived." R. Renehan, ibid. 213-214, adds his protest to the impropriety of referring to funerary legislation in this context. He offers a verse translation; "and their fleeting work they completed."

LAKONIA

304-305. LEUKAI? TWO MOSAIC INSCRIPTIONS, CA. 400-500 A.D.? R. Etzeoglou, AE (1974) 244-257 (ph.), publishes two mosaic floor inscriptions found in the excavation of an early Christian basilica ca. 3 km. northeast of the modern town of Molaoi. Both are printed in majuscules; brief commentary on no. 2.

304. Reprinted in AD 27 (1972) [1976] B.304; J. and L. Robert, BE (1976) no. 271; and D. Pallas, Monuments Paléochrétiens 310 no. 99 bis (see our lemma no. 1682).

Μνήσθητι Κύριε καὶ ἐλέ-
ησον πάντας τοὺς
καλλιεργοῦντας ἐν τ-
4 ῇ ἁγίᾳ σου ἐκκλησίᾳ

σου omitted in BE.

305. Reprinted in BE loc. cit.

Ὑπὲρ σωτηρίας καὶ ἀφέ-
σεως ἁμαρτιῶν ὧν οἶ-
δεν ὁ Θ(εὸ)ς τὰ ὀνόματα

306. MISTRA. BRONZE PHIALE DEDICATED TO ARTEMIS LIMNATIS, 6th CENT. B.C. IG V.1.226. LSAG 200 no. 39. For speculation on the name of the dedicator see our lemma no. 1717 bis.

307. SPARTA CATALOGUE OF GERONTES, 150-160 A.D. An unpublished and incomplete catalogue in the Sparta Museum (Inv. 6859) briefly noted by A.J.S. Spawforth, ABSA 79 (1984) 278 no. 3, who prints this much of the text:

[... φιλόπατ]ρις Σέκ. Πομ.
[.... ca. 8 .... ἀρ]χιερεὺς τῶν
[Σεβαστῶν, φι]λόκαισαρ
4 [καὶ φιλόπατρι]ς, υἱὸς πόλε-
[ως, Σπαρτιάτη]ς Σωσιδά(μου) τὸ δ'
[- - - - - - - - - - - - - -]

He identifies Spartiates, son of Sosidamos, as the member of the gerousia attested ca. 150 A.D. in IG V.1.111; 112; SEG XI 585. For the high priest see our lemma no. 310.

308. SPARTA. CATALOGUE OF HIEROMNEMONES, CA. 225-250 A.D. IG V.1.168+603. SEG XI 625; 816. A.J.S. Spawforth, ABSA 79 (1984) 285-288, combines these two texts to form the upper (603) and lower (168) parts of the right side of the same inscription, a catalogue of hieromnemones, whose names are preceded by those of other related officials holding office in the same year. He provides the following text, with app. cr. and detailed commentary. For M. Aurelius Kleanor in L. 12 see our lemma no. 314.

vacat
[- - - - - - - - - - - - - - -]ΤΗΣ
[- - - - - - - τέκνων δίκαιον] ἐχούσης
[- - - - - - - - - - - - - Λ]ογγείνου τοῦ
4 [- - - - - ἀγωνοθέτου κατὰ γένο]ς τοῦ ἁγῶνος τῶν
[- - - - - - - - - ἀγωνοθ]έτου τῶν μεγάλων
[- - - - - - - - - - - -] Μάρ. Αὐρ. Νάρδου τοῦ

[- - - - - - - - - - - - γρ]αμματέως δὲ
[- - - - - - - - - - - ε]ἰσαγωγέως δὲ Γ· Ἰου.
[- - - - - - - - - - - ἱερ]ομνήμονες·
[- - - - - - - - - - - -] Κλεώνυμος (Κλεωνύμου),
Μ(ᾶ)ρ. Ἀ. Σώστρατος
[- - - - - - - - - - Ἀφ]ροδείσιος Εὐκαταλλάκτου,
[- - - - - Μᾶρ. Αὐρ. Κλεάνω]ρ (Κλεάνορος),
ἱερονείκης, περιοδονείκης,
[- - - - - - - - - - Γ]άϊ. Ἰού. Σεκοῦνδος Μύρωνος,
[- - - - - Σέξ. Πομπήϊ]ος Δαμαίνετος Θεοξένου,
[- - - - - - - - - -]ης νέος, ἀριστοπολιτευτής,
[- - - - - - Τ. (?)] Φλάβιος Διονύσιος (Διονυσίου),
ἀρχιτέκτων,
[- - - - - - - - -] Μ(ᾶ)ρ. Αὐ. Πασεῖνος Πολυνείκου,
[- - - - - - - - -]φάνους, ἀριστοπολειτευτής,
[- - ? ἀγωνοθέτης τῶν μεγάλων Κ]αισαρείων καὶ
Εὐρυκλείων.

vacat

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309. SPARTA. DEDICATION FOR SEPTIMIUS SEVERUS AND HIS FAMILY, 197-205 A.D.? Two joining fragments of a monumental base for statues of an Imperial group found reused in a Christian grave excavated at Sparta in 1968. Ed. pr. A. Delivorrias, AD 24 (1969) B.136 (ph.), majuscule text. In AAA 3 (1970) 260-261 (ph.), S.N. Koumanoudes suggested [μητέρα ἱερῶν στ]ρατευμάτων in L. 4. He also identified the erasures in LL. 3-4 as damnatio memoriae of the imperial family of Elegabulus, Severus Alexander, and Julia Mamaea. The base would have been erected in 221/2 A.D. and the erasures made in 235 A.D. Further evidence of the damnatio is sought by K. in a mutilated bronze statue of Julia Mamaea found on the acropolis of Sparta, EAH (1964) 109-110. We print the text of L'Année Epigraphique (1972) no. 570.

[- - - Σεβασ]τὸν καὶ Αὐτοκράτορα Κα[ίσαρα - - -]
[- - - σω]τῆρας τῆς οἰκουμένης καὶ [- - -]
[- -]υ μητέρα κάστρων ⟦καὶ - - -⟧
[- - - στ]ρατευμάτων ⟦- - -⟧
[- - - Γόρ]γιππος Γοργίππου Σωκράτης Ἀρει[- - -]
[- - -]ονησα Ποπ̄(πήϊος) Ἐπίκτας Δαμοκλῆς
Ἀρι[στοκράτους? - - -]
[- - -] Πάννυχος Παννύχου Γάϊου Ἀπολλ[ωνίου - - -]
[- - - Διον]υσίου τεχνείτου δὲ τῶν θείων ἀγ[αλμάτων]

Ed. pr. L. 1 ΚΑ[Ι L. 3 Υ, ΚΑΣΤΡΩΝ⟦ L. 5 ΑΡΕΙ[ΟΝΟΣ L. 6 ΑΡΙ[ΣΤΟΚΡΑΤΕΟΣ L. 7 Γάϊον misprint. L. 8 ΤΕΧΝΕΙΤΟΔΕ ΤΩΝ ΘΕΙΩΝ ΑΙ. Koumanoudes τεχνείτου δὲ τῶν θείων ἀγ[αλμάτων - - -].

A.J.S Spawforth, ABSA 79 (1984) 265; "I plan to republish this inscription elsewhere and to show that the erased letters ⟦ΚΑΙΦ[- - -] in line 3 ... refer either to C. Fulvius Plautianus, praetorian prefect between 197 and 205, or to his daughter Fulvia Plautilla, who was married to Caracalla in

202; both suffered damnatio memoriae following the disgrace and death of Plautianus at the beginning of 205. The dedication can therefore be assigned to the period between 197 and 205."

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310. SPARTA. BRONZE PLAQUE, CA. 150-160 A.D. SEG XI 841. A.J.S. Spawforth, ABSA 79 (1984) 278 no. 3, rejects Woodward's restoration of the name of the high priest Sex. Pompeius Eudamos and recognizes here the priest Σέκ. Πομ. [.... c. 8 ....] of our lemma no. 307.

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311. SPARTA. HONORS FOR M. AURELIUS KLEARETOS, CA. 217-220 A.D. IG V.1.130. SEG XI 603. A.J.S. Spawforth, ABSA 79 (1984) 267-269, in a discussion of the Spartan contingent in Caracalla's army against the Parthians, rejects A.M. Woodward's (ABSA 43 [1948] 241 no. 130 = SEG XI 603) restoration ἐν τοῖς φα[λαγγίταις] in L. 4. In offering the following new restorations he suggests that the Spartan contingent numbered 500 and that the inscription was set up immediately after its return from the east. For another reference to this Spartan force see our lemma no. 316.

Μ. Αὐρ. Κλεάρε[τος ὁ καὶ (?) .... c. 8 ....]
Τειμοκλέο[υς ..... c. 14 .....]
συ(ν)μαχήσας [θεῷ Μ. Αὐρ. (?) Ἀντωνεί]-
4 νῳ ἐν τοῖς φ', ἄ[ρξας τὴν τῶν ἀγορα]-
νόμων ἀρχὴν· ο[ἱ ἐπὶ πατρονό]-
μου θεοῦ Λυκούρ[γου τὸ . σύναρ]-
χοι· Αὐρ. Ἡρακλείδ[ης, Αὐρ. (?) Εὐέλπι]-
8 στος, Ἀβι. Φλέγων [..... c. 12 .....]
Αὐρ. Βάρβαρος Ε[..... c. 13 .....]
vacat

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312. SPARTA. STATUE BASE IN HONOR OF P. MEMMIUS PRATOLAOS, 221 A.D. IG V.1.541. SEG XI 797A. A.J.S. Spawforth, ABSA 79 (1984) 270-273, in a discussion of the 4th patronomate of the god Lykourgos, reprints the text and adds prosopographic notes on Μάμιος Λεοντᾶς of L. 6. He rejects Kolbe's alteration of the name to Μ(ᾶρ). Α<Γ>λιος both here and in IG V.1. 552 L. 7. In the latter Spawforth would read Σ. Μαμίου and in IG V.1.555a L. 2 he suggests Μάμιον. In 541 L. 15 he interprets συνάψαν[τα] to mean that Pratolaos was patronomos and epimeletes in immediately successive years, thus "joining" his term in the latter to his term in the former. For his first year see IG V.1.543; 544. The patronymic Δαμάρους of P. Memmius Pratolaos in L. 11 permits his identification as P. Memmius Damares I, patronomos in the 140's, son of P. Memmius Sidectas, patronomos in 124/5 A.D. Pratolaos was therefore born no later than 150 A.D. The high proportion of M. Aurelii in IG V.1.541 and 542 suggests to Spawforth that Pratolaos' patronomate fell after the Constitutio Antoniniana. He opts

for 220 A.D. and then 221 A.D. for the 4th patronomate of Lykourgos; discussion of the identity of the corrector Egnatius Proclus LL. 20-21 as suffect consul in 219 A.D.

By thus fixing the date of IG V.1.541 and the closely related 542, Spawforth can now place in the later Severan period IG V.1.544; 545; 547 (and SEG XI 798); 552; 555A; 555B; SEG XI 799; 825.

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313. SPARTA. STATUE BASE IN HONOR OF THE ATHLETE P. AELIUS ALKANDRIDAS, CA. 221 A.D. OR LATER. IG V.1.655. SEG XI 831. A.J.S. Spawforth, ABSA 79 (1984) 273-274; 279; 284, reprints this text and discusses the evidence provided for Alkandridas' athletic and political career by it and by IG V.1. 305; 556; 682 (SEG XI 844); SEG XI 633; 740; 803; IvO 238. He urges that the victories in 655 are listed in chronological order (for ἀνδρῶν in L. 3 read παίδων) and that Kolbe was wrong to place the Olympic dedication, IvO 238, in 197/8 A.D. We should follow Moretti, Olympionikai nos. 917, 920, in dating Alkandridas' two Olympic victories after 221 A.D. He will have been born, therefore, no earlier than ca. 200 A.D., and his Spartan magistracies and priesthood belong ca. 230- 260 A.D. On p. 279 no. 11 Spawforth argues that the patronomos P. Aelius Alkandridas ἀρχιερέ[ορ τ]ῶν Σεβαστῶν [φιλο]καίσαρορ [καὶ φιλ]ọπάτρι[δορ - - - in IG V.1.304 is the same man, not his homonymous grandfather as urged by Kolbe and Woodward (ABSA 26 [1923-25] 212-213).

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314. SPARTA. STATUE BASE, CA. 230-250 A.D. A.J.S. Spawforth, ABSA 79 (1984) 275, briefly notes the existence of "an unpublished statue-dedication, in 1982 lying in the orchestra of the Spartan theatre." It honors Ἰούλ[ιον] Παυλε[ῖ]νον the corrector of IG V.1.538 (see our lemma no. 315). Also on the stone are the names of 3 Spartan magistrates one of whom (the senior γέρων) is Μ. Αὐρ. Κλεάνορα (Κλεάνορος), ἱερονίκην, περιοδονίκην, υἱὸν πόλεως καὶ βουλῆς, τὸν κράτιστον. His name recurs in a catalogue of hieromnemones IG V.1. 168+603 L. 12, see our lemma no. 308.

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315. SPARTA. HONORARY PORTRAIT HERMS SIGNED BY THE SCULPTOR DEMETRIOS, CA. 230-260 A.D. IG V.1.538 (SEG XI 796); 539 (SEG XI 796A); 540 (SEG XI 797; XXX 409). A.J.S. Spawforth, ABSA 79 (1984) 274-277, reprints the text of IG V.1.538 and reviews the evidence for the chronology of Demetrios' career. The full name of the corrector Pauleinos in L. 4 is recovered from an unpublished Spartan text; see our lemma no. 314. After examining his career and that of Μέμμιος Αὐρήλιος Εὔτυχος LL. 28-29, Spawforth suggests the above date for the sculptural activity of Demetrios.

In IG V.1.539 he draws attention to the correction of Συμφω[νίας] in L. 15A to Συμφῶ[ς] by A. Wilhelm, SO Suppl. 13 (1950) 13. "The honorand as patronomos is likely to have been

a mature adult; perhaps [θυγ|α]τρός, rather than Kolbe's [μη]|τρός should be restored in lines 13-14."

Spawforth reprints the text of IG V.1.540 and interprets ἡγε|μονῆα in LL. 1-2 as a personal name, Ἡγεμονῆα; Charision (fem. nom.) dedicated a portrait of the glorious Hegemoneus. He differs from Kolbe in insisting upon the distinction between Σπαρτιατικός in L. 7 and M. Aurelius Spartiates in IG V.1.539.

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316. SPARTA (NOW IN ATHENS). GRAVESTONE OF M. AURELIUS ALEXYS, CA. 217-220 A.D.? IG V.1.817. A.J.S. Spawforth, ABSA 79 (1984) 268-269, argues that this soldier received his Roman citizenship through the Constitutio Antoniniana and that he served in the Spartan contingent of Caracalla's army against the Parthians, 217-220 A.D. Discussion of his unusual military kit as shown in the sculptural relief. See also our lemma no. 311.

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317. SPARTA. SPARTAN EPIGRAPHY IN THE THIRD CENTURY A.D. A.J.S. Spawforth, ABSA 79 (1984) 263-288, cites numerous inscriptions in his discussion of many aspects of Spartan prosopography and political institutions in this period. I pp. 263-265 Aurelii in Spartan inscriptions. II p. 265 Dedication for Septimius Severus (see our lemma no. 309). III pp. 265-267 M. Aurelius Aristoteles of Taenarum and the term Λακεδαιμόνιος βουλευτής IG V.1.529; 530; 601; 653A; 680; 1240. IV pp. 267-269. The Spartan contingent in Caracalla's War against the Parthians (see our lemmata nos. 311, 316). V pp. 270-273 The Fourth Patronomate of Lykourgos, ca. 221 A.D. IG V.1.541 (see our lemma no. 312). VI pp. 273-274 The Champion Runner P. Aelius Alkandridas (see our lemma no. 313). VII pp. 274-277 The Sculptor Demetrios (see our lemma no. 315). VIII pp. 277-283 Imperial High Priests under the Severi; a catalogue and table of the 15 known individuals who held this office; discussion of the titulature of the priesthood. IG V.1.304 (see our lemma no. 313); 500; 557; 684; SEG XI 841 (see our lemma no. 310). IX pp. 283-285 Spartan Patronomoi of the Third Century; a revision of Kolbe's list, IG V.1. p. 342 cols. 3-4, with prosopographic commentary. IG V.1.140 (SEG XI 616A). Appendix pp. 285-288 IG V.1.168+603, catalogue of hieromnemones (see our lemma no. 308).

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318. SPARTA. ARTEMIS ORTHIA. GRAFFITO ON A STONE ARCHITECTURAL MODEL, 6th CENT. B.C. SEG II 79; XI p. 136. H. van de Löcht, MDAI(A) 99 (1984) 145-153 (ph., dr.), gives a detailed description of this model of an apsidal Doric building. Brief discussion of the fragmentary inscription on the pediment.

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319. SPARTA. THE LYKOURGAN DISCIPLINE IN ROMAN TIMES. A. Christophilopoulos, Μνήμη Γεωργίου Α. Πετροπούλου 2 (Athens 1984) 425-428, briefly discusses the legal duties of officials in the 2nd cent A.D. who were concerned with τὰ Λυκούργεια ἔθη at Sparta. They were called διδάσκαλοι, σύνδικοι, ἐξηγηταί, προστάται, οἱ ἐπὶ τὰ ἔθη. Cf. IG V.1.65; 500; 527; 542; 543; 544; 554; 560; SEG XI 501. For the date of IG V.1.544 see our lemma no. 312.

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320. SPARTA. DIONYSIAC TECHNITAI. I.K. Loukas, HOROS 2 (1984) 149-160, collects the evidence for Spartan actors and dramatic performances in this city. He sees an increased interest in drama at Sparta in the 1st cent B.C. Prosopographic discussion of the Spartan actors in SGDI 2565 = Nachtergael, Galates 419-422, no. 9 L. 59 (Delphi); SEG XIII 248 LL. 8-11, 13-14 (Argos); SEG XXXIII 290 LL. 11, 30 (Argos).

MESSENIA

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321. BASILIKO. GRAFFITI, CA. 500 B.C. N. Valmin, Opuscula Archaeologica 2.1 (1939) (= Skrifter Ut. Svenska Inst. i Rom, 5.1) 58-76 (ph., dr.), publishes 19 graffiti on potsherds found in the excavations of a fort near the village of Basiliko (near Ithome). "Ein Messenisches Kastell und die Arkadische Grenzfrage." Many of these sherds have only one or two letters preserved. Most come from cups or skyphoi. The best preserved are as follows:

(a) Fragments of an archaic vase, ca. 500 B.C. Pp. 67-68 (ph., dr.) Παγκᾶ | Εὐτρεσίο. Valmin interprets the name as Παγκᾶς, a short form of Πάγκαλος. The second word is the ethnic of Arkadian Eutresis. What is an Arkadian doing in a fort that should be in Spartan-controlled territory? On pp. 73-76 Valmin suggests that by 500 B.C. this northern part of Messenia had not yet been incorporated into the Spartan state. It was still on the border and the fort was occupied by Arkadians.

(b) Pp. 68-70 (ph., dr.) Unpainted sherd. [Μα]χάων. Arkadian epichoric alphabet. Valmin interprets this as the name of a Messenian or Lakonian Heilgott.

(c) Pp. 68-70 (ph., dr.) Three joining fragments of a black-glazed cup. [- - -]ΥΠΤΟ[- - -], i.e. [Αἰγ]υπτο[ς] or]Υ Πτο[- - -].

(d) Pp. 68-70 (ph., dr.) Fragment of a black-glazed cup. [- - -]ΕΥΚ[- - -]. Instead of several possible names beginning in Εὐκ[- - -], Valmin preferred [Λ]εύκ-[ιππος], the name of a Messenian alteinheimische Gottheit.

(e) Pp. 68-69, 71 (ph., dr.). Five joining fragments from the base of a cup. Ligature for Ἐνυ[άλιος].

In LSAG 203, 206 no. 4, L.H. Jeffery rejected Valmin's claims that these inscriptions exhibit characteristics of the Arkadian epichoric script.

For the border question see E. Meyer, RE Suppl XV (1978) coll. 192-193; 258, with earlier bibliography.

I.A. Pikoulas, PELOPONNESIAKA 15 (1982-84) Παράρτημα 177-184, describes how the topography of the area has changed radically since Valmin's excavations. After examining inscription (a), now in the Museum of Kalamata, he publishes a new ph., pointing out that Εὐτρεσίο derives not from the name of a πόλις, but from the Arkadian ethnos, Εὐτρήσιοι. Pikoulas rejects Valmin's theory about the Arkadian-Messenian border and argues that the inscribed vase belonged to an Arkadian ally fighting in Messenia for the Messenians against Sparta at the time of the uprising of 464 B.C., cf. C. Roebuck, CPh 40 (1945) 151.

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322. THOURIA. SANCTUARY OF THE RIVER GOD PAMISOS. TWO DEDICATIONS. SEG XI 980 and 981. For discussion of these inscriptions in the context of the topography of the sanctuary and its cult, see N. Papachatzes, Παυσανίου Ἑλλάδος Περιήγησις 3 (Athens 1979) 108-112 (dr. of XI 980); K. Rhomaios, PELOPONNESIAKA 15 (1982-84) Παράρτημα 33-43. Bibliography, E. Meyer, RE Suppl. 15 (1978) col. 183 s.v. Messenien.

ARKADIA

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323. LYKOSOURA. HONORARY DECREE FOR NIKASIPPOS THE PRIEST OF DESPOINA, 1/2 A.D. or 42 B.C. IG V.2.516. SEG XI 1158; XIV 348. M. Jost, REA 75 (1973) 254, infers from this decree and from IG V.2.515 that Lykosoura was inhabited by a small number of citizens incapable of maintaining the sanctuary of Despoina, cf. Paus. 8.38.1. It was left to the Megalopolitans and Romans to provide the necessary financial support. E. Durie, HOROS 2 (1984) 137-147, in a discussion of the priestly organization of the sanctuary, urges that the wealthy benefactor Nikasippos was probably from an important local family. Pausanias' grim picture of the depopulated πόλις of Lykosoura applies only to the 2nd cent. A.D. and not to the era of IG V.2.515 and 516.

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324. LYKOSOURA. THE PRIESTS AND PRIESTESSES OF DESPOINA. E. Durie, HOROS 2 (1984) 137-147, examines the evidence for the ἱερεὺς τᾶς Δεσποίνας, ἱέρεια τᾶς Δεσποίνας, and the ἐπιμελητής at her sanctuary in Lykosoura. She compares the priestly offices of the mystery cults at Eleusis and Andania. Among the inscriptions cited are IG V.2.514; 515; 516 (see our lemma no. 323); 517; 521; 522; 524; 536; 541-543.

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325. MEGALOPOLIS. GRAVE EPIGRAM OF A DOCTOR, CA. 100 B.C. Upper part of a pedimental stele found not far from the theatre of Megalopolis; now in the Megalopolis Museum no. 56. Ed. pr. G.-J.-M.-J. Te Riele, CHIRON 14 (1984) 238-243 (ph.); French translation, commentary. In StudClas 24 (1986) 89-90, Te Riele presents a shorter version of the ed. pr. with text, translation, ph., brief notes.

ξυνὸν ἐγὼ δόξας ἐλόμαν ἐν παισὶ ἄεθλον,
Πιερίδων ἱεραῖς τερπόμενος σελίσιν.
Φοίβου δ' υἷα βροτοῖσιν ἀλεξητῆρα νόσοι[ο]
σεφθεὶς ἰμερτὰν ἐξεμόγησα τέχναν.
[ἀ]λλ' ἐμὲ τὸν σώιζοντα συχνοὺς ὁ πολυκτόνο[ς] Αἴδας
ἁρπαστὸν πέμψεν χῶρον ἐπ' εὐσεβέων
[- - - - - - - traces - - - - - - -]

L. 1 ἐν παισί, cf. Polybios 4.20.8 παιδικοὺς ἀγῶνας in Arkadia. The last word in LL. 1 and 5 is written above the line at the end. L. 3 Φοίβου . . . υἷα = Ἀσκληπιόν. L. 7 ed. pr. gives a drawing of the traces, but considers them too fragmentary to suggest any readings.

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326. TEGEA (NOW IN ATHENS). REGULATIONS FOR BUILDING CONTRACTORS, CA. 350 B.C. IG V.2.6A. SEG XI 1048. G Thür, Studi Biscardi 5 (1984) 471-514, reprints the text with bibliography, German translation, detailed commentary with particular emphasis on the legal aspects of this document. Thür explores the nature of the agreement entered into between the polis and contractors for public buildings.

After reviewing previous restorations in LL. 30-35, Thür adduces parallels from Plato, Laws 11.920E-921D; I. Délos 502A LL. 3-5; Lebadeia, IG VII 3073-3076 (see our lemma no. 354); and private contracts on papyri in order to clarify the regulations governing the failure of building contractors to live up to the terms of their agreements with the polis. In L. 30 he rejects μέσ̣τ̣' ἂν ἐπισ[χῇ πάντα] in favor of Hoffmann's ἐπιτ̣[ελήσῃ]. In LL. 31-33 he offers the following new restoration based on readings from squeezes and the stone in Athens:

(5) Εἰ δ' ἄν τις [ἐξεν]ί̣κητοι τῶν
περὶ τὰ ἔργα συγ[γεγραμμέ]ν[ων] κὰτ εἴ δέ τι, μὴ
[ὑπει]κ̣[έτω τᾶς ἐργωνία]υ·

Wenn jemand irgendetwas (an Zahlung) erhalten hat bezüglich der über die Arbeiten errichteten Syngraphoi, soll er sich nicht vom ersteigerten Baulos zurückziehen.

A.F. Stewart, Skopas of Paros (Park Ridge, N.J. 1977) 69, tentatively suggests that the clause regarding wartime interruptions to building projects (LL. 6-21) may reflect troubled conditions in 363 and 362 B.C. and help to fix the date of the Temple of Athena Alea. In AJA 88 (1984) 192 note 138, N. J. Norman stresses the general nature of the regulation and its application to religious, civic, or private buildings. "Thus it cannot help us in dating the temple."

In Skopas in Malibu. The Head of Achilles from Tegea and Other Sculptures by Skopas in the J. Paul Getty Museum (Malibu 1982) 33, 73-74, 80 note 7, Stewart sees in the opening lines of the text "a most unusual preoccupation with possible interruption of the work by labor troubles and enemy action." He provides a translation of LL. 1-54.

327-328. TEGEA. CHRISTIAN INSCRIPTIONS IN THE BASILICA OF THYRSOS. For the excavation of this church see G.A. Soteriou, "Die altchristlichen Basiliken Griechenlands," Atti IV Congr. Intern. Arch. Cristiana. Città del Vaticano 1938. 1 (C. di Vaticano 1940) 365; A.K. Orlandos, Ἀρχ. Βυζ. Μνημ. Ἑλλ. 12 (1973) 50.

327. Mosaic inscription in a tabula ansata at the entrance of the narthex, ca. 450-500 A.D.. D. Pallas, Rivista di Studi Bizantini e Neoellenici n.s. 10-11 [20-21] (1973/4) 41-42 (ph.), who rearranges the text into 8 lines of stressed rhythmic verse. Thyrsos was bishop of Tegea.

[Το]ῦ σεπτοῦ τούτου τεμένους : ἐν ἱερεῦσ(ε)ιν
ἐννεακαιδέκατος : Θύρσος, ὁ ὁσίω<ς> ἡγησάμενος,
ἀμφοτέρων ἔκρυψεν προσηγορίας πᾶσιν ἑσθλοῖς·
καὶ μαρτυρ<ε>ῖ τὰ κτίσματα καὶ λίθου λεπταλέης
εὐσύνθετος κό[σ]μ[ος - - - - - - - - - - - -]

[L. 1 Τ̣ο̣ῦ Stroud from ph.] L. 2 ΟCΙΩS Ὁσιώ(τατος) Orlandos.

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328. Mosaic inscription in the annex of the same church. Briefly mentioned by D. Pallas, Monuments Paléochrétiens (see our lemma no. 1682) 182.

† Ἅγιος, ἅγιος, ἅγ[ιος Κύριος ὁ Θεὸς?]
σὺν Υἱῷ κ[αὶ] Πνεύμ[ατι Ἁγί]ῳ.

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329. TEGEA. GRAVE EPIGRAM FOR THE WIFE OF SOSAS, 3rd CENT. A.D. Bottom part of a stele of white marble found at Stadion near ancient Tegea; now in the Museum of Tegea. Ed. pr. G.-J.-M.-J. Te Riele, CHIRON 14 (1984) 235-238 (ph.); translation (French) and commentary:

[- - - - - - - - - ἀν]δρὸς ἐν ὀ-
[φ]θαλμ[οῖς], π̣[ο]λ̣λ̣ὰ παθοῦσα
τ̣ύχες· λῖπε δ' ὑπ' ἠελίῳ Σωσᾶν̣
4 πόσιν, ὃν μόνον ἔσχεν· καὶ <
Παῖδας δ' ἐκύησε καὶ οὐκ ἐπό-
ησε τελείους. κεῖται δ' ἐν <
Τ̣εγέῃ σεμνὸν ἔχουσα τρόπον.
vacat

L. 3 "τύχες orthographe phonétique tardive pour τύχαις. La métrique nous oblige de prendre λῖπε comme un imparfait (= ἔλειπε), non aoriste (ἔλιπε)."

330. TEGEA. NAME OF A CHRISTIAN BISHOP? CA. 451 A.D.? At Provantino on the ruins of a pagan sanctuary, near the church of Agios Ioannes, are the remains of an early Christian basilica. On one of the sculptured marbles from the ambo, D. Pallas, Monuments Paléochrétiens 181 (see our lemma no. 1682), briefly notes the inscription Ὠφέλιμος, who is to be identified as the homonymous bishop who took part in the Synod of Chalkedon, 451 A.D.

ELIS

331. OLYMPIA? (NOW IN BALTIMORE). INSCRIBED BRONZE HELMET, 700-650 B.C. SEG XXII 345. E.R. Williams, The Archaeological Collection of the Johns Hopkins University (Baltimore 1984) 38-39 no. 24 (ph.), republishes this Corinthian helmet. She suggests the above date on the basis of the shape of the helmet and the opinions of L.H. Jeffery and P. Siewert about the lettering of the epichoric "Achaian" inscription.

332. OLYMPIA. BRONZE HELMET DEDICATED BY HIERON OF SYRACUSE, CA. 474 SEG XXXIII 328. I.A. Pikoulas, per ep., informs us that the correct reading of L. 3 is τῶι Δὶ Τυρρανῶν ἀπὸ Κύμας.

333. OLYMPIA. VOTIVE COLUMN OF THE SONS OF THRASYMACHOS OF MELOS, 520-500 B.C. IvO 272. Hansen, CEG 1.419. K. Hermann, MDAI(A) 99 (1984) 121-134 (ph., dr.), presents a detailed study of the architecture of the monument, to which he adds a Doric capital found in the German excavations near the

Philippeion in 1970. Study of the clamp cuttings in the flute which carries L. 2 of the text leads H. to postulate at least 8 missing letters between the two fragments here and at least 5 in L. 3. He also briefly considers (pp. 128-129) the marble base IvO 273 (Hansen, CEG 1.420), which he prefers to identify as part of a separate monument inscribed with an identical or similar dedication of the sons of Thrasymachos.

On pp. 129-134 H. studies the votive column from Melos now in Berlin, IG XII.3.1075 (Hansen, CEG 1.418), pointing out the close architectural and epigraphic similarity with IvO 272. Both are products of the same craftsman, Γρόφων of Melos, who (according to the interpretation of P. Siewert per ep. ad Herrmann) used the Melian alphabet at home and the Eleian in Olympia.

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334. OLYMPIA. VOTIVE MARBLE COLUMN FRAGMENTS, CA. 500 B.C. IvO 946. K. Herrmann, MDAI(A) 99 (1984) 134-139 (ph., dr.), adds to this tiny piece of a fluted Doric column a joining uninscribed fragment which confirms that at this point in the text only one flute was inscribed. On the basis of 5 other non-joining fragments from the German excavations east of the Temple of Zeus he reconstructs IvO 946 as part of an archaic votive column of 16 flutes that originally stood in this area.

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335. OLYMPIA. STATUE BASE HONORING CN. OCTAVIUS, 170-167 B.C. IvO 934. Syll.^{3} 650. L. Pietila-Castrén, ARCTOS 18 (1984) 75-92, in a discussion of the ancestry and the career of Cn. Octavius, favors the date of 168 B.C. (Octavius' praetorship) for the erection of this statue. See also our lemma no. 291 (Argos).

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336. OLYMPIA. HONORS FOR THE EMPEROR HADRIAN, 117-138 A.D. IvO 380. P.R. Franke, MDAI(A) 99 (1984) 328-329 (dr.), in a discussion of the emperor's visit to Olympia and Eleian coins struck during his reign, reconstructs the last two lines of this inscription as follows:

[δημαρχικῆς ἐ]ξουσί-
[ας τὸ .. ὕπατο]ς τ[ὸ] γ'

This enables him to narrow the date of the inscription to 126-134 A.D. (trib. pot. ια'-ιθ') or 136-138 A.D. (trib. pot. κα'-κβ').

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337. OLYMPIA. MASON'S MARKS IN THE ECHO STOA. W. Koenigs, Die Echohalle: Olympische Forschungen 14 (1984) 21 (dr., ph.); E and ligatures with other letters on foundation blocks.

ACHAIA

338. AIGION. INSCRIBED GOLD ORNAMENT, ROMAN. Small, thin piece of gold jewelry in the shape of an olive leaf, found in salvage excavations of the Greek Archaeological Service at Odos Agamemnonos 16. Briefly mentioned by I.A. Papapostolou, AD 32 (1977) [1984] B.94 (ph.) (lunate sigma).

Μύστης

339. PATRAI. GRAVESTONE OF PSAMONIOS. Stone plaque found in excavations of the Greek Archaeological Service at Corinth Street and 17-19 Pouqueville Street. Ed. pr. I.A. Papapostolou, AD 31 (1976) [1984] B.97.

Ψαμώνιος
Θρασυμάχ-
ου Βούριος

340. PATRAI. GRAVESTONES.

(a) Fragmentary stone pedimental stele found in excavations of the Greek Archaeological Service at 80-82 Hermes Street. Ed. pr. I. Dekoulakou, AD 31 (1976) [1984] B. 102 (ph.).

[- - - -] Ἀπολλωνίου

[In the ph. there appears to be a sigma before the alpha. Stroud.]

(b) Flat-top stone stele found in excavations conducted by the Greek Archaeological Service at a Hellenistic cemetery at 221-223 Corinth Street. Ed. pr. I.A. Papapostolou, AD 31 (1976) [1984] B.95 (ph.).

Τιμαρχίς
Τιμοδάμου

(c) Pedimental stone stele found in the same place. Ed. pr. Papapostolou, ibid. (ph.).

Εὐφάνης
Αἰσχρίωνος

341-348. PATRAI. GRAVESTONES OF GLADIATORS, 2nd-3rd CENT. A.D. A. Rizakis, BCH 108 (1984) 533-548, presents a collection of gravestones found in recent excavations in the modern city which record the burial of gladiators.

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341. Pp. 534-535 no. 1 (ph.). SEG XXV 473; XXXII 419. Text reprinted with translation and earlier bibliography.

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342. Pp. 535-537 no. 2 (ph.). Ineditum. Fragmentary marble stele with a relief of a gladiator in armor; to his left, a palm branch; to his right, five crowns. Text in cursive letters inscribed above (LL. 1-5) and below (LL. 6-8) the relief.

Μή με παρατροχά[σας - - -]
παρέλθῃς ἄλλ' ἴδε̣[- - -]
ΕΠΙΤΥΝ[.. ca. 5 ...]ΝΤΟ[- - -]
4 ΜΑΦΟΝΙ̣ΟΥ ἐ[νθ]άδε μ̣[εῖμαι] ΑΓ[- - -]
τιοις̣ αἰεὶ τοῖ vac. ς Τ̣Η[.. ca. 5 ...]ΟΜΟ[- - -]
ὅτι νέος τέθνηκα ΣΥΔΕ[- - -]
καὶ μάλα χαίρων ἔλθοις [- - -]
8 τὴν ὁδὸν ἐκτέλεσα σ[- - -]

3 Perhaps the name Ἐπιτυνχάνων? 4 μα φονίου. 4-5 [έναν]ιτίοις. 6 σὺ δέ.

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343. P. 537 no. 3 (ph.). Ineditum. Small fragment from the bottom of a marble stele. Below the last line of text is incised a man's head wearing a helmet.

[- - - - - - - - - - -]
πυγμῶν $\overline{\text{ΚΒ}}$

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344. P. 537 no. 4 (ph.). Ineditum. Two joining fragments from the bottom of a marble stele. Only the incised lower legs and feet of a standing gladiator preserved in the center of the stele; inscription on either side.

[- - - -]
MI. π̣α̣ρ̣-
οδῖτα

[- - - - -]
ΩΝ ἐκ τῶν
ἰδίων

---

345. Pp. 537-538 no. 5 (ph.). Ineditum. Marble stele lacking the top right corner. At the bottom, below the text are incised a sword, helmet, and the weapon of a provocator.

Καλ[λίν]-
ικος [Ἰπ]-
άρ[χου]
μνείας
χάριν ⌀

[The photo clearly shows ΠΑΡ at the beginning of L. 3, i.e. [Ἰπ]|πάρ[χου]. Stroud.]

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346. Pp. 538-540 no. 6. Ineditum. Limestone stele.

P· Folius Potitus
thraex

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347. P. 540 no. 7 (ph.). Ineditum. Two non-joining fragments of a marble stele preserving in relief the head and the feet of a gladiator who holds a trident in his right hand. The inscription is at the left beside the trident.

Φύ|σω|ν|τι| Κρήσ|κης| μνε̣[ί]|ας χ̣[ά]|ρ̣[ιν]

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348. P. 540 no. 8 (ph.). Ineditum. Rectangular marble slab.

Μαρκία Καλ-
λιμόρφῳ
μνείας χά-
ριν
ἐκ τῶν αὐ-
τοῦ

349. PATRAI. LAMP SIGNATURES, ROMAN.

(a) Terracotta plastic lamp in the shape of a human right foot wearing a sandal. Found in salvage excavations of the Greek Archaeological Service at Odos Boukaoure 90 and 92. Briefly mentioned by I.A. Papapostolou, AD 32 (1977) [1984] B.68 (ph.).

Κρησκέντο

(b) Clay lamp found in excavations at Patras, probably imported from Corinth. Cf. M. Petropoulos, AD 33 (1978) [1984] A.296-317 (ph.); for previous references see AD 29 (1973-74) [1979] B.351 (ph.). 200-250 A.D.

ΜΕΚ[..]Υ = Μεκ[ίο]υ = Μαικ[ίο]υ

Cf. Broneer, Corinth IV.2 no. 750.

PATRAI. LATIN INSCRIPTIONS. For 2 Latin inscriptions from the excavations of the Greek Archaeological Service see AD 31 (1976) [1984] B.97 (ph.); 99 (ph.). Ibid. p. 105, brief mention of others; no texts; no ph.

MEGARIS

350. MEGARA. TOPOGRAPHY AND INSCRIPTIONS. In BCH 108 (1984) 256-266, A. Muller examines the evidence for the location of a number of buildings mentioned by Pausanias. In this connection he discusses the finding-places of the following Megarian inscriptions: IG VII 1-14; 27-31; 49; 97-99; 3473.

BOIOTIA

351. BOIOTIA: CULTS. In a review of A. Schachter, Cults of Boiotia vol. I (cf. SEG XXXI 386), L. Darmezin, PHOENIX 38 (1984) 388-391, presents a series of brief remarks on various texts dealt with by S.

352. AKRAIPHIA. ORACLE OF TROPHONIOS CONCERNING THE PTOIA, CA 226-224 B.C. IG VII 4136 (SEG XXXII 440). A. Schachter, AJPh 105 (1984) 258-270, presents a line-by-line commentary with relevant parallels for the various items. The text implies that the Boiotian Koinon, the ultimate consultant of Trophonios (so also P. Roesch, see SEG XXXII), is to declare Akraiphia and Lebadeia ἱεραί and that it is recommended to Delphi that they be declared ἄσυλοι (applies to the sanctuary of Apollo Ptoios in A. and to the temple of Zeus Basileus to be built in L.). The towns are to solicit money for sacred purposes "throughout every country" (κατὰ πᾶσαν χῶραν, LL. 5-6). The Koinon or the towns are to publicize the agon (Ptoia) either by proclaiming the sacred agon or by proclaiming that the agon is ἱαρός (L. 6), which possibly means "panhellenic", as is the case in texts from the 1st cent. B.C. on [but "sacred" does not necessarily mean "panhellenic", Pleket]. The official in charge of the temple of Zeus Basileus at L. will be rewarded with a crown on the expiration of his term. S. argues that the questions which Kalliklidas put are connected: the Koinon joined A. in operating the Ptoia and it enacted a ναοποιϊκὸς νόμος to facilitate the construction of the temple of Zeus Basileus; the search for adequate funding must have been a major preoccupation. The oracle expresses the will of the Koinon, which told two of its members to share in collecting the funds. The reason may be a conflict of interests between the cities, each of which had a project for which money was needed. On 268-270 an appendix on the location of the oracle based on literary sources.

353. HALIARTOS. EPITAPH OF AGATH-, ROMAN IMPERIAL PERIOD. Stone with dressed frontal surface found in a field S. of ancient Haliartos. Ed. pr. J. Buckler, AJPh 105 (1984) 53 no. 4.

ΑΓ|ΑΘ| vacat

No sign of lettering below L. 2; perhaps the stone has been reused, ed. pr., who thinks that Ἀγάθων is the likeliest restoration, though there are many other possibilities "ranging from Ἀγαθά to Ἀγαθώνυμος" (cf. the index of IG VII).

354. LEBADEIA. BUILDING CONTRACT CONCERNING THE TEMPLE OF ZEUS, BEFORE 172 B.C. IG VII 3073-3076. SEG XXXII 473*. G. Thür, Studi Biscardi 5 (1984) 493-499, reprints the text, with app. crit. and translation, of IG VII 3073 LL. 1-5, 22-29; 3074 LL. 1-11, 15-19, and the fragment BCH 20 (1896) 323-325 LL. 9-21. He examines

in detail the regulations governing the failure of the building contractors to fulfil the terms of their agreement with the polis. See also our lemma no. 326.

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355. LEUKTRA (AREA OF: PARAPOUNGIA). PROXENY DECREE OF THE THEBAN CONFEDERACY FOR ATHENAIOS, 365 B.C. Beige limestone block built into the wall above the S. entrance of the Chapel of St. Peter and St. Paul. Ed. pr. P. Roesch, REG 97 (1984) 45-60. R. compares the text with the two federal proxeny decrees IG VII 2407 and 2408, voted at approximately the same time (for 2407 he prefers 361 to 363 B.C.), honoring a Carthaginian expert in naval construction and a citizen of Byzantium respectively (comment on the terms ἀτέλεια, ἀσυλία, ἀσφάλεια, ἐνώνα, with reference to two unpublished decrees from Orchomenos, ἔππασις/ἔγκτησις and on the heredity or non-heredity of the proxeny); on 47-48 a new text of 2408, based on a revision of the stone: minor differences in bracketing and line division, restoration of [ἔδοξε] instead of [δεδόχθη] in L. 1, of ἱράνας] instead of εἱράνας] in L. 7, of Μιξί|[λ]αο instead of Μιξί|αο in LL. 14-15, of [Δ]αιτώνδαο instead of Αἰτώνδαο in L. 16. R. concludes that there was not yet a fixed formula for proxeny decrees in this period. R. connects the three decrees with the ambitious naval program put forward by Epaminondas in 365 B.C. Our proxenos Ἀθήναιος Δημονίκου, whose son Δημόνικος Ἀθηναίου was appointed trierarch by Alexander in 326 B.C. (Arr., Ind. 18.3), was probably one of the furnishers of Macedonian wood for the construction of the hundred triremes which the Boiotians probably built on the roadstead of Skroponeri.

[Θεός· Τύχα· ca 8 ἄρ]-
[χοντος, ἔδοξε τοῖ δάμοι]
[πρόξενον εἶμεν Βοιω]-
[τῶν καὶ εὐεργέταν] Ἀθ[αν]-
[ῆ]ν Δαμονί[κ]ου Μακεδ-
όνα καὶ εἶμεν αὐτοῖ γᾶς
καὶ Foικίας ἔππασιν καὶ
ἐνώναν καὶ ἀσυλίαν κ-
αὶ πολέμω καὶ ἱράνας ἰώ-
σας καὶ κατὰ γᾶν καὶ κὰτ θ-
άλαττ[α]ν καὶ αὐτοῖ κ[αὶ] γέ-
νι, βο[ιωταρ]χιόντων [Πελο]-
πίδα[ο, Τι]μολάω, Δαμ[οφίλ]ω,
[Π]άτρων[ος], Ἀσωποτέλ[εο]ς,
Ἡσχύλω, Παντακλεῖος
vac

12-13. Πελοπίδας: thirteen times Boiotarch between 378 and 364 B.C., ed. pr. || 13. Δαμόφιλος: also in office in 371 B.C., ed. pr. || 14. Πάτρων: also in office in 361 B.C. (cf. IG VII 2407 L. 15), ed. pr.

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356. ORCHOMENOS. BUILDING INSCRIPTION, ROMAN PERIOD. Two gray marble Doric architrave blocks which were part of the colonnade of the proskenion. Found in the orchestra in 1983. Ed. pr. J. Buckler, AJPh 105 (1984) 49-50, who points out that this text and that of our lemma no. 357 confirm the suggestion of A. Schachter, Cults of Boiotia I (London 1981) 144, that the dramatic and musical components of the Charitesia were held in the theatre.

Χαριτεισίων τὸ λογ[εῖον]

Dedicatory inscription set up by the president of the games on the analogy of IG VII 3195 LL. 1-2 (ἀγωνοθετίοντος τῶν Χαριτεισίων), ed. pr.

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357. ORCHOMENOS. BUILDING INSCRIPTION, ROMAN PERIOD. Two large fragments of white marble epistyle blocks belonging to the theatre. The size and style of the lettering are identical. Ed. pr. J. Buckler, AJPh 105 (1984) 50-52. Cf. our lemma no. 356.

A)]ινολάου ἀγωνοθετ[ήσας]

B) ΜΝΤΕΣΤ

A) e.g. -- Ἀμ]ινολάου, A. Schachter apud ed. pr.; dedicatory inscription by an agonothetes, ed. pr. || B) on the top side of this block a mason mark: Γ, ed. pr.

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358. ORCHOMENOS (AREA OF: SKRIPOU). EPITAPH OF KAPON. Gray marble block with a pediment and akroterion above the name. Ed. pr. J. Buckler, AJPh 105 (1984) 52-53 no. 3.

Κάπων ΧΑ
Ῥ...[χα]ῖρε

Undated by ed. pr. (alphas with broken bars; pronounced serifs).

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359. ORCHOMENOS (AREA OF: SKRIPOU). EPITAPH OF XENOKRATEIA. Gray marble stone with cornice moulding and moulded base. Ed. pr. J. Buckler, AJPh 105 (1984) 52 no. 2.

Ξενοκράτεια

Undated by ed. pr. (letters with serifs; rounded cross-bars of the alphas) || the stone is broken after the final A, ed. pr.

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360. ORCHOMENOS. INSCRIPTION ON A SEAT IN THE THEATRE. Inscription on a gray limestone reused seat in the cavea of the theatre. Ed. pr. J. Buckler, AJPh 105 (1984) 52 no. 1.

ΡΟΣ

Undated by ed. pr. (letters with small serifs).

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361. OROPOS. For a survey of the history of and the inscriptions found in the Amphiaraion and in Oropos cf. B.C. Petrakos, PRAKTIKA 8TH CONGRESS 309-326.

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362. OROPOS. LIST OF VICTORS AT THE AMPHIARAIA-ROMAIA, SHORTLY AFTER 85 B.C. B.C. Petrakos, Τὸ Ἀμφιάρειο τοῦ Ὠρωποῦ (Athens 1974) 40 (P. Roesch, TEIRESIAS 1976, App. Ep. 14 no. 32). B.C. Petrakos, in: PRAKTIKA 8TH CONGRESS 312-313 note 21, rejects

Roesch's reading Ζωσ[ίμ]ου in L. 17 in favour of Τ̣η̣λ̣έ̣φ̣[ο]υ . For the sake of convenience we print the whole text (after Roesch, TEIRESIAS).

Ἱερέως τοῦ Ἀμφιαράου Εὐθυδήμου τοῦ Σωσθένο[υ],
ἀγωνοθετοῦντος τὰ πρῶτα Ἀμφιαρᾶα καὶ Ῥωμαῖ[α]
Ὀλυμπίχου τοῦ Ἑρμοδώρου, οἵδε ἐνίκω[ν]·
σαλπικτὴς
Κλεί[τ]ων Ἀπολλοδώρου Ὡρώπ[ι]ο[ς]·
κῆρυξ
Πλουτιάδ[ης] Πλουτιάδου [Ἰ]ασεύ[ς]·
ἐγκώ[μιο]ν εἰς τ̣[ὸν θ]εὸ[ν κ]αταλογάδην
Δ̣ημ̣[ή]τ[ριος] Ἀ[φ]ροδ[ι]σ[ίο]υ Χαλκιδ[εύς]·
[ἐγκω]μ̣ίου [ἐ]πικοῦ
Ὀλυμπ[ί]ῳ̣ Ζήνωνος Χαλκιδεύς·
ἐπῶν ἱερός·
ῥαψῳδὸς
Βίοττος [Μ]ε[ν]ελ(ά)ου Χαλκιδεύ[ς]·
α[ὐ]λη[τ]ὴς ἱερός·
κι[θαρ]ισ[τ]ὴς
Μένανδρος Τ̣η̣λ̣έ̣φ̣[ο]υ Αἰολεὺς ἀπὸ Κύμης

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363. OROPOS. DEDICATION OF THE STATUE OF NEOPTOLEMOS WITH ARTIST'S SIGNATURE, SHORTLY BEFORE 338 B.C. IG VII 430; SEG XVIII 162. B.C. Petrakos, in: PRAKTIKA 8TH CONGRESS 314 (dr. of L. 4), reads in L. 3 Ἀθήναιον Ἀμφιαράωι ἀνέθηκεν instead of Ἀθήναιον ἀνέθηκεν (IG). Dr. of L. 4 (artist's signature), which clearly shows how Ἀγκυλῆθεν ἐπόησε was corrected to Ἀθήναιος ἐπόησε .

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364. OROPOS. INSCRIPTION ON A STATUE BASE. IG VII 448. B.C. Petrakos, in: PRAKTIKA 8TH CONGRESS 319 (dr.), reads this fragment as Ι[.....τ]ῆι βουλῆι | τῆι ἐ̣ξ̣ Ἀρ̣[ε]ίου Πάγου instead of [.....τ]ῇ̣ βουλῇ̣ | [τῇ ἑξ Ἀρείο]υ̣ πάγου .

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365. OROPOS (?). EPITAPH OF ONESAS (?) AND OTHERS, 2nd CENT. A.D. IG VII 488 (SEG XXXI 491; to this lemma it should be added that B.C. Petrakos demonstrated that this text is the same as IG II² 12367). D. Knoepfler, BCH 108 (1984) 235 note 25, does not exclude the possibility that this stele, which is very similar in type to that of our lemma no. 903, comes from Eretria. At least they must have been made in the same atelier at Oropos or Eretria. He dates the text to the 2nd cent. A.D. (IG VII: 3rd cent. A.D.; IG II²: mid 2nd cent. A.D.).

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366. TANAGRA. PROXENY DECREES. Cf. J.M. Fossey, HOROS 2 (1984) 119-135, who lists and studies the twenty-seven better preserved decrees of Tanagra: chronology of the local archons; Tanagra's external contacts; subdivision of the decrees into five chronological groups. Cf. SEG XXXII 483-485.

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367. TANAGRA. INSCRIBED KANTHAROI. Cf. A.K. Andreiomenou, AD 32 (1977) [1984] B. 97, who reports that large numbers of fragments of inscribed kantharoi were found, with ἱερός and Ἡρακλέους as the most frequent graffiti. Cf. H.W. Catling, AR (1985-1986) 39. For a parallel from the area of Eleutherai cf. W. Hornbostel, JAHRBUCH DES MUSEUMS FÜR KUNST UND GEWERBE HAMBURG 3 (1984) 176 - 179 (ph.; ἱαρὸς Ἡράκλιος, on a kantharos; ca 450-425 B.C.).

368. THEBES. Cf. our lemmata nos. 1682 and 1746.

369. UNKNOWN PROVENANCE. EPITAPH OF THEOTIMIDES, MID 4th CENT. B.C. IG II² 11654; SEG XXII 190*. Cf. S. Koumanoudis, RPh 35 (1961) 99-108, who demonstrated that Ἐσκαφλάων (L. 2) refers to the Boiotian city of Skaph(l)ai, which makes an Attic origin for this stele improbable. D. Knoepfler, BCH 108 (1984) 239 note 47, points out that the form Ἐσκαφλάων is a Boiotian genitive plural of the first declension and not ἐΣκαφλα<ί>ων (for ἐκ Σκαφλέων, or derived from a hypothetical *Σκαφλαί, -ων; so Koumanoudis). Kn. tentatively suggests that the stele comes from the Attic-Boiotian border-area ("ce qui n'exclut pas Éleusis et sa région").

370. UNKNOWN PROVENANCE. INSCRIPTION ON A VASE, CA 500 B.C. Inscription incised on a black glazed skyphos; now in the Museum of Fine Arts in Boston. L. 1 is on one side, L. 2 on the other side. Ed. pr. E. Vermeule, in: Studies S. Dow (Durham 1984) 301-304 (ph.).

Τύρετός ἐμι τõ λάγνα | καλλινα ϝαδύποτος

1. and 2. Different hands; it is not clear whether the lines belong together, ed. pr., who speculates on the possible metre || X is scratched off-center on the base: perhaps an initial owner's mark before the main inscriptions were incised, ed. pr. || 1. Τύρης: new name; possibly a nickname, "troublemaker, incompetent", related to τυρεύω, τυρόω; cf. ὁ λάγνος: "the lecher", ed. pr. || 2. καλλινα: probably an adjective, "fair, handsome, pretty", referring to the cup; not attested before, ed. pr.

DELPHI

371. DELPHI. ATELIERS. In the context of his thesis that the so-called "maison des prêtres" of Marmaria was in reality the atelier of the sculptors who decorated the Tholos, J. Bousquet, BCH 108 (1984) 199-206, especially on 202, adduces epigraphical evidence for ateliers (ἐργαστήρια) in Delphi.

372. DELPHI. THE DELPHIAN EPISODE IN HELIODOROS' AITHIOPIKA. J. Pouilloux, JS (1983) [1984] 259-286, clarifies the Delphian adventures of Theagenes and Charikleia (2.26 - 5. 1. 3) with the

help of literary and epigraphical texts and monuments. He discusses the declaration of a victor ἀκονιτί, Delphi as a sanctuary of the Muses in the imperial period, which also appears from dedications, and above all the cult of Neoptolemos in Delphi, celebrated by the Αἰνιανοί, a Thessalian people, who had special connections with Delphi. The inhabitants of their principal city Hypata are known from inscriptions to have played a prominent role in Delphian ceremonies. Cf. also idem, in: Hommages à Lucien Lerat (Paris 1984) 691-702.

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373. DELPHI. FUNCTIONS AND COMPOSITION OF THE BOULE. F. Salviat, in: Hommages Lerat (see our lemma no. 372) 743-749, adheres to G. Roux's view that the Delphian boule in the 4th cent. B.C. consisted of fifteen semi-annual members (plus one secretary), rather than of a permanent semi-annual section of fifteen and a commission of five members (so G. Daux). He focuses on its juridical functions: though it did not pronounce judgements, it was involved in the organisation of trials, the execution of judgements and detentions, and the keeping of records, as appears in particular from F. Delphes III 1 486 (treaty between Delphi and Pellana; = Staatsverträge 558) and F. Delphes III 1 294 (Law of Kadys). In general the boule can be considered as a body of oligarchic character, a "government's commission" for administrative tasks, especially the preparing of the decisions to be taken by the popular assembly.

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374. DELPHI. CHRONOLOGY: ΝΕΙΚΑΝΔΡΟΣ ΚΑΛΛΙΣΤΡΑΤΟΥ. D. Mulliez, BCH 108 (1984) 377 note 40, argues that the two persons called Νείκανδρος Καλλιστράτου on record as priests in the priesthoods XXIX and XXXIII are not the same persons, but that the one is the grandfather of the other. He proposes the following stemma (the nos. refer to those of G. Daux's Chronologie delphique).

Νείκανδρος Καλλιστράτου I	bouleutes:	priesthood XXVI (end)- N 41
	bouleutes:	priesthood XXVI or XXVII (BCH 96, 1972, 261)
	archon :	priesthood XXVII (early; cf. our lemmata nos. 396 and 398)
	priest :	priesthood XXIX
Καλλίστρατος Νεικάνδρου	archon :	priesthood XXIX - 023
Νείκανδρος Καλλιστράτου II	secretary:	priesthood XXVIII [and XXIX] (cf. our lemma no. 399)
	archon :	priesthood XXXII - 037 priesthood XXXIII- 040 (?)
	bouleutes:	priesthood XXXIII- 038
	priest :	priesthood XXXIII

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375. DELPHI. TEMPLE ACCOUNTS. Cf. J. Bousquet, in: Hommages

Lerat (cf. our lemma no. 372) 135-143, who discusses in F. Delphes III 5 23 Col. I LL. 42-43 and LL. 46-47 the expression ἀπὸ τοῦ ἐπιδεκάτου ἐδώκαμεν (cf. SEG XXXIII 411). The ἐπιδέκατον is the tenth part of the total contract price which is not paid by the Temple-commissioners until after control of the entire building project has been finished. He translates the above expression as "sur l'epidékaton, nous avons rendus ---" (so-and-so many drachmai to an Argive entrepreneur), which means that in actual fact the tenth has been paid out to the builder. He rejects the traditional interpretation according to which "only part of the epidekaton has been paid (to the builder)". For L. 45 he reports Charneux's suggestion to read ΜΙ = 51 instead of ΠΙ (= 6). The reading gives a better relation between the price of the blocks concerned and their transport costs. As to III 5 19 LL. 7 and 13 he argues that the two sums of money, paid out to the entrepreneur (715,5 and 706,5 dr.), in fact were only nine tenths of the entire sum due (795 and 785 dr.). The epidekaton has been tacitly withheld and will be paid by another fund.

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376. DELPHI. CONTRIBUTION OF THE CITY OF ANAIA TO THE CONSTRUCTION OF THE TEMPLE, 359-357 B.C. F. Delphes III 5 6 A. J. Bousquet, BCH 108 (1984) 699-701, comments on the conversion by the naopoioi of 126 phokaiides (or hektés; i.e. twenty-one staters) into 259 dr. and three ob. in Aeginetan silver. He rejects the complicated calculations of B. Keil, HERMES 39 (1904) 649, adopted in F. Delphes, and argues that the phokaiides were first converted into Attic, subsequently into Aeginetan silver: 126 phokaiides = twenty-one Phokaian electrum staters; twenty-one staters à 16,5 Attic dr. (rate of exchange of ca 360 B.C.) = 346,5 Attic dr., say 346 dr. Then a ratio of 3 : 4 was adopted for the Aeginetan silver: ¾ x 346 Attic dr. = 259,5 Aeginetan dr. (= 259 dr. and three ob.). Also a short comment on the gift of Lucanian Herakleia recorded in F. Delphes III 5 6 B: the countervalue of their hundred Italian νόμοι was not established by calculating ἀριθμῷ, but by weighing (σταθμῷ).

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377. DELPHI. ACCOUNTS OF THE NAOPOIOI, 344 B.C. F. Delphes III 5 25 (SEG XIX 388). J. Bousquet, BCH 108 (1984) 698 note 10, reads in Col. II A LL. 5-6 τετραστάσιον instead of [σφ]|υραστάσιον ?: the ivory, probably meant for the decoration of the "mega thyroma", is "four to one" (equivalence with silver).

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378. DELPHI. THE ACCOUNTS OF THE TREASURERS AND THE END OF THE WORK ON THE APOLLO TEMPLE, 335-327 B.C. J. Bousquet, BCH 108 (1984) 695-698, presents a survey of the cash resources of the Treasurers in Attic silver during the last period of work on the classical Apollo temple (335-327 B.C.). He argues that the most spectacular expenditure, the payment of 112.000 drachmai to the naopoioi in 327 (F. Delphes III 5 58 LL. 12-15; SEG XIII 367; XXVII 113; XXXIII 415), was in favor of the Athenian Androsthenes, who finished the tympanon sculptures after the death of his fellow-

citizen Praxias (Paus. 10. 19. 4), presumably after some delay. This would yield an average sum of something less than 5000 drachmai per statue. The proxeny decree for the Athenian naopoios and contractor Epiteles (F. Delphes III 1 408; SEG XIV 392; 327 B.C.) should also be connected with the finishing of these sculptures.

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379. DELPHI. HONORARY DECREE FOR ARISTOTLE AND KALLISTHENES, 334-327 B.C. F. Delphes III 1 400 (Syll.^{3} 275; SEG XVII 233). J. Bousquet, REG 97 (1984) 374-380, points out that the monument recording the list of Pythionikai, which was made up by the honorands of our decree, must have been unusually large. The first payment to the workshop of Deinomachos is known from F. Delphes III 5 58 L. 42: 140 drachmai, which yields 14.000 or 20.000 letters on the basis of the two different tariffs for which Deinomachos is known to have worked. B. rejects the restoration ἀπ̣[ὸ Γυλίδα νενι]-κηκό[τ]ων in LL. 2-3, since this implies sixteen letters in L. 2 in a rigorous stoichedon text of fifteen letters per line. He prefers the suggestion of E. Preuner, Ein delphisches Weihgeschenk (Leipzig 1900) 96 note 53, who considered ἀπ' [αἰῶνος νεν]|ικηκό-[τ]ων, but rejected it because L. 4 has ἐξ ἀρχ[ῆς . B. argues that this is not a tautology: whereas αἰών expresses the duration of the time (saecula) ἀρχή marks the beginning of that duration (principium). In the clause τῶν ἀπ' αἰῶνος νενικηκότων τὰ Πύθια καὶ τῶν ἐξ ἀρχῆς τὸν ἀγῶνα κατασκευασάντων (LL. 2-6), which consists of two "kola" of fourteen syllables each, B. observes several stylistical refinements, which he considers as a homage to the author of the Rhetorica on the part of the redactor of the decree. On 377 note 5 B. suggests reading in L. 14 of F. Delphes III 5 65 [π]ινάκω[ν] .

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380. DELPHI. INSCRIPTIONS ON A STATUE BASE, AFTER 331 B.C. Grey limestone block found in the area of the Apollo temple. Traces of inscriptions seem to be recognizable "après examen attentif" on its upper (A) and front (B) sides. On (A) traces of an incised crown and palm branch under the inscription [??]. Ed.pr. C. Vatin, in: Hommages Lerat (see our lemma no. 372) 841-847 (dr.). [We have been informed by French colleagues that qualified epigraphists have strong doubts about Vatin's readings; cf. SEG XXXI 546-556, Pleket].

A) [Αὐτ]όλυκο[ς Ἀθηναῖος] | [πα]γκ[ρ]ατ[ιαστής]

B) [Αὐτ]όλυκος Ἀθη[ναῖος] | [παγ]κ[ρ]ατ[ι]αστής
[Λε]ωχά[ρ]ης [ἐποήσε]

Autolykos (akme: late 5th cent.) is known from Paus. 9. 32. 8 and Plutarch, Lysander 15; his statue was erected in the 2nd half of the 4th cent. B.C. in front of the Prytaneion at Athens; the Delphian statue would be its copy, ed. pr., who dates it after 331 B.C. on the basis of historical data and tries to place the work in Leochares' career.

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381. DELPHI. SMYRNAEAN DECREE ON THE ACCEPTANCE OF THE SOTERIA,

CA 250-245 B.C. F. Delphes III 1 483 (L. Robert, OMS I 145-151; II 768-786). G. Petzl, ZPE 56 (1984) 141-144, proposes to read in L. 2: καὶ ἐπ' ἀνάστα[σιν τῆς Ἑλλάδος or τῶν Ἑλλήνων instead of καὶ ἐπαναστά[ντων .

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382. DELPHI. PROXENY DECREE FOR A CITIZEN OF PHERAI, CA 200 B.C. SEG XXVI 623. After revision of the stone and of a squeeze G. Daux, BCH 108 (1984) 405, confirms the reading Φρίκας in L. 2 suggested by C. Habicht (see SEG XXVI).

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383. DELPHI. AMPHIKTYONIC DECREE CONCERNING ATHENIAN TETRADRACHMS, 2nd CENT. B.C. ? F. Delphes III 2 139 (Syll.³ 729; SEG XXVIII 491). O. Mørkholm, ANSMUSN 29 (1984) 42, in a discussion of the chronology of Athenian New Style Coinage, very tentatively suggests that this inscription belongs to the period immediately after the destruction of Corinth in 146 B.C. when he postulates a significant increase in the production of silver coinage in Athens.

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384. DELPHI. BOUNDARY DISPUTE, 2nd CENT. B.C. F. Delphes III 4 368 (SEG II 279 B; XXXI 530; G. Daux, Delphes au IIe et au Ier siècle, 1936, 647) and F. Delphes II p. 129. F. Queyrel, BCH 108 (1984) 703-707 (ph.), shows that the back parts of these two stones (inv. 1336 and 6575) join. Part of the front side of the new ensemble is missing, with the result that there is a lacuna of four lines (LL. 5-8) in the third text (inv. 1336 has two other texts above the boundary dispute: the end of a proxeny decree from 140-139 B.C. and a sculptor's signature from the 3rd cent. B.C.). The theory that inv. 6575 belongs to F. Delphes III 1 362 (so F. Delphes II) is now superseded. The stone served as a base (signature !), possibly erected behind the opisthodomos of the temple of Apollo. Q. presents the following text.

[- - - - - - - - - -] ¹ ταιέος, μηνὸς ὡς Ο Ι [- - - - - ἄγοντι - - -]
[- - - - - - - - - - -]νοκράτεος Φανοτέ[ος - - - - - - - - - - - -]
[- - - - - - - - το]ῦ Ἀνφιμάχου Μελιται[έος - - - - - - - - - - -]
[- - Τάδε ἔκριναν οἱ δικασταὶ οἱ ἀποσ]ταλέντες ὑπὸ τῶν [- - - -]
[-]
[-]
[-]
[-]
[- - - - - - - - -]Σ Ο Ρ. ΙΙ [-]
[- - - - - τὰς γ]υπίδας πέτρας ἀπε[δείκνυον- - - - - - - - - - - -]
[- - - - - ἀπε]δείκνυον · ἐκ τᾶν γυπ[ιδᾶν πετρᾶν - - - - - - - - -]
[- - - -ἐκ τᾶς ν]άπας τοῦ Κηλα . σ[- - - - - - - - - - - - - - - - -]
[- - - - -ἄ]λαδε ΑΛΦΑΔΙΙ[-]
[ ]Υ ΙΙ ˅ ... [-]

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1. Not in SEG II; [---]ΤΑΙΕΟΣ, μηνὸς ὡς οἱ [---ἄγοντι---], Daux, Delphes, who proposes [Μελι]ταιέος; [---]ταιεος, F.Delphes III; [Μελ]ιταιέος, μηνὸς ὡς Θε[σσαλοὶ ἄγοντι], SEG XXXI (Daux), rejected by Q., since we do not know an eponymous Thessalian stra-

tegos from a city -taia at the time of our document. After revision of the stone Daux, apud Q., reads initio ΙΤ and in fine ΘΕ; initio ΙΤ, Queyrel, J. Bousquet and C. Kritzas, apud Q.; the last two letters are Ο or Θ and perhaps Γ or Π, C. Kritzas, apud Q.; the ethnic -ιταιεύς belongs to an eponymous magistrate of a confederacy of cities, Q. || 2. [-ca 25- Ξε]ν[ο]κράτεος, TANOTE, SEG II; [- - -]ΝΟΚΡΑΤΕΟΣ Φανοτέ[ος- - -], Daux, Delphes, who proposes [Ξε]-νοκράτεος ?, [Δει]νοκράτεος ? etc.; [---]νοκράτεος, F. Delphes III, SEG XXXI || 3. [ca 16-- τοῦ δεῖνος το]ῦ Ἀνφιμάχου, Μελίτων[ος τοῦ Τιμοκράτους (?)], SEG II; [--- το]ῦ Ἀμφιμάχου Μελιταί[ος ---], Daux, Delphes, F. Delphes III, SEG XXXI; Q. reads a ny on the stone; perhaps in fine [ἀγαθῆι τύχηι], J. Bousquet, apud Q. || 4. [---διότι ἐξαποσ]ταλέντες ὑπὸ τῶν [Ἀθηναίων δικασταὶ---, SEG II; [--- ἀποσ]ταλέντες ὑπὸ τῶν [---], Daux, Delphes, SEG XXXI ; [ἀπο]σταλέντες, F. Delphes III; the formula restored by Q. introduces the names of the judges in the nominative || 9. ΟΡιι, F. Delphes II || 10. [τὰς γ]ΥΠΙΔΑΣ and in fine Αι, F. Delphes II; [γ]υπίδες πέτραι is a toponym (γυπίς is a hapax), Q.; ἀπε[δείκ-νυον], J. Bousquet, apud Q. || 11. [ἀπε]ΔΕΙΚΝΥΟΝ, F. Delphes II || 12. [Ν]ΑΠΑΣ and ΚΗΛΑΣΤ[ΡΟΥ], F. Delphes II; J. Bousquet, apud Q., interprets Κήλασ[τρον] as "le houx, la Houssaye"; before the final sigma traces of another sigma, C. Kritzas, apud Q. || 13. ΛΑΔΕΑΛΦΑΔΙ, F. Delphes II; [ἄ]λαδε ἀλφαδί[ωι] ? "vers la mer, à niveau", J. Bousquet, apud Q. || 14. not in F. Delphes II.

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385. DELPHI. INSCRIPTION ON A STATUE BASE, 20-46 A.D. F. Delphes III 4 502. After revision of the stone D. Mulliez, BCH 108 (1984) 359 (ph.), reads in L. 2 the name of the honored agonothetes as Γ. Ερισ[---] (perhaps a Herisinus or Aerisinus ?; F. Delphes: ΓΕΡΙ ////). On the same gray limestone base, now on the terrace before the porticos of the Aitolians, four manumission records were engraved, which are all (re)published by Mulliez: cf. our lemmata nos. 396-398 and 400.

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386. DELPHI. HONORARY DECREE FOR THE SONS OF KOLAMOAS OF TARSOS, CA 3rd QUARTER OF THE 1st CENT. A.D. F. Delphes III 4 74 (beginnings of LL. 5-8). Two new fragments were joined by J. Bousquet in 1940 and 1979. Now published by G. Daux, BCH 108 (1984) 403-405 (ph.).

Δελφοὶ ἔδ[ωκαν - - - - - καὶ - - - - - τοῖς]
Κολαμοα Τα[ρσεῦσιν, αὐτοῖς καὶ ἐκγόνοις,]
προμαντείαν, [προξενίαν, προ]δι[κίαν, ἀσυλίαν, προ]-
εδρίαν, ἀτέλε[ιαν, γᾶς καὶ οἰκί]ας ἔνκ[τησιν καὶ τἄλ]-
λα τείμια ὅσα τοῖς [καλοῖς κ]αὶ ἀγαθο[ῖς ἀνδρασι]
δίδοται > Ἀρχοντ[ος Μην]οδώρου [τοῦ Μηνο]-
δώρου >, βουλευ[όντων traces - - - τοῦ - -]-
κλέους καὶ Εὐκλ[είδα τοῦ Ἀστοξένου]

2. Κολαμοα, two copies in the French School at Athens consulted by Daux, whose reading is based on autopsy || 3. προ]δι[κίαν, J. Bousquet, apud Daux || 6-8. Cf. SEG XXXIII 436 (archonship and date).

387. DELPHI. HONORARY INSCRIPTION FOR L. CALVENUS TAURUS, 163 OR 167 A.D. F. Delphes III 4 91 (Syll.^{3} 868 A). W. Ameling, HERMES 112 (1984) 48-49 with note 23, points out that the visit of Aulus Gellius and the rhetor L. Calvenus Taurus to Delphi could be dated both to 167 and to 163 A.D.; the latter has been the generally accepted date for our inscription.

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388. DELPHI. MANUMISSION RECORD, 124-116 B.C. G. Daux, BCH 73 (1949) 282-283 no. 31 + inv. no. 3418 (unpublished). These fragments were recognized as belonging together and republished after revision of the stone by D. Mulliez, BCH 108 (1984) 383-389 (ph.). We do not note the minor differences from Daux's text in our app. crit. The underlined letters (LL. 14-15) were read by D. and not seen by M. On 383-389 M. elaborately comments on the triple date attested here for the Phokian Koinon: apart from the two federal calendars (nominal and numeral) known so far, at least in the 2nd cent. B.C. also local calendars of certain cities were used (cf. the Ambryssian month Ἡραῖος in L. 1). On 387 he presents a complete synoptic survey showing the correspondance of local, nominal and numeral federal calendars and their Delphic equivalents, after 178-177 B.C. (first manumissions dated by the strategos of the Phokian Koinon). The introduction of the numeral calendar, which was probably meant to remedy the coexistence of several nominal calendars, could possibly be connected with the reorganization of the Koinon after the liberation from Aitolian dominance by the peace of 189 B.C. (which is also the terminus post quem for IG VII 3171). The same could apply to Lokris after 167 B.C.

[Ἄρχοντος ἐν Ἀμβρύσσωι Τιμοκρά]τ̣εος τοῦ Ι[-----, μηνὸ]ς̣ Ἡραίου,
[τῶν δὲ Φωκέων στρατα]-
[γέοντος Εὐπαλίδα τοῦ Θρά]σ̣ωνος Λιλαιέο[ς, μηνὸς Ἔκτ]ου, ἐν Δε[λ-
φοῖς δὲ ἄρχοντος Τι]-
[μοκράτεος, μηνὸς Θεοξενί]ου, βουλευόντων [τὰν δευτέρ]αν ἐξάμ[η-
νον Ἡρακλείδα τοῦ Καλ]-
[λία, Ξένωνος τοῦ Ἀριστοβού]λου, γραμματεύο[ντος δὲ τᾶ]ς βουλᾶ[ς
Ξενοκράτεος τοῦ Ἀγησι]-
[λάου, ἐπὶ τοῖσδε ἀπέδοτο Ἀρ]ιστομένεια Α[------] Ἀμβρυσσία
τ[ῶι Ἀπόλλωνι τῶι Πυθίωι]
[σῶμα γυναικεῖον, ἃι ὄνομα Ἀγ]ησώ, τὸ γένος οἰκ[ογενές, τιμ]ᾶς
ἀργυρί[ου μνᾶν -- καὶ τὰν τι]-
[μὰν ἔχει πᾶσαν, συνευδοκεούσ]ας καὶ τᾶς ματρὸ[ς αὐτᾶς Ξ]ενοκρα-
τε[ίας καὶ ----------]
[- - - - - - - - - - - - -]υτου, Ἀριστομεν[- - -, - - -]κλέος
[- - - - - - - -, κα]-
[θὼς ἐπίστευσε Ἀγησὼ τῶι θ]ε̣ῶι τὰν ὠνάν, ἐφ' [ὧιτε ἐλευθέρ]α
εἶμεν καὶ ἀ[νέφαπτος ἀπὸ]
[πάντων, ποιέουσα ὅ κα θέλ]ῃ καὶ ἀποτρέχουσα [οἷς κα θέλῃ· Βε]-
βαιωτὴρ κ[ατὰ τοὺς νόμους]
[- - - - - - - - . Εἰ δέ τι]ς ἐφάπτοιτο ἐπ[ὶ καταδουλισ]μῷ Ἀγη-
[σοῦς, βέβαιον παρεχόν]-
[τω τῶι θεῶι τὰν ὠνὰν ἃ τε ἀπο]δομένα Ἀριστο[μένεια καὶ ὁ β]ε-
βαιωτ̣ὴ̣[ρ - - - - - . Εἰ δὲ μὴ]

[παρέχοιν, πράκτιμοι έόντ]ω κατὰ τὸν νόμο[ν καὶ ὁμοίως έλ]ευθέρα
[ἔστω Ἀγησώ, καὶ οἱ παρατυχόντες]
[κύριοι έόντω συλέοντες Ἀγ]ησὼ ὡς έλευθέρα[ν, ἀζάμιοι έόν]τες
καὶ [ἀνυπόδικοι πάσας δίκας καὶ]
[ζαμίας· Μάρτυροι οἱ ἱερεῖς] τοῦ Ἀπόλλωνος Ἀ[θαμβος, Πατρέα]ς
καὶ ὁ νε[ωκόρος Ἀτεισίδας, καὶ οἱ]
16 [ἄρχοντες Ἡρακλείδας, Ξένω]ν· ἰδιῶται Διόδωρο[ς - - - - - -]
traces [- - - - - - -]
[- - - - - ? - - - - -] vacat

1. The first letter of the patronymic is rather a K than a N (so Daux), M. || 2. Ἔκτου rather than Λαφρίου because of the length of the lacuna, M. || 8. α]ὐτου, Daux, but the letters YTOY could also be the end of a proper name; in this line probably the children of Ἀριστομένεια who consented to the sale of Ἀγησώ, were mentioned, M.

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389. DELPHI. MANUMISSION RECORD, 124-116 B.C. F. Delphes III 6 84. The first lines of this text were republished by D. Mulliez, BCH 108 (1984) 386 note 53; since this text supersedes that of F. Delphes we refrain from giving an app. crit. For the month-name Ἡραῖος see the text in our lemma no. 388 L. 1, which shows also other resemblances with our text. M. does not exclude the possibility that the lists of witnesses of these two manumissions were identical.

Ἄρχοντος ἐν Ἀμβρύσσωι Τιμοκράτ[εος τοῦ Ι - - - -, μηνὸς Ἡρ]αί-
[ου, τῶ]ν δὲ Φω-
κέω[ν] στρατ[α]γέοντος Εὐπαλίδα το[ῦ] Θράσ[ωνος, μηνὸς Ἔκτου, ἐν Δελ]-
φοῖς δὲ ἄρχοντος Τιμοκράτεος, μηνὸς Θεοξενίου, κτλ.

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390. DELPHI. MANUMISSION RECORD, CA 40 B.C. - 18 A.D. F. Delphes III 3 371. Republished after revision of the stone by D. Mulliez, BCH 108 (1984) 355-359 no. 1 (ph.), who joins a new fragment (inv. 1725) to the already existing four fragments, two of which (previously known only by a copy of E. Bourguet) have been refound. Since M.'s text supersedes the earlier edition, we refrain from giving an elaborate app. crit. The underlined letters are now no longer visible. The text can now be assigned to priesthood XIX. M. argues that the priesthoods XX and XX bis were established during priesthood XIX; they were probably meant to remedy the absence of one of the priests appointed for life. Priesthoods XIX and XXI can be reconstructed as follows: Ἀβρόμαχος Ξεναγόρα; Καλλίστρατος Αἰακίδα (XIX) and Καλλίστρατος Αἰακίδα; Διόδωρος Δωροθέου (XXI).

Ἄρχοντος Ἀβ[ρομ]άχου [τοῦ Ξεναγόρα, μηνὸς ----, βουλευόντων
. . .
Νικάνορος τοῦ Λυ]-

σιμάχου, Μνασιθέου τοῦ Ἀ[ρχία, ἀπέδοτο - - - -]μος Ἀρχ[- - -
- - - - τῷ Ἀπόλλω]-
νι τῷ Πυθίῳ σῶμα γυναικῆ[ον, ᾧ ὄνομα Ἀρι]στόλα, τε[ιμᾶς ἀργυρί-
ου μνᾶν - - - καὶ στα]-
4 τήρων εἴκοσι τριῶν καὶ τ̣[ὰν τειμὰν ἀπέχει πᾶ]σαν· Βεβαι[ωτὴρ κα-
τὰ τοὺς νόμους τᾶς πό]-
λιος Ἀντιγέ[νη]ς Ἀρχία Δελ[φός, καθὼς ἐπίστευσ]ε̣ Ἀριστόλα
τ[ῷ θεῷ τὰν ὠνάν, ἐφ' ᾧτε ἐλευ]-
θέρα εἶμεν καὶ ἀνέφαμ̣[τος ἀπὸ πάντων τὸν] πά[ν]τα χρόνον κ[αὶ
μηδενὶ μηδὲν προσήκουσα κα]-
τὰ μηδένα τρόπον· Εἰ δέ τις ἐ̣[φάπτοιτο Ἀ]ριστόλας ἐπὶ κατα[δου-
λισμῷ, βεβαίων παρεχέτω τῶι θε]-
8 ῶι τὰν ὠνὰν ὅ τε ἀποδόμενος κα[ὶ ὁ βεβαιωτ]ὴρ· Ὁμοίως δὲ καὶ ὁ
παρατ[υχὼν κύριος ἔστω συλέων]
ὡς ἐλευθέρ[αν] οὖσαν, ἀζάμιο[ς ὢν καὶ ἀ]ν̣υπόδικος πάσα[ς δίκας
καὶ ζαμίας· Μάρτυροι οἵ τε]
[ἰ]ε̣[ρ]ε̣[ῖς τοῦ Ἀπόλλω]νος Κα[λλίστρατ]ος καὶ Ἀβρόμαχος, [καὶ
ἰδιῶται - - - - -]
[- -]ος Ἐ[- - - - - - -]ων

2. In the lacuna before τῷ Ἀπόλλω]|νι the patronymic and the ethnikon of the vendor should be restored, M. || 9-11. = LL. 10-12 in F. Delphes.

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391. DELPHI. MANUMISSION RECORD, CA 40 B.C. - 18 A.D. F. Delphes III 3 415. After revision of the stone D. Mulliez, BCH 108 (1984) 358 note 5, points out that in LL. 5-6 κα]|τα{ε}δουλιζμῷ should be preferred to κα]|τα{ε}δουλισμῷ (with a zeta written as I).

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392. DELPHI. MANUMISSION RECORD, CA 40 B.C. - 18 A.D. F. Delphes III 3 416. After revision of the stone D. Mulliez, BCH 108 (1984) 358 note 5, reads in L. 1 of the name of the archon no more than ΜΑΧΟΥ (F. Delphes: Ἀβρομάχου). In L. 3 he reads ΕΛΕΥ///ΕΡΙΑΙ (so: ἐπ'] | ἐλευ[θ]ερίαι; F. Delphes: Π[.....]ΡΙΑ[- - -]), followed by a Π or a Γ, then by an A. This record was probably not finished.

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393. DELPHI. MANUMISSION RECORD. F. Delphes III 6 7. D. Mulliez, BCH 108 (1984) 370, reads in L. 7 Ἀγάθων Εὐκάρπου (F. Delphes: Ε.....ων Εὐκάρπου). For this person cf. our lemmata nos. 395 and 401.

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394. DELPHI. MANUMISSION RECORD, CA 20 - 46 A.D. F. Delphes III 6 8. D. Mulliez, BCH 108 (1984) 382, reads in L. 2 Ἀκούτου instead of Ἀκό[ν]του . For this name cf. our lemma no. 403, app. crit. ad L. 6.

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395. DELPHI. MANUMISSION RECORD, CA 20 - 46 A.D. F. Delphes

III 6 48. D. Mulliez, BCH 108 (1984) 370, reads in L. 18 Ἀγάθων Εὐκάρπου (F. Delphes: .....Εὐκ.....τοῦ.....). For this person cf. our lemmata nos. 393 and 401.

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396. DELPHI. MANUMISSION RECORD, CA 20-46 A.D. Mentioned in F. Delphes III 4 502. Engraved on the right side of a gray limestone base under the text presented in our lemma no. 385. Ed.pr. D. Mulliez, BCH 108 (1984) 366-367 no. 4 (ph.). For the archonship of Νίκανδρος Καλλιστράτου see our lemmata nos. 374 and 398.

Ἄρχοντος Νικάνδρ[ο]υ τοῦ Καλλιστράτου,
μη[νὸ]ς Ἰλαίου ἐκκαιδεκάτᾳ, ἐν τᾷ ἐκκλησίᾳ,
βουλευόντων Π[ο]λεμάρχου [τοῦ] Δάμωνος, Εὐ-
κ[λ]είδα [τ]οῦ Αἰακίδα, ἀπέδοτο Ἀρι[στ]ὼ Ἀλεξάν-
δρου, μετὰ φρον[τι]στοῦ Νικάνορο[ς] τοῦ Λυσιμά-
χου, σῶμα οἰκ[ο]γεν[ές], ᾧ ὄνομ[α Σωτηρίς], τῷ Ἀ-
π[ό]λλωνι τῷ Πυθίῳ ἐπ' ἐλευθερίᾳ, τειμᾶς ἀργ[υρί]-
ου μνᾶν [δ]ε̣[κ]α, καὶ τὰν τ̣[ει]μὰν ἀπέ[χ]ω π[ᾶσ]αν, σ[υν]-
[ευ]αρεστούσης καὶ τῆς Ε[-]
[- -]ΟΝ[- - - - - - - - - -, ἐπὶ τοῖσδε] ὥστε ἐλευθέραν ε[ἶ]-
μεν Σωτηρὶν καὶ ἀν[έφ]α[π]τον [ἀπ]ὸ [πά]ν[των] τὸν πά[ντα]
χρόνον· Καθέσταν[α] δὲ [κ]α̣ὶ βεβαι[ωτ]ῆρα̣ Ε[ὐ]κλε[ί]δ[αν]
Σώ[τ]α· Εἰ δέ [τ]ις ἐφάπ̣τοι<τ>ο [Σωτ]η̣ρίος ἐ[πὶ] κ̣[ατ]α[δ]ου-
λι[σ]μ[ῷ],
[βέ]βαιον π[αρ]εχέτω <τῷ θεῷ> τὰ[ν ὠνὰν] ἤ [τε ἀ]ποδ[ομένη καὶ]
ὁ βεβαιω-
[τήρ· Ὡσ]αύτως δὲ κα[ὶ ὁ [βουλόμ]ε[νος] τῶ[ν ἰδιωτῶν ἐξουσίαν]
[ἐχέτω] ἀφαιρ[ο]ύμε[ν]ος ἐ̣[π]' ἐλευθερίᾳ, ἀ[ζ]ά[μ]ιος ὢν καὶ
ἀν[υ]-
π̣όδ[ι]κος πάσας δίκας καὶ ζαμ[ί]ας· [Τίθεμαι τὴν ὠνὴν]
[κατὰ τὸν νόμον], τὴ[ν μὲν εἰς] τὸ ἱερὸν τοῦ Ἀπόλλ[ω]νος
[ἐνχ]α̣ρ[ά]ξ[ασ]α, τὴν δ̣ὲ [τ]ᾇ ἰ[δ]ίᾳ χειρὶ γ̣ρά[ψασα] εἰς τὸ
δημό-
[σ]ιον γραμματοφυλάκιον διὰ τοῦ γραμματέος Λ̣υσι-
[μ]άχου τοῦ Νικάνορος· Μάρτυρ[ε]ς [- - - - - - -]ΑΚΑΝ
[- - -], Δάμων Πολεμά[ρ]χο[υ], Αἰακίδα[ς] Ε[ὐ]κλείδα, Ἀρχ-
ίας Ἀντιγένους, Νεικίας Φιλο[ν]είκου, Εὔανδρο-
ς Μεγάρτα· Χειρ [Ε]ὐκλε̣ίδα τοῦ [Σ]ώτα · ὁμολογ-
ῶ γ[ε]γονέναι βεβα[ιω]τὴρ [ἐπ]ὶ τῆς προγεγραμμέ-
νης ὠνῆς κατασταθεὶς ὑπὸ Ἀριστοῦς τᾶς Ἀλε[ξ]-
άνδρου· Μά[ρ]τυρες [ο]ἱ αὐτοί

Very worn letters || 6. perhaps the mason omitted γυναικεῖον, ed. pr. || 13. ΕΦΑΠΠΟΙΟ, lapis || 14. τῷ θεῷ was omitted by the mason, ed. pr. || 21. perhaps Ἀκάν[θιος] or Ἀκαν[θίου], though no Delphian of this name is known, ed. pr.

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397. DELPHI. MANUMISSION RECORD, CA 20-46 A.D. F. Delphes III 4 502 A. Republished after revision of the stone (cf. our lemma no. 385; this text on the front side) by D. Mulliez, BCH 108 (1984) 364-366 no. 3 (ph.). We do not give an elaborate app. crit., since M.'s edition supersedes F. Delphes. In the list of witnesses (LL. 20-22) one should not see a new priesthood; probably this

was a provisional college acting during priesthood XXVII (for a similar situation cf. our lemma no. 390). For Νίκανδρος Καλλιστράτου cf. our lemmata nos. 396 and 398. The present text and the text presented in our lemma no. 396 were probably engraved by the same mason at the same time.

traces of letters on some lines

N[-]A[- -] τ[ῷ] Ἀ[π]όλλωνι τῷ Πυ[θίῳ τὰ]ν ἰδί[α]ν θρεπ-
[τ]ὰν {αν} Κορ[ινθίαν, τιμᾶς] ἀργ[υρί]ου [μ]νᾶν [- - -]·
[- - -, καὶ τὰν τιμὰν ἀπέχομεν π]ᾶσαν, ἐπὶ το[ῖ]σδε ὥστε ἐ-
λευθέ[ραν] εἶμεν (καὶ) ἀνέ[φαπτο]ν τ[ὸ]ν ἄ[π]αντα χρό-
[ν]ον, [μηθεν]ὶ μηθὲν π[οθ]ήκουσ[α]ν, παραμεί[ν]ασα[ν]
[- -]ΕΑ[- - - τὸ]ν τᾶς [ζω]ᾶ[ς] χρό[νον, μὴ ἀποτρέχουσαν]
μήτ[ε ν]υκ[τ]ὸς μήτε ἀμέρας· [Εἰ] δέ τις ἐφάπτο[ι]-
το Κ[ορ]ινθ[ί]ας ἐπὶ καταδουλισμῷ, βέβα[ιο]ν παρεχό-
[ν]τω [τῷ θε]ῷ οἵ τε ἀποδόμενοι καὶ ὁ βεβα[ιωτὴρ τὰν]
[ὠ]νάν· Ὁμοίως δὲ καὶ ὁ παρατυχ[ὼ]ν κύριος ἔστ[ω]
συλέ[ω]ν καὶ ἀφαιρούμενος Κορινθίαν ἐπ' ἐλ[ευ]-
[θ]ερ[ίᾳ, ἀζάμι]ος ὢν καὶ ἀνυπόδικος πάσας [δί]-
[κας καὶ ζαμίας· Τιθ]έμεθα τὴν ὠνὴν κατὰ [τὸν τᾶς]
[πόλιος νόμον, τὴν μὲν] εἰς τὸ ἱερὸν τοῦ Ἀπ[όλλω]-
[νος ἐνχαράξαντες, τὴν δὲ - - - - - - - - - - - - - - - -]Ε..Ω.
[-]Υ[- -]
[- - -· Καθέσ]τακ[α] δὲ [καὶ βεβαιωτῆρα κατὰ]
[τοὺς] νόμους τᾶς πόλιο[ς - - - - - - - - -]
[- -]Α[.]ου· Μάρτυρες ο[ἱ ἱερεῖς τοῦ Ἀ]-
πόλλωνος <Δ>άμων Πολεμάρχ[ου, Διονύσι]-
ος Ἀστοξένου, Νίκανδρος Καλλιστράτου

21. ΑΑΜΩΝ, lapis.

398. DELPHI. MANUMISSION RECORD, SHORTLY AFTER CA 20 A.D. F. Delphes III 4 502 B. Republished after revision of the stone (cf. our lemma no. 358: this text on the left side of the base) by D. Mulliez, BCH 108 (1984) 360-364 no. 2 (ph.). The restoration at the end of L. 7 ([τὸν πεπρα]|κότα) was established by G. Daux, ibidem, 397-399. Differences from the earlier editions are minor and are not listed in our app. crit. M.'s text supersedes the earlier versions. Underlined letters are now no longer visible. The new reading of the archon's name in LL. 2-3 is confirmed by the new manumission record presented in our lemma no. 396. One should now distinguish the archonships of Νείκανδρος Καλλιστράτου and Μένης Ξενοκρίτου (F. Delphes III 6 25) within priesthood XXVII (ca 20-46 A.D.). Νείκανδρος has to be dated to the beginning of this priesthood and is also attested as a bouleutes and a priest at the end of priesthood XXVI and in priesthood XXIX respectively; cf. our lemmata nos. 374,396-397.

[Ἄρχοντος] ἐν Ἐλατήᾳ Ξεν]οκράτους, μ[ηνὸς δωδε]-
[κάτου, ἐν δὲ] Δελφοῖς ἄ[ρ]χοντος Νεικ[άνδρου τοῦ]
[Καλλιστρά]του, μηνὸς <Σ>εβ{ο}αστοῦ, βουλ[ευόντων]
[Εὐκ]λείδα τοῦ Αἰακίδα, Πολεμάρχου τ[οῦ Δάμω]-
[νος], ἀπέδοτο Φίλων Φίλωνος Ἐλατ[εὺς τῷ Ἀπόλ]-
[λω]νι τῷ Πυθίῳ σῶμα γυναικῆον ᾧ [ὄνομα Ὠ]-

[φ]ελίμα, καθὼς ἦν σύνφωνος πρὸς [τὸν πεπρα]-
κότα αὐτῷ Διόδωρον Ὀρέστα, συνευα[ρεστέον]-
τος καὶ αὐτοῦ Διοδώρου, ἐπ' ἐλευθε[ρίᾳ, τι]-
μᾶς ἀργυρίου μνᾶν τριῶν καὶ τὰν [τιμὰν]
ἀπέχει πᾶσαν· Βεβαιωτὴρ κατὰ τοὺ[ς νό]-
μους τᾶς πόλιος Εὐάγγελος Με[γάρτα],
καθὼς ἐπίστευσε Ὠφελίμα τῷ θε[ῷ τὰς]
ὠνάς, ἐφ' ᾧτε ἐλευθέρα εἶμεν καὶ ἀ[νέπα]-
φον ἀπὸ πάντων τὸν πάντα χρόνον· [Εἰ δέ]
τις ἐφάπτοιτο Ὠ[φελί]μας ἐπὶ καταδ[ουλισ]-
μῷ, βέβαιον παρεχόντω τῷ θεῷ τὰν [ὠνάν]
ὅ τε ἀποδόμενος καὶ ὁ βεβαιωτήρ· Ὁμο[ίως]
δὲ καὶ ὁ παρατυχὼν {κυ} κύριος ἔστω συ[λέ]-
ων ὡς ἐλευθέραν οὖσαν Ὠφελίμαν, ἀζ[άμι]-
ος καὶ ἀνυπόδικος ὢν πάσας δίκας κα[ὶ ζα]-
μίας· Μάρτυρες οἵ τε ἱερεῖς τοῦ Ἀπόλλωνος [Δι]-
ονύσιος Ἀστοξένου, Δάμων Πολεμάρ-
χου καὶ ὁ νεωκόρος Εὔανδρος Μεγάρτα κ[αὶ]
προστάται Ἀριστοκλέας Φιλονείκου, Ἄρχω[ν]
Ἀντιγένους καὶ ἰδιῶται Ἀβρόμαχος Ξενα-
γόρα, Εὐκλείδας Σώτα, Σώτηρος Κτήσωνο[ς]·
Χιρόγραφον Εὐαγγέλου τοῦ Μεγάρτα · γέγονα βε-
βαιωτὴρ κατασταθεὶς ὑπὸ Φίλωνος ἐπὶ τᾶς προ-
γεγραμμένας ὠνᾶς· Μάρτυρες οἱ αὐτοί· vacat
Χιρόγραφον Φίλωνος τοῦ Φίλωνος Ἐλατέως · ἀπο-
τίθεμαι μίαν μὲν ὠνὴν εἰς τὰ δημόσια τῆς Δελφῶν
πόλεως γράμματα κατὰ τὸν τῆς πόλεως νόμον διὰ το[ῦ]
γραμματέως Λυσιμάχου, ἑτέραν δὲ εἰς Ἡρακλείδαν
Προθύμου· Μάρτυρες οἱ αὐτοί

2-3. [ἄρ]χοντος Μέν[ητος τοῦ | Ξενοκρί]του, previous edd.

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399. DELPHI. MANUMISSION RECORD, CA 47-66 A.D. SEG XVIII 229 + inv. no. 3897, hitherto unpublished and joined by J. Bousquet and republished by D. Mulliez, BCH 108 (1984) 370-379 no. 7 (ph.); cf. also idem, BCH 110 (1986) 460 for the correct text of LL. 16-19 which supersedes the erroneous one printed in BCH (1984). The text should be dated to priesthood XXIX, for which M. presents on 373 the following new list of municipal secretaries:

secretary	archon
Ἄγων Ἄγωνος	undetermined (our lemma no. 401)
Ἑρμογένης Διονυσίου	Καλλίστρατος Νεικάνδρου (F. Delphes III 6 53)
Εὐκλῆς Εὐάνδρου	[----]Ιος Διονυσίου (F. Delphes III 6 121; cf. SEG XXXIII 433)
Λαιάδας Μελισσίωνος	undetermined (present lemma)
Λέων Νεικάνορος	Λαιάδας Μελισσίωνος (F. Delphes III 6 48; SEG XII 255; XXXIII 431)
	undetermined (F. Delphes III 6 50)

secretary	archon
Ξεναγόρας Ἀβρομάχου	Ἀντιγένης Ἀρχία (F. Delphes III 6 109; BCH 68-69, 1944 - 1945, 119-120 no. 31)

To this list possibly Πολέμαρχος Δάμωνος (see our lemma no. 400) should be added; on 377-378 M. presents a hypothetical reconstruction in which also Καλλίστρατος Καλλιστράτου (F. Delphes III 6 35; archon Κριτόλαος Κριτολάου) and Νείκανδρος Καλλιστράτου (F. Delphes III 6 126; archon Πόπλιος Μέμμιος Κριτόλαος) figure as secretaries in priesthood XXIX (cf. also our lemma no. 374). On 374-379 M. comments on the function of secretary; he demonstrates that it was, like other functions, annual and that it could be held several times by the same person, which does not necessarily imply, however, that it was held continuously.

[- - - - - - - - - - - - - - - -] - - - traces - - - - - - -
[- - - - - - - πάντα τὸν τᾶς ζωᾶς χρόν]ον, ποιοῦντες τὸ ἐπιτασσόμε-
[νον ἀνεγκλήτως· Εἰ δὲ μὴ παραμέν]οι τις αὐτῶν ἢ μὴ ποιῇ τὸ ἐπιτασ-
4 [σόμενον, ἐξουσίαν ἐχόντω Ἀρχὼ καὶ Κ]αλλίας ἐπιτειμέοντες τρόπῳ
[ᾧ κα θέλωντι· - - - - - - - οἱ προγεγρ]αμμένοι ἐν ἐνὶ οἱ τέσσαρες
[- -]οκλεῖ δινάρια διακόσια· Εἰ δέ
[τις ἐφάπτοιτο τῶν προγεγραμμένων σ]ωμάτων ἐπὶ καταδουλισμῷ,
8 [βέβαιον παρεχόντω τῷ θεῷ τὰν ὠνὰν ο]ἵ τε ἀποδόμενοι καὶ ὁ βε-
[βαι]-
[ωτήρ· Ὁμοίως δὲ καὶ ὁ παρατυχὼν κ]ύρι[ο]ς [ἔσ]τω συλέων [τὰ σώμα]-
[τα ἐ]π' ἐλευθερίᾳ, ἀζάμιος [ὢν καὶ ἀνυπόδικος πάσας δίκας καὶ ζα]-
μίας· Τίθεμαι τὴν ὠνήν, τὴν μ[ὲν εἰς τὸ ἱερὸν τοῦ Πυθίου Ἀπόλ-
12 ένχαράξας, τὴν δὲ εἰς τὸ δημόσ[ιον τεῦχος διὰ τοῦ γραμματέως]
Λαιάδα <τοῦ> Μελισσίωνος· Καθέστακα δ[ὲ καὶ βεβαιωτῆρα κατὰ τὸν νό]-
μον τᾶς πόλιος Σωτήριχον Εὐφροσύνο[υ· Χειρόγραφον Σωτηρίχου]
τοῦ Εὐφροσύνου · γέγονα βεβαιωτὴρ ἐπὶ [τῆς προγεγραμμένης ὠνῆς]
16 κατασταθεὶς ὑπὸ Ἀρχῶς [καὶ Κ]αλλία· Μά[ρτυρες οἱ ἱερεῖς τοῦ]
Ἀπόλλωνος Νίκανδρος [Καλλιστ]ράτου, [Μελισσίων Λαιάδα, καὶ]
τῶν πολιτᾶν Ἐπίνικο[ς Νικοστράτου, - - - - - - - - - - - Λυ]-
σίμαχος Νικάνορο[ς -]
vacat

2. End of the paramona-clause, M. || 6. it is not excluded that another child of Καλλίας and Ἀρχώ was mentioned before [- - -]οκλῆς, M. || 13. ΛΑΙΑΔΑΜΕΛΙΣΣΙΩΝΟΣ lapis.

400. DELPHI. MANUMISSION RECORD, CA 47-66 A.D. ? Engraved on the right side of a gray limestone base under the text presented in our lemma no. 396 (cf. our lemma no. 385). Ed. pr. D. Mulliez,

BCH 108 (1984) 367-369 no. 5 (ph.). For the secretary Πολέμαρχος Δάμωνος (priesthood XXVIII) see SEG XXXIII 430: he possibly was also municipal secretary during priesthood XXIX.

end of text of our lemma no. 396; traces of letters ?

[- - -] ἀπὸ πάντων· Εἰ δέ τις ἐφάπτοιτ[ο] ἐπ[ὶ]
καταδουλισμῷ Φιλῶς, βέβαιον παρεχόντ[ω] <τῷ>
θεῷ τὰν ὠνὰν οἵ τε ἀποδόμενοι καὶ ὁ
βεβαιωτήρ, καὶ ὁ παρατυχὼν κ[ύ]ριος ἔστω <σ>υλ[έων]
ὡ<ς> ἐλευθέραν Φιλών, ἀζάμιο[ς ὢ]ν καὶ ἀνυ-
πόδικο[ς πάσ]ας δίκας καὶ [ζαμ]ίας· Τ[ί]θεμαι τὰν [ὡ]-
[ν]ὰν διὰ τοῦ γραμματέ[ως Π]ολεμάρχου τοῦ
[Δ]άμωνος εἰς τὸ δημόσι[ο]ν τῆς πόλ[εω]ς
{τῆς πόλεως} [τ]εῦχος, τὴν δ' ἐτέραν [κα]<τὰ>
[τ]ὸν νόμο[ν] εἰς τὸ ἰε[ρ]ὸν τοῦ Ἀπόλλ[ωνος]
[εἰς τ]ὸ θέατρον [ἐ]νεχάραξα· Χειρόγρ[α]-
[φον -]^.Α.ΑΕΑ τοῦ [- - - - - - -]νος ΤΟ[- - - - -

3-4. ΠΑΡΕΧΟΝΤ/// ΘΕΩ, lapis || 5. ΚΥΛ, lapis || 6. ΩΕΛΕΥΘΕΡΑΝ, lapis || 10. there is no room for the letters TA at the end of this line or in L. 11 initio: probably a mason's error, ed. pr. || 13. ed. pr. wonders whether the name of the βεβαιωτήρ or συνευαρεστῶν could be [Ἡ]ρα[κ]λέα ?, though there seems to be no room for K; the line division is not certain; TO: supplementary indication of the third generation ?, ed. pr.

401. DELPHI. MANUMISSION RECORD, CA 47-66 A.D. Mentioned in F. Delphes III 6 pp. 105-106 (cf. BCH 107, 1983, 444). Engraved on the left side of the same gray limestone block which bears F. Delphes III 6 124 on its front and right side. Ed. pr. D. Mulliez, BCH 108 (1984) 369-370 no. 6 (ph.), with prosopographical references.

[- διὰ τοῦ]
[γραμ]ματέω[ς] Ἄγωνος [το]ῦ Ἄγωνος· Καθέστακα —— δὲ κ[α]ὶ
βεβαιωτῆρα κατὰ [τὸν]
[νόμο]ν τᾶς πόλιος Ἐπίνεικον Νικοστράτ[ου· Χ]είρ Ἐπινίκου
το[ῦ Νικο]-
στράτου · γέγονα βεβαιωτὴρ ἐπὶ τᾶς προγεγραμμένας ὠνᾶς κα[τα]-
σταθε<ὶ>ς ὑπὸ Ἀγάθωνο<ς> καὶ Φιλωτέρας· Μάρτυρες οἱ <ἱ>ερεῖς
τοῦ Ἀπόλ-
λωνος Νίκανδρος Καλλιστρ<άτ>ου, Μελισίων Λαιάδα, Τιμαγένης Νι-
[κά]νδρ[ου],
Σωσίπατρος Σωσιπάτρου, Εὐκλῆς Εὐάνδρου

The first lines were engraved on another block originally above our stone, ed. pr. || 5. initio ΣΤΑΘΕΣ, lapis; ΑΓΑΘΩΝΟΚΑΙ, lapis; ΟΙΕΡΕΙΣ, lapis; Ἀγάθων: probably Ἀ. Εὐκάρπου, on record inter alia in the texts of our lemmata nos. 393 and 395. In BCH 110 (1986) 460 F. points out that one should read Φιλωτέρας, and not Φιλοτέρας || 6. ΚΑΛΛΙΣΤΡΟΥ, lapis.

402. DELPHI. MANUMISSION RECORD, CA 47-66 A.D. G. Daux, BCH 68-69 (1944-1945) 118-119 no. 30 + F. Delphes III 4 447 (hesitatingly classified among the proxeny decrees). D. Mulliez, BCH 108 (1984) 370-371 note 24, presents a new reading of the F. Delphes-fragment and points out that it completes, after a lacuna of two or three lines, the text published by Daux. We present the whole text.

[Ἀγ]αθ[ὰ τύχα]
Ἄρχοντος Ἀντιγέ[νους τοῦ Ἀρχί]α, μηνὸς Βυ[σίου, βουλευόν]-
των Κ[ρι]τ[ο]λάου τοῦ [Κριτολάου, Σ]ωσιπάτρου [τοῦ Σωσιπάτρου],
4 Σῶσ[ος] Νικάνδρο[υ] ἀπέ[δοτο τῷ Ἀ]πόλλωνι τῷ [Πυθίῳ παιδάριον ϝῷ]
ὄνομα Σῶσ[ο]ς ἐπ' ἐλευθ[ερίᾳ, τιμᾶ]ς ἀργυρίου [μνᾶν - - - καὶ]
τὰν τ[ι]μὰν ἀπέχ[ει π]άσαν· [Παραμε]ινάτω δὲ Σῶ[σος Σώσῳ πάν]-
τα τὸν τᾶς ζωᾶς χρόνον [ποιέων] πᾶν τὸ ἐπι[τασσόμενον]·
8 Εἰ δὲ μὴ ποιῇ, ἐξουσία[ν] ἐχέτ[ω Σ]ῶσος ἐπιτ[ιμέων τρόπῳ ϝῷ]
κα θέλῃ· Εἰ δέ τις ἐφάπτοιτο Σ[ώσο]υ ἐπὶ κατ[αδουλισμῷ, βέ]-
βαιον παρεχέτω τῷ θεῷ τὰν [ὠνὰν ὅ τ]ε ἀπο[δόμενος - - - -συ]-
λέων Σῶσον [ἐ]π' ἐλευθερίᾳ, ἀ[ζάμιος ἐὼν καὶ ἀνυπόδικος]
12 [π]άσας [δ]ί[κας καὶ ζαμί]ας [- - - - - - - - - - - - - - - - -
- -
- -

(or one more line)

[- - - - - - - - - - - - - - - - -]-PA[- - - - - - - - - - - -]
16 [- - - - - - - - - - - - - - - - - · Καθέστακα] δὲ καὶ β[εβαιωτῆρα]
[κατὰ τὸν νόμον τᾶς πόλιος Καλλί]στρατον Κ[αλλιστρά]-
[του· Χεὶρ Καλλιστράτου τοῦ Καλ]λιστράτ[ου · γέγονα βε]-
[βαιωτὴρ ἐπὶ τᾶς προγεγραμμένας ὠ]νᾶς καταστ[αθεὶς ὑπὸ]
20 [Σώσου· Μάρτυρες οἱ ἱερεῖς τοῦ Ἀπόλ]λωνος Νίκ[α]ν[δρος]
[Καλλιστράτου, Μελισσίων Λαιάδα, καὶ τῶν] πολιτᾶ[ν - -]
[- - - - - - - - - - - - - - - - - - -]ος —[- - - - - - -

10-11. One line must have been forgotten by the mason; one expects: βαιον παρεχέτω τῷ θεῷ τὰν [ὠνὰν ὅ τ]ε ἀπο[δόμενος καὶ ὁ] | [βεβαιωτήρ· Ὁμοίως δὲ καὶ ὁ παρατυγχάνων κύριος ἔστω συ]|λέων κτλ., Daux || 15-22. the line divisions are arbitrary, Mulliez.

403. DELPHI. MANUMISSION RECORD, AFTER 66 A.D. F. Delphes III 6 131. Republished after revision of the stone by D. Mulliez, BCH 108 (1984) 379-383 no. 8 (ph.). Since M.'s text supersedes the earlier edition, we refrain from giving an elaborate app. crit. Confrontation of this text with F. Delphes III 6 130 (cf. SEG XXXIII 435*) shows that the archonship of Διόδωρος Φιλονείκου is a transitory archonship, during which the passage from priesthood XXXII (Πόπλιος Μέμμιος Κριτόλαος, Μελισσίων Λαιάδα) to XXXIII (Πόπλιος Μέμμιος Κριτόλαος, Νείκανδρος Καλλιστράτου) took place.

Ἄρχοντ[ος] ἐν [Δελφοῖς Διοδώρου τοῦ Φιλο]-
νείκο[υ, μηνὸς - - - - - - - - - - - -]
εἰκάδι, [ἐπὶ τοῖσδε ἀπέδοτο, βουλευόν]-
4 των Κτή[σωνος τοῦ Κτήσωνος, καὶ]
Κλεοδ[άμου τοῦ Εὐφροσύνου, ἀπέδοτο]
Ἀκοῦτ[ος Εἰσιδώρου τῶι θεῶι σώμα]-

τα, οἷς [ὀνόματα Δρακοντὶς] κ[αὶ Ἀνα]-
σίφο[ρον, τιμᾶς ἀργυρίου] μνᾶ[ν] ἕξ,
κα[ὶ τὰν τιμὰν ἀπέ]χει πᾶσα[ν],
ἐ[φ' ᾧ ἐπίστευσαν Δρακο]ντὶς καὶ Ἀ-
ν[ασίφορον τῶι θεῶι] τὰν ὠνάν,
[ἐφ' ᾧτε αὐτοὺς ἐλε]υθέρους (sic) εἶ-
[μεν καὶ ἀνεφάπτου]ς ἀπὸ πάν-
[των τ]ὸν πάν[τα βίο]ν μηδενὶ μη-
[δὲν πρ]οσήκοντ[ας (sic) κατὰ] μηδένα τρόπον·
[Βεβα]ιωτὴρ κα[τὰ τὸν ν]όμον Μνησίθεος
Ἀντιγένους· Ε[ἰ δέ τις] ἐφάπτοιτο Δρα-
κοντὶς (sic) ἢ Ἀνα[σιφό]ρου ἐπὶ καταδου-
λισμῶι, βέβαι[ον π]αρεχόντω{ι} τῶι θεῶι
τὰν ὠνὰν ὃ [τε ἀ]ποδόμενος καὶ ὁ
βεβαιωτήρ· [Ὁμοί]ως δὲ κα[ὶ] ὁ παρα-
τυχὼν κύρ<ι>ο[ς ἕ]στω <σ>υ<λ>έων ἐν ἐ-
λευθερία[ν, ἀ]ζάμιος ὢν καὶ ἀνυ-
πό[δ]ικος π[ά]σας δίκας καὶ ζαμίας·
Τίθ<ε>μαι τὴ[ν] ὠνήν, ἣν μὲν διὰ τοῦ
γραμματέως τᾶς π<ό>λιος εἰς τὰ δ[η]-
μόσια τῆς πόλεως γράμματα,
ἣν δὲ ἐνχαράξας εἰς τὸ ἱερὸν τοῦ
Πυθίου Ἀπ[ό]λλωνος εἰς τὸ θέα-
τρον κατὰ τὸν νόμον· Ὁ βεβαιωτ[ήρ] ·
χειρ Μνησιθέου τοῦ Ἀντιγένους ·
γέγονα βεβα<ι>ωτὴρ καταστα θεὶς [ὑ]πὸ
Ἀκούτου τοῦ <Εἰ>σιδώρου ἐπὶ τῆς
προγεγραμμένης ὠνῆς· Μάρτυ[ρες]
οἵ τε ἱερῖς το[ῦ] Πυθίου Ἀπόλλω[νος]
Πόπλιο[ς] Μέμμιος Κριτόλαος καὶ
Νείκανδρος Καλλιστράτου, καὶ
ἰδιῶται Ἀντιγένης Ἀρχία, Θεό-
ξενος Φ[ι]λαιτώ<λ>ου, Εὔδωρος Ἐ-
πινείκ[ο]υ

6. (Cf. 33) Ἀκοῦτος: equivalent to the Latin Acutus; for this name see SEG XXIV 499 Col. II L. 2; XXXIII 469; F.Delphes III 6 135 L. 6 (cf. our lemma no. 404; same person as in our text) and F. Delphes III 6 8 L. 2 (cf. our lemma no. 394), M. || 7. the female Δρακοντίς rather than the male Δρακόντις; the male endings in LL. 12 and 15 are due to the careless redaction of the text, M. || 17-18. Δρακοντίς: "nominatif de distraction", for which see O. Masson, GLOTTA 43 (1965) 228 ff., M. || 22. KYP-OC (vacat instead of the expected iota), ЄYAЄωN, lapis || 25. TIΘvMAI, lapis || 26. ΠΩΛIOC, lapis || 32. BЄBAΩTHP, lapis || 33. CICIΔΩPOY (with "traces de reprises" in the first iota), lapis || 39. Φ///ΛAI-TΩAOY, lapis.

404. DELPHI. MANUMISSION RECORD, AFTER 66 A.D. F. Delphes III 6 135. D. Mulliez, BCH 108 (1984) 382, reads in L. 6 in fine Ἀκοῦτος (F. Delphes: nothing). The same person is also on record in LL. 6 and 33 of our lemma no. 403 (F. Delphes III 6 131, engraved above 135).

405. DELPHI. DEDICATION TO APOLLO, 510-470 B.C. F. Delphes III 4 124 (Syll.^{3} 24). M. Cristofani, Gli Etruschi del mare (Milano 1983) 83-84 (ph.), interprets τυρρανο|ι (τυρράνο|ι) in LL. 4-5 either as the ethnikon of the dedicants (probably mentioned originally in L. 1, now a lacuna) or as an epiklesis of Apollo. See also idem, XENIA 8 (1984) 3-20 (non vidimus). G. Colonna, MEFR 96 (1984) 564-568 (ph.; dr.; graphic reconstruction of the monument), prefers Τυρρανο|ί (so F. Delphes): the name of the dedicating people and the subject of ἀνέθε̄κα|ν in LL. 2-3. According to C. Vatin, apud Colonna (see also C. Vatin in a forthcoming volume of the Lectiones Planetariae), one could restore in L. 1 [χαριστε̄ριο]|ν or, preferably, [ἀκροθίνιο]|ν . C. suggests the name of the vanquished people: [Λιπαραίω̄]|ν or, better, [ἀπὸ : Κνιδίω̄]|ν, since the Liparians called themselves Κνίδιοι τοὶ ἑλλιπάραι . A victory of the Etruscans over the Liparians can be reconstructed on the basis of some literary sources. C. points out that the monument was erected by the entire Etruscan nation, the duodecim populi. On 561-564 C. provides the historical context for the two Liparian dedications F. Delphes III 4 184-185.

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406. DELPHI. DEDICATION TO APOLLO BY KRATEROS, SHORTLY AFTER 320 B.C. F. Delphes III 4 137 (SEG XIX 398*; L. Moretti, Iscrizioni storiche ellenistiche 73). E. Voutiras, WJA 10 (1984) 57-62, argues that this monument was erected shortly after Krateros' death by his son, still under age, who dedicated it with the help of his tutor. Krateros himself probably commissioned the work. LL. 3-4 were perhaps added after his death. V. comments on the historical aspects. He argues that Krateros, who visited Delphi together with Antipatros in the winter of 321-320 B.C., commissioned the dedication of the monument as a votive for their campaign to Asia against Perdikkas. The emphasis on Krateros' active participation in hunting together with Alexander, addressed as Ἀσίας βασιλεύς in L. 8, conveyed the message that he was also going to be ruler of Asia. If this interpretation is correct, we have here the first instance of an "imitatio Alexandri".

PHOKIS

407-415. DAULIS. EPITAPHS, ARCHAIC PERIOD (PERHAPS 550-500 B.C.). Ed. pr. E. French, in: Studies S. Dow (Durham 1984) 91-96 (ph.; dr.), publishes nine inscriptions found in 1965 at the site of the Phokikon. The stones are comparable to those of SEG XXII 493-494 and XXIII 334-336. Except for no. 9 (in situ) they are now in the Chaironeia Museum. Elaborate comments on the letter forms. Restorations of names are based on parallels from Phokis, collected by F. Schober, Phokis (Crossen/Oder 1924) 86-114.

407: 91-92 no. 1. Limestone block. Sinistrorsum.

Μνασίχσενος

408: 92 no. 2. Local field stone.

[Ἐ]πὶ Στρα[- - - -]

A name like Στράταγος, Στρατόλαος, Στράτων, ed. pr.

409: 92-93 no. 3. Local field stone.

Δρύμα

If this is the complete name, it is the only female name found as yet in the Phokikon, ed. pr.

410: 93 no. 4. Limestone block.

Ἐπὶ Φ[- - - -]

Too many possibilities for restoring a name.

411: 93-94 no. 5. Local field stone.

[- - - -]ονθει[- - - -]

412: 94 no. 6. Local field stone.

Δαφν[- - - -]

E.g. Δαφναῖος, but not necessarily a name and not necessarily the beginning of the inscription, ed. pr.

413: 94 no. 7. Local field stone.

[Ξέ]νων

414: 94-95 no. 8. Local field stone.

[- - - -]ον

415: 95 no. 9. Local field stone.

Ἐπὶ Δαμιχ[- - - -]

Ed. pr. wonders whether X has the value of ΧΣ, i.e. Ξ (cf. our lemma no. 407); the name might be Δαμίξενος or Δάμιχος .

416-461. KORYKION ANTRON. INSCRIPTIONS ON VARIOUS OBJECTS. Various inscribed objects found in this cave were published in L'antre corycien II (BCH Suppl. IX; Paris 1984) by A. Jacquemin (27-155: pottery; 166-175: various small objects), M.- A. Zagdoun (183-260: bands and rings), J.- Y. Empereur (339-346: inscriptions on stone objects) and P. Amandry (347-380: bones and shells). On the cult of the nymphs and Pan in the Korykian cave from the 7th century B.C. to late antiquity see P. Amandry, ibidem, 395-425, partly based on the finds published in the same volume, with

reference to fourteen other caves dedicated to the same deities (404-408).

A. Inscriptions on ceramics (late 7th - 2nd cent. B.C.).

Many of the numerous graffiti and incisions on vases and vase-fragments are tiny fragments, containing one or a few letters and beyond any possibility of restoration: nos. 5, 701 (ph.), 702-703, 704 (dr.), 706 (dr.), 707 (dr.), 708-712, 713 (ph.), 717, 719, 721-722, 725 (ph.), 726-727, 729-730, 732, 734, 736-737, 742, 743(ph.), 744-747, 748 (ph.), 749, 750 (ph.), 751, 753-755, 756 (ph.), 759-762, 770, 773-774 (ph.). We only present the remaining texts, which either have more than three letters (in one line) or/and (seem to) yield something comprehensible.

416: 48 no. 79 (ph.). Fragment of a late Corinthian aryballos (ca 575-550 B.C.). "Inscription qui serpente":

ΠΡΑΤΡΑΤΟΝΜΑΔΕ

417: 79 no. 283 (ph.). Bottom fragment of Corinthian skyphos (5th cent. B.C.). Inscription: ΚΑΛΑ (καλά)

418: 97-98 no. 395 (ph.). Attic black figured votive pinax (530-520 B.C.). Representation of four nymphs and four satyrs, all dancing. End of the inscription above the head of the second figure from the left: Νύ]μφαις . It is not clear whether this dedication originally also concerned Pan.

419: 132 no. 631. Attic araballoid lekythos with reticulate decoration (ca 300 B.C.). Graffito (ΔΔΔ) under the foot, perhaps referring to the price of the vase filled with perfume.

420: 144 no. 705. Fragment of a Corinthian skyphos of Attic type (black glazed). Inscription on the bottom: ἡι(αρόν?)

421: 145 no. 714. Same type as preceding. On the bottom: ἡ(ιαρόν?)

422: 145 no. 715 (ph.). Same type as preceding. On the bottom: ἡι(αρόν?)

423: 145 no. 716 (dr.). Same type as preceding. On the bottom: ANTI ?

424: 145 no. 718 (ph.). Fragment of an Attic skyphos (black glazed). Inscription "sur le portour du pied":

ΜΑ.....ΑΛΑΚΙΔΑΣΚΑ

425: 145 no. 720. Fragment of an Attic black glazed thymiaterion. Inscription on the exterior:

ΛΥΑΙΝ ([Πο]λυαίν[ετος ?])

426: 146 no. 723 (ph.). Three fragments of a black glazed Attic goblet: ΟΣΑΝ (-ος ἀν[έθηκε] ?); ΘΥΡ or ΦΥΡ; Φ

427: 146 no. 724 (ph.). Rim fragment of a black glazed Attic "coupelle": ΣΤΑΙΟΙΣ

428: 146 no. 728 (ph.). Same type as our lemma no. 426: Λεύκιπ[πος or -ίππη or -ιππίδης]

429: 146 no. 731 (dr.). Fragment of the handle of an Attic black glazed oinochoe: ΠΑΝΙ ?: Πᾶνι

430: 146 no. 733 (ph.). Fragmentary Attic black glazed bowl. In small letters: ΝΔΡ (name of the dedicant: cf. Ἀλέξανδρος, Ἀνδρόμαχος, Λύσανδρος); in larger letters on the second line: Σ ΤΗ/// ; on the third line: Ω(?)ΡΑΙ̣

431: 147 no. 735 (ph.). Three fragments of a Corinthian black glazed goblet: \ΓΑΙΟ̣Σ; ΠΑ | Δ ?; vertical hasta.

432: 147 no. 738 (ph.). Fragment of a Corinthian black glazed skyphos: ΟΝ ΨΑ

433: 147 no. 739 (ph.; dr.). Fragment of an Attic black glazed bowl: δ̣ρας ?

434: 147 no. 740 (ph.). Attic fragment: Ρ̣ΟΝΙΤ or Ρ̣ΟΝΙΠ or Ρ̣ΟΝΙΓ ?

435: 147 no. 741 (ph.). Eight fragments of Attic vase: on the first line ΓΟ or ΠΟ, on the second ΝΥ (Νύ[μφαις] ?); isolated Ν and Ξ on other fragments.

436: 148 no. 752 (ph.). Fragment of an Attic black glazed bowl: ἀνέθ̣η[κε]

437: 149 no. 757 (ph.). Fragment of a large monochrome vase:

ΜΑΜΕΓΙ̣ | Μ̣ΑΜΕΜΑ ?

438: 149 no. 758. Fragment of an Attic lekythos:

ΥΜ ([Ν]ύμ[φαις] ?)

439: 149 no. 763. Fragment of a monochrome vase: ἡι[αρόν ?]

440: 149-150 no. 764 (ph.). Attic black glazed colonette krater. Inscription on the flat surface of the rim:

Σοσίας μ' ἀνέθε̄ [τ]α[ῖ]ς Νύφαις

Ed. pr. gives references for the form νύφη; for ἀνέθε̄ cf. L. Dubois, RPh (1986) 99-100.

441: 150 no. 765 (ph.). Monochrome krater. Inscription in two lines on the neck (division is not given and not clear on the photo):

ἡιερὸν Πανί, Νύμφαις

442: 150 no. 766 (ph.). Upper part of a colonette krater. Inscription on the neck: [Νύ]μφαις . Ed. pr. wonders whether this vase was dedicated only to the nymphs or to Pan too.

443: 151 no. 767 (ph.). Upper fragment of a monochrome colonette krater. Inscription on the flat surface of the rim:

Ἱερώνυμος Πα[νί], Νύμφαις; cf. our lemma no.446.

444: 151 no. 768 (ph.). Monochrome bell krater. Inscription on the flat surface of the rim: ΝΥΔΟΣ and (further on) XY ?

445: 152 no. 769 (ph.). Krater "à oreillettes". Inscription on the flat surface of the rim: ἀν[έ]θε̄ (the name of the dedicant is lost). Cf. above ad no.440. Dubois, art.cit.100 note 10, thinks he sees τᾶν νυφᾶν .

446: 152 no. 771 (ph.). Fragment of lip and neck of a monochrome colonette krater. Inscription on the flat surface of the rim:

[Ἱερώ]νυμος Πανί, [Νύμφαις ?]; cf. our lemma no. 443.

447: 152 no. 772 (ph., see photo of no. 773 !). Fragment of lip and neck of a monochrome colonette krater. Inscription on the flat surface of the rim: [Ἱερώ]νυμος . Ed. pr. does not exclude the possibility that this fragment belongs to the krater of our lemma no. 446, which could have a double dedication.

B. Inscriptions on terracotta lamps (Roman Imperial Period).

448: 164-165 nos. 53-58 (ph. of no. 53). Six fragmentary signatures on fragments of bottoms of terracotta lamps:

[Κ]αλλίσ|του; [Καλ]λίστ|[ο]υ; ΓΑ; ΟΥ; CI; C

C. Inscriptions on terracotta dice (undated).

449: 170-171 nos. 16 (ph.) and 17 (ph.). Indication of the six values by points as well as by letters: A, B, Γ, Δ, E, F; the artisan erroneously engraved F on the surface with four points, Δ on that with six points.

450: 171 no. 18 (ph.). Incised K on the surface with value 2; ed. pr. wonders whether this is an indication of value (20) or the initial of the dedicant or a mark of property of the Korykian nymphs:

Κωρυκίων Νυμφῶν

D. Inscription on a ring (4th cent. B.C.).

451: 225 no. 144 (ph.). Iron ring; inscription engraved on the band, perhaps reading ṬΙΑṢ (M. Sève, apud ed. pr.).

E. Inscriptions on stone (4th- 2nd cent. B.C.).

Seven dedications (nos. 1-7) and two inscriptions engraved on the rock (nos. 8-9); the latter two are republished.

452: 339-340 no. 1 (ph.); 4th cent. B.C. Small marble base.

Διονύσιος | Νικολάου | Σκοτουσσαίου | ἀνέθηκεν

3. The final upsilon takes the place of the expected sigma, ed. pr., who refers to J. Bousquet, BCH 83 (1958) 62-64 for other people from Skotoussa (Thessaly) at Delphi. Cf. now also C.Habicht,ZPE 69(1987) 86 (3rd cent. B.C.).

453: 340-341 no. 2 (ph.); shortly after 200 B.C. Small marble base of the statue of a seated person.

Δαμάγητος ⊥ [- - -]| Ἐμμενίδας Δ[εξικράτους ?] | ἀνέθηκεν

1-2. Stoichedon; these lines contain the names of two dedicants with their patronymics. They were probably Delphians, to be identified with persons known from Delphian prosopography for the years 161-160 B.C. and 95 B.C. resp., ed. pr. || 3. the name of a divinity should be restored in fine, ed. pr.

454: 341-342 no. 3 (ph.); 2nd half of the 2nd cent. B.C. Fragmentary limestone colonette with part of a capital.

Ἀριστώνυμος | Ἀριστομάχου | Πανί, Νύμφαις, | [Ἀ]πόλλωνι || [Νυμ]φαγέτ[αι]

Ed. pr. gives prosopographical references for the Delphian dedicator.

455: 342-343 no. 4 (ph.); undated. Small poros block.

Φιλώτα[ς] | - -ΑΙΣΙΑΝ | - -ΙΝΕΙΤΑ | Νύμφαις, || Πανί

456: 343 no. 5 (ph.; dr.); undated. Three fragments of a small marble base.

"On pourrait reconnaître le mot νύμφαις, mais que faire des trois premières lettres ?", ed. pr.

457: 343 no. 6 (ph.); 3rd- 2nd cent. B.C. Two fragments of a small limestone base.

Νύμφαις
...

458: 344 no. 7 (ph.); undated. Small rocky base.

- -]κλειος | Ἡρακλειδ̣[- -] | ἀνέθηκαν̣

1-2. Names of two dedicators, ed. pr.

459: 344-345 no. 8 (ph.). Empereur republishes two versions of the same text: H. Pomtow, PHILOLOGUS 71 (1912) 91-93 (345 no. 1) and SEG III 406 (345 no. 2).

460: 345-346 no. 9 (ph.). CIG 1728; better text by H.G. Lolling, MDAI (A) 3 (1878) 154 and H. Pomtow, PHILOLOGUS 71 (1912) 91-93; cf. also L. Robert, Études anatoliennes (1937) 108-110 (ph.), especially for the συμπερίπολοι in L. 4.

F. Inscriptions on astragals (undated).

461: 370-375 (ph.). Thirty-two astragals inscribed with abbreviated or complete names: ΗΡΑΚ, ΗΡΑ, ΗΡ, ΑΧΙΛ, ΑΧΙ, ΑΧΙ| ΛΛΕΥΣ, ΑΙΑΣ, ΑΙΑ, ΑΙ (four specimens), [.]ΙΞ (or ΞΙ[.]), ΝΥΞ, ΘΕΤΙϹ, ΝΙΚΑ, ΕΚ, [Κ?]ΟΡΑ, ΚΑ, ΚΑΠ, ΠΕ (two specimens), ΝΕ, ΚΟΙ, ΛΕ, ΛΝ, ΑΠ, ΕΙ, ΘΑΥΣ, ΔΑ (two specimens), ΑΒΡΟΚΕ . The names of Ἡρακλῆς, Θέτις, Ἀχιλλεύς, Αἰάς, Νύξ and Νίκα are certain; for the others there is choice between two or three possibilities. All the inscriptions are engraved on one side of the bone. On 371-372 several astragals with one letter are mentioned. Amandry adduces other astragals inscribed with names and speculates on their use in playing.

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462. MEDEON. GRAFFITI ON VASES, HELLENISTIC PERIOD. C. Vatin - P. Bruneau - C. Rolley - T. Hackens, Médéon de Phocide V. Tombes Hellénistiques - Objets de métal - Monnaies (Paris 1976) 61-62 and 83-93 (non vidimus). Cf. G. Manganaro (cf. our lemma no. 930) 151 note 19, who reports that the following names/epithets were found on cups used by the living and subsequently deposited in their tombs: Εὐημερίας, Ἔρωτος, Εὐπορίας, Ἡδύποτος, Παυσίλυπος, Φιλίας, Ὁμονοίας . M. also draws attention to two graffiti published in inaccessible publications: 1) The Summa Galleries

Inc., Auct. I (Beverly Hills, California 1981) no. 16 (graffito Κάστωρ, Πολυδευίκης) and 2) Seaby, Coins and Medals Bulletin, Oct. 1981, A 319 (lekythos of Gnathia style, perhaps from Taranto, with the graffito ἰαρὸς Ἀρτάμιτος Φεραία[ς]).

463. TITHORA. TEMPLES AND TOPOGRAPHY. Cf. A.N. Papadimitriou, AD 33 A (1978) [1984] 121-145, with discussion of some long known religious inscriptions about the local religion (122-123; 131-133).

EASTERN LOKRIS

464. OIANTHEIA. LEGAL STATUTE FOR EAST LOKRIANS SETTLING IN NAUPAKTOS, CA 460 B.C. IG IX 1^2 718 (SEG XXV 641*; Syll.^{3} 47; SGDI 1478). F. Sturm, in: Studi in onore di A. Biscardi vol. 5 (Rome 1984) 463-469, paraphrases and analyses the clausulae of this text and argues that they reveal "Ansätze kollisionsrechtlichen Denkens". Comment on "Durchbrechung des Personalitätsprinzips" and on "Fiktionsähnliche Konstruktion". Discussion of προστάτης (L. 34) on 466 note 8.

WESTERN LOKRIS

465. CHALEION. COVENANT BETWEEN CHALEION AND OIANTHEIA, CA 450 B.C. IG IX 1^2 717 (SEG XXXIII 441*). S. Cataldi, op. cit. (cf. our lemma no. 1695) 53-86, gives the text, apparatus, Italian translation and commentary.

AITOLIA

466. AKRAI. INSCRIBED KOTYLAI. During excavations two inscribed kotylai were found in tombs. On the kotylai the names of the deceased: Μιρια, Πίθακος, Λυσίδαμος, Βίτιος, Μίτονος . Cf. P. Zapheiropoulou, AD 31 (1976) [1984] B 172. Undated. Cf. AR (1984-1985) 34. [Μιρια for Μιρά ?, Pleket; for Πίθακος cf. O. Masson, ZPE 59 (1985) 138; Βίτις and Μίτων as nom., Masson (per litt.)].

467. ARSINOE. EPITAPH OF ANTANDROS AND LAODIKA. Limestone funerary stele; above the inscription engraved on the stone three tainiai; under the inscription an olive or myrtle-branch. Ed.pr. P. Zapheiropoulou, AD 31 (1976) [1984] B 171 (ph.). Cf. AR (1984-1985) 35.

Ἄντανδρε, | χαῖρε· Λαοδίκα, | χαῖρε

Undated by ed. pr.

468. ARSINOE. INSCRIBED LEAD VESSEL. Small lead vessel, with inscription on the outside. Ed. pr. P. Zapheiropoulou, AD 31 (1976) [1984] B 171 (ph.): Κράτωνος. Undated.

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469. ARSINOE. STAMPED TILE. Cf. P. Zapheiropoulou, AD 31 (1976) [1984] B 171, who reports that a stamped brick has been found, with the text Πρωτοβίου . Undated.

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470. MESARISTA. EPITAPH OF SATYROS. Limestone funerary stele. Ed. pr. P. Zapheiropoulou, AD 31 (1976) [1984] B 172 (ph.).

Σατύρῳ

Undated by ed. pr.

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471. PLEURON. EPITAPH OF LEAINA. Limestone funerary stele, found in a tomb. Ed. pr. P. Zapheiropoulou, AD 31 (1976) [1984] B 169 (ph.).

Λεαίνας

Undated by ed. pr. [alpha with broken cross bar; cursive epsilon and sigma; early Hellenistic period ?, Pleket].

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472. TRICHONION (AREA OF: PHYTAION). EPITAPH OF XENON FROM PATRAI. Sandstone funerary stele; now in the Museum in Agrinion. Ed. pr. P. Zapheiropoulou, AD 31 (1976) [1984] B 172 (ph.).

Ξένων | Πατρεύς

Undated by ed. pr. [Early Hellenistic period; Πατρεύς: ethnikon of Patrai, Pleket] || ed. pr. reports that the inscription, mentioned by G. Klaffenbach, SDAW (1936) 386 (- -]ασίππου), now is in the Museum of Agrinion; ed. pr. also reports that in the territory of Trichonion, in a locality called Daphnias, a fragment of a funerary stele has been found with the letters ....Ξ...ΑΟΥ .

LEUKAS

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473. LEUKAS (AREA OF: AUTÁNTZES). EPITAPH OF ARISTON. Limestone stele. Ed. pr. I. Andreou, AD 32 (1977) [1984] B 156. Cf. H.W. Catling, AR (1985-1986) 55. Undated: Ἀρίστων

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474. LEUKAS (AREA OF: KALLIGONI). INSCRIPTION OF UNKNOWN CHARACTER, 3rd CENT. B.C. Large poros block. Ed. pr. I. Andreou, AD 32 (1977) [1984] B 156 (ph.). Cf. H.W. Catling, AR (1985-1986) 55.

ΠΟΛ[- -
...ΙΑΤΑΙ

ΙΚΟΔΟΜ
ΗΣΑΝ ∽

πόλ[ιν]|...ιαται | [ο]ἰκοδό|[μ]ησαν, AD and AR.

KEPHALLENIA

475. KEPHALLENIA: SAME. EPITAPHS. Cf. I.A. Papapostolou, AD 32 (1977) [1984] B 185, who reports on several epitaphs found during an excavation of a funerary peribolos: Σίγνα, χαῖρε; Μελίζουσα, χαῖρε; Σωσυβία, χαῖρε; Ἀρουάνδη, χαῖρε (the latter in a tabula ansata).

THESSALY

476. ATRAX. LIST OF NAMES, CA 350-300 B.C. White marble stele; a crowning block above. Ed. pr. A. Tziaphalias, AD 32 (1977)[1984] B 138-139 (ph.); id., ΘΕΣΣΑΛΙΚΟ ΗΜΕΡΟΛΟΓΙΟ (abbreviated as ΘΗ below)6(1984) 202-203 no. 70 (ph.); cf. also H.W. Catling, AR (1985-1986) 47 (ph.). For names in Atrax cf. SEG XXXI 567.

Λεοντοκράτειος
Εὐξενίδαιος
Κλειτόλαος
4 Κριτολάειος
Μνασίας
Ἐσιδάμειος
Φιλόνικος
8 Παυσανιαῖος
Φιλόξενος
Σουσιπάτρειος
Μόνιμος
12 Ἀσστοκράτειος
Μνασίας
Μνασούνειος
Σιμμιάδας
16 Μελανθίειος
vacat

Interpreted by ed. pr. as a dedication || the readings given above are checked on the photo by us, Pleket. Cf. also BCH 109 (1985) 807 (ph.). Cf. now also C.Ehrhardt,ZPE 69(1987) 191-192.

477. ATRAX. DELIMITATION RECORD, CA 200-150 B.C. White marble plaque, broken on all sides. Ed. pr. A. Tziaphalias, AD 31 (1976) [1984] B 184 (ph.); cf. also id., ΘΗ 6 (1984) 178-179 no. 1 (ph.).

[- - - - - - - - - - - - - - -πο - - - - - -]
[- -]τετρακισχιλίων μέτ[ρων - - - - - - - -]
[- -]χώρας τῇ νήσῳ ἕως τῆς ὁδοῦ τῆς ἀπ[ὸ- -]
4 [- -]νων Ἀριτάδων καὶ τῆς προσδεούσης [- -]
[- -]θαι αὐτοὺς τὴν ἀπομέτρησιν τῶ[ν - - -]
[- -]σης ἀπὸ Πρωτεσιλάου εἰς πόλιν κα[- - -]
[- - ἑ]κ τῆς κώμης ἀγούσης μετρουμεν[- - -]
8 [- -]υ τοῦ μέτρου ἑξ ἑκατέρου τοῦ μ[- - - -]
[- - μετρ]ούμενα πλέθρα παρ' ΑΓΓΕΙΑ[- - - -]
[- -]ιων Ἀμφιλόχῳ καὶ Ἀρίστου[- - - - -]
[- -γ]εωμέτρην ον[- - - - - - - - - - - - - -]
12 [- -]ε[- - - -]ιμ[- - - - - - - - - - - - - -]

Undated by ed. pr. || 9. παρ' Ἀγγεία[ις - -, ed. pr. || 11. for γεωμέτρης cf. SEG XXXII 547, 1287 and 1593.

478. ATRAX. MANUMISSION RECORD, CA 131-132 A.D. White marble stele. Ed. pr. A. Tziaphalias, ΘΗ 6 (1984) 204-205 no. 77.

Στ(ρατηγοῦντος) Ἰου(λίου) Ἀρμοφίλου
τὸ β' μ(ηνὸς) Ὁμολωίου α',
ταμιεύοντος τῆς
πό(λεως) τὴν β' ἐ(ξάμηνον) Ἀντι-
λέοντος τοῦ Κρέω-
νος Ἀνθίς, Ἐπι-
κτώ, Συντύχη, Ἐ-
πάγαθος ὁ καὶ
Φλῶρος, οἱ ἀπε-
λευθερωθέντες ὑπὸ Φλώου
τοῦ Ἀλεξάνδρου ἔδω-
καν τὰ γεινόμεν[α]
τῇ πόλ(ε)ι ἕκαστος δ(ηνάρια) κ
β'<

13-14. 22,5 denarii; cf. SEG XXVII 211-213; XXXII 599, 604.

479-489. ATRAX. DEDICATIONS. Ed. pr. A. Tziaphalias, ΘΗ 6 (1984) 195-203, publishes the following new texts. For names in Atrax cf. SEG XXXI 567.

479: 195 no. 55. Pedimental stele; undated.

Κρατεισὶς Λεοντεία εὐξαμένη ὀνέθεικε

480: 195 no. 56. Pedimental stele; 3rd cent. B.C.

....ΣΟΝΟΑ ΠΡΑ... | [ταγεύ]σανσα Ἀρτέ[μιδι]

481: 196 no. 59 (ph.). Marble plaque; ca 150 B.C.

Ἀλεξάνδρα Λαδοκεία | ταγεύσανσα Ἀοτέμιδι | Θροσίᾳ

1. For Λάδοκος cf. our lemma no. 519, ed. pr. || 3. Θροσία: attested in Larissa, ed. pr.

482: 197 no. 60. Fragment of a stele; ca 150 B.C.

Ἀλεξάνδρα Λαδοκ[εία]

Cf. our lemma no. 481 [is this not a fragment of the text in 481 ? Is our text a dedication ?, Pleket].

483: 197 no. 61. Stele; ca 200 B.C.

Λυσικλέας Πεθθάλειος εὐξάμενος ὀνέθεικε

484: 197 no. 62. Stele; ca 300 B.C.

Κρατεισοὺ | Δαμαγείτεια

[Κρατεισού = Κρατεισώ; dedication or epitaph ?, Pleket]

485: 197 no. 63. Fragment of a stele; ca 300-250 B.C.

Ἀλκότα(ς) Μαχάταιος ἀνέθηκεν εὐ[ξάμενος]

486: 197 no. 64. Paving stone; end of the 1st cent. B.C.

[Γ]εωμέτρ(η)ς τῷ | Θεῷ Καίσαρι Σωτῆρι | Σεβαστοῦ

Probably for Augustus.

487: 201 no. 69. Pedimental stele; ca 200 B.C.

Ἡρακλεῖ
Τὸ κοινὸν τοῦν Ἡρακλει-
(ο)δάουν·
λειτορεύσαντος
Ζουίλοι Δικαιδαίοι
Ἐπικράτεις Προχειούνιος
Δαμοκλέας Ἀπολλοδούρει-
ο[ς]
Ὑβρέστας Ὑβρεσταῖος
Λάμδος Ἀγαθοκλεαῖος
Εὔδαμος Λεουνδαῖος
Ἑρμασίουν Ἐπιγένειος
Κλεόδαμος Λεοντοκράτειος
Ἀγαθοκλέας Ἀγεισικράτειος
Κρατίδας Ἱππονόειος
Εὔνοστος Στρατούνειος

488: 203 no. 71. Pedimental stele; ca 250-200 B.C.

[Μ]ητρὶ Θεῶν Μα.... ὀν(έθεικε)

489: 203 no. 73. Pedimental stele; ca 200 B.C.

Νίκη Νικαγόρου νεβεύσασα

Cf. our lemma no. 493.

490-495. ATRAX. DEDICATIONS. Cf. A. Tziaphalias, AD 32 (1977) [1984] B 137-139; now in the Museum in Larisa. For names in Atrax cf. SEG XXXI 567.

490: stele; ca 200 B.C.; cf. also idem, ΘΗ 6 (1984) 200 no.67.

Διὶ: Θαυλίῳ

Cf. SEG XXXIII 454, where we mentioned this text. Cf. also A. Tziaphalias, ΘΗ 6 (1984) 200-201 no. 68 (ph.); H.W. Catling, AR (1985-1986) 47 (ph.).

491: small pedimental stele; ca 300-250 B.C.

Ἀρτέμιδι Παρμενείαδα

In ΘΗ 6 (1984) 195-196 no. 57 T. prints Ἀρτέμιδι Παρμένεια Μα(τρί) [Anyhow, Παρμένεια is preferable, followed by Δα (or Μα ?) as the beginning of a patronymic, Pleket].

492: stele; above the epigram a square socket filled with lead, on which an object could be fastened; ca 100 B.C. (ph.). Cf. also A. Tziaphalias, ΘΗ 6 (1984) 200-201 no. 68 (ph.); H.W. Catling, AR (1985-1986) 47 (ph.). E. Voutiras, ZPE 61 (1985) 288-291, dates the text to the late 3rd or early 2nd cent. B.C. We give V.'s text. V. comments on the epithet basileus of Helios. Cf. BCH 109 (1985) 806 (ph.).

Ἀελίωι πρώτωι βασιλεῖ καὶ πᾶσι θεοῖσι ν πατρώιοις πάσαις τε θεαῖς Φόλος
4 ἐνθάδε τήνδε ν ἔστησεν τιμῶν ὡς πρέπει ἀθαν[ά]τους ν καὶ πα[- - - -]

493: white marble naiskos stele; ca 200 B.C. (ph.); cf. also A. Tziaphalias, ΘΗ 6 (1984) 196 no. 58. Cf. BCH 109 (1985) 806 (ph.)

Ἀρτέμιδι Αἰχελοχὶς Πυ[θ]αγ[ο]|ραία ἐπινε[β]εύσασσα ὀνέ[θ]εικε

For ἐπινεβεύω cf. N.D. Papachatzis, AD 33 (1978) [1984] 11; cf. our lemma no. 489.

494: white marble stele; ca 300 B.C.

Δι[ὶ] Τριτοδίῳ

[Is this the same text as SEG XXXIII 454 ?, Pleket].

495: marble phallos; ca 150-100 B.C.; cf. also A. Tziaphalias, ΘΗ 6 (1984) 195 no. 54.

Διονύσῳ Ξενοκρίτα | Ἀγα[θ]εία εὐξαμένη | [ὁ]νέθεικε.

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496. ATRAX. EPITAPH OF AGATHOUN, CA 350-300 B.C. Upper part of a white marble funerary stele, with elaborate anthemion. Ed. pr. A. Tziaphalias, AD 31 (1976) [1984] B 184 (ph.); id., ΘΗ 6 (1984) 179 no. 2 (ph.). Cf. AR (1984-1985) 32.

Ἀγάθουν | Αὐρογιούνειος

2. Cf. SEG XXXIII 448 and our lemma no. 551.

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497. ATRAX. EPITAPH OF THE PHYSICIAN DIKAIOS AND HIS WIFE PHILISTA, CA 250-200 B.C. Marble base with a socket on the top-surface. Ed. pr. A. Tziaphalias, ΘΗ 6 (1984) 204 no. 76 (ph.). We incorporate a number of corrections by Moretti.

Ἰητῆρα Δίκαιον ἀρι[--]τον τε Φιλίσσταν
κυδαίνων σφετέρους Εὐκρατίδης γονέας,
ξυνὸν ἐπ' ἀμφοτέροις κτέαρ εἴσατο ἀσάλευτον,

τιμῶν ἐν ζωοῖς ὠγαθὸς εὐσεβίαν ·
π[αῖ]δα Ἀγαθόκλειος δὲ τὸν αἰῶνα θανόντα
καὶ τὰν [Εὐ]κρατίδου κυδαλίμαν θυγάτρα
εὐσεβέων εἰς νᾶσον ἄγων Ἐριούνιος Ἑρμᾶς
ἄμμιγα τοῖς ἀγαθοῖς ὡς Θέμις ὡκίσατο

1. ἀρί[γνω]τον, ed. pr. || 5. Dikaios, son of Agathokles, died "for ever" (εἰς αἰῶνα), Mor. || 6. Philis(s)ta is the κυδαλίμη θυγάτηρ of [Eu]kratides, Mor.

498. ATRAX. FUNERARY EPIGRAM FOR HEGESANDROS, CA 200-150 B.C.? White marble stele with an arrow-shaped top. Ed. pr. A. Tziaphalias, AD 32 (1977) [1984] B 139 (ph.); id., ΘΗ 6 (1984) 193-195 no. 53 (ph.). Cf. now also E. Voutiras, ZPE 61 (1985) 290-292, who dates the text to the late 1st- early 2nd cent. A.D. Cf. BCH 109 (1985) 807 (ph).

Χαίροις Ἡγήσανδρε· χαρῆς μέγα μοι παροδίτα ζωὸς
ἐὼν· τὰ δὲ νῦν πάντα τέφρα ψάμαθος vac
Προλιπὼν φάος ἀελίου κῖμαι τῶν γῆς παίδων ἀπέναντι· νν, Λαπίθας τε φίλους θυσίας τε καλάς, ὧν νῦν οὐκ ἐστί μετασχεῖν· ἀλλ' ὦ Τιτὰ[ν] ἐπίλαμπε καλῶς
τοῖς νῦν ζώσιν παροδίταις· νν ἵνα τρώγοντες καὶ πίνοντες γνώμης μετέχωσι παρ' ἡμῶν ν πέτρος ὃν παράγις γράμματ' ἐν αὐτῷ
τάδε Ταρ[τάρῳ]
.PIBI [- - - -]

Guide-lines engraved on the stone || 13-14. με πάσχιν, ed. pr.; με|τασχεῖν, V. || 14. ἄλλο τι T, ed. pr.; ἀλλ' ὦ Τιτὰ[ν], V. || 21-22. Πέ|τρωσον παρὰ γῆς, ed. pr.; πέ|τρος ὃν παράγις, V. || 24. Ταρ[τάρῳ], ed. pr.; ΤΑΡΤ[....]ΚΑ', lapis || Voutiras points out that we have two epigrams, divided by an empty line between LL. 6 and 7, and composed by Hegesandros. In LL. 9-10 he interprets "children of the earth" as meaning "mortal"; as to Λαπίθας he points out that the eponym of Atrax was a Lapithos; in L. 14 Titan denotes Helios. In L. 24 V. suggests something like τάρτ[ιγραφῆ] or τάρτ[ιδαῆ].

499-509. ATRAX. EPITAPHS. Cf. A. Tziaphalias, AD 32 (1977) [1984] B 137-138; id., ΘΗ 6 (1984) 179-183 nos. 3-10 and 191 nos. 41-43; now in the Museum in Larisa. For names in Atrax cf. SEG XXXI 567.

499: white marble stele; ca 300 B.C. Πυρριχίδας

500: white marble stele, arrow-shaped above; ca. 250-200 B.C.
[Σ]ουφρόνα

501: white marble pedimental stele; in the pediment a shield;

ca 300-250 B.C. Cf. H.W. Catling, AR (1985-1986) 47.
Ἀφθόνητος Ἱππομά[χου]

502: white marble stele; ca 250-200 B.C. Σίμα | Ἀλκοταία

503: white marble stele; ca 300 B.C. Ἐπικράτεις

Cf. SEG XXXII 592.

504: white marble stele; ca 300-250 B.C. Ἀλκιμάχα

505: white marble stele; 4th cent. B.C. Μενίτας

506: upper part of a stele, with anthemion; under the inscription a shield in relief. Ca 100 B.C. [Σ]αμία Ἀρμοδίου

507: fragment of a white marble stele with anthemion; ca 300-250 B.C.
...ΜΙΧΑ

508: fragment of a white marble stele; ca 250-200 B.C.
....ΕΙΠΟΣ | ....ΛΕΙΟΣ

509: right part of a stele; ca 300 B.C. [Ἑρμάου] Χθονίου

Cf. SEG XXXII 602.

510-552. ATRAX. EPITAPHS. Ed. pr. A. Tziaphalias, ΘΗ 6 (1984) 185-205, publishes the following new epitaphs. For names in Atrax cf. SEG XXXI 567.

510: 185 no. 11 (dr.). Stele; ca 300 B.C. Ξάνθιππος

511: 185 no. 12 (dr.). Stele; ca 350-300 B.C.
Δάμασις | Κριτολάειος

512: 185 no. 13 (dr.). Upper part of a pedimental stele; ca 200 B.C.
Κρα[τερ]αῖος | Ἀντιφάνειος

513: 185-186 no. 14 (ph.). Stele; ca 300-250 B.C. Ὑπανεμίς

514: 186 no. 15. Stele; ca 300 B.C. Φάϋλλος

515: 186 no. 16. Naiskos stele; 3rd cent. B.C.
Θρασύλοχος Ἡγησάνδρου τὴν | ἑαυτοῦ μητέρα Ἡγησίπολιν

516: 187 no. 17. Stele; 4th cent. B.C. Ἀδόκου

517: 187 no. 18. Stele; 4th cent. B.C. Ἄβρα

518: 187 no. 19 (dr.). Stele; 4th cent. B.C. Ἀμφίας

519: 187 no. 20. Stele; 4th cent. B.C. Λάδοκο[ς]

Cf. our lemma no. 481.

520: 188 no. 23. Stele; ca 300 B.C. Φ[ι]λόνικος

521: 188 no. 24. Stele; ca 200 B.C. Πολύκλεια

522: 188 no. 25. Stele; ca 200 B.C. Ἐπικράτα

523: 188 no. 26. Stele; ca 350-300 B.C. Εὔταγος

524: 189 no. 27. Stele; 4th cent. B.C. Δρουτταλίς

525: 189 no. 28. Stele; 4th cent. B.C. Μανίχα

526: 189 no. 29. Stele; ca 300 B.C. Ἀστονόα

527: 189 no. 30. Stele; ca 300 B.C.
Θαυμαρέτα Κρατεισίππου

528: 189 no. 31. Stele; ca 300 B.C.
Φιλοκύδεις | Ἀντιφάνειος

529: 190 no. 32. Stele; ca 300 B.C.
Παρτόνας Πορτίνειος

530: 190 no. 33. Stele; ca 350-300 B.C.
Νέσσανδρος | Λύκιννα

Probably man and wife.

531: 190 no. 34. Stele; 4th cent. B.C. Αἰδίνα

532: 190 no. 35. Stele; ca 300-250 B.C.
Δαμόφιλος | Δαμοφίλειος

533: 190 no. 36. Stele; ca 300 B.C. Φιλτύρα

534: 190-191 no. 37. Stele; ca 350-300 B.C. Εὐδέξιος

535: 191 no. 38. Stele; 4th cent. B.C. Αὐρανέας

536: 191 no. 39. Stele with anthemion; ca 300-250 B.C.
'Αλέ(ξανδρος)

537: 191 no. 40. Stele; 4th cent. B.C. Βλιχάνα

Cf. for the nom. masc. Βλίχανος SEG XXXII 604 app. crit. ad L. 5. Cf. also M.B. Hatzopoulos, BCH 111 (1987) 401 and 413.

538: 191-192 no. 44. Fragment of stele; ca 150-100 B.C.
.....ΜΙΑ | .....ΑΝΔΡΕΙΑ

539: 192 no. 45. Stele; ca 100 B.C. 'Αγαθο(κλέας)

540: 192 no. 46. Stele; ca 100-50 B.C.
Μάξιμε Ζωσίμου ἥρως, χαῖ[ρε]

541: 192 no. 47. Fragment of a stele; ca 450-400 B.C.
[Μνᾶ]μα μάτερ ἔστασεν ....

542: 192 no. 48. Naiskos-shape stele; ca 100 B.C.
'Αριστοκράτη Μητροδώρου, χαῖρε

543: 192 no. 49. Stele; 4th cent. B.C. Κρατ[ει]σίς

544: 192 no. 50. Fragment of a stele; 4th cent. B.C.
Παυ[σανίας]

545: 192-193 no. 51. Fragment of a stele; ca 400 B.C.
Μάτερ μνᾶμα ἔσστασε[ν] (sic) .... | πολλὰ ὁλοφυραμέ[νη]
..... |ρον ἁλικίαν

546: 193 no. 52. Fragment of a stele; 4th cent. B.C.
ΦΙΛΕ....

547: 203 no. 72. Naiskos stele; ca 300 B.C.

....ος Στράτειος

Classified under dedications by ed. pr.

548: 203 no. 74. Naiskos stele; ca 200 B.C.

[Ἀρχε]πολία Ἀντιμάχεια

549: 203-204 no. 75. Stele; ca 350-300 B.C. ΣΙΜΜ[- -

Σίμμ[α], ed. pr.; but various other possibilities are available (Σιμμίας, Σίμμιχος, Σίμμος, Σιμμιάδας), Pleket.

550: 205 no. 78. Stele; ca 350-300 B.C. Φερεκλέας

551: 205 no. 79. Stele with anthemion; ca 400-350 B.C.

Ἀγάθουν

Cf. our lemma no. 496.

552: 205 no. 80. Stele; ca 350-300 B.C. Σαμοίτ[τας ?]

[But why not Σαμοίτ[ας] ?: cf. Bechtel, HPN 398, Masson (per litt.)].

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553. DEMETRIAS. HONORARY DECREE FOR BUKINES, CA 150 B.C. Large bluish marble block. Ed. pr. E. Kakavoyannis, AD 32 (1977) [1984] B 132 (ph.). Cf. BCH 109 (1985) 805(ph.).

[Ἰ]ερέως Μενά[ν]δρου [τοῦ Ἀμ]ύντου, μ[ηνὸς.....]
Εὐχειρίδης Σιμί[ο]υ, Σωκρά[της]
Λύσωνος Δημητριεῖς οἱ νομοφύλακες [εἶπαν· ἐπεὶ
Βυ]κίνης Κεφά[λ]ων[ο]ς Κιεριεὺ[ς]
[ά]νὴρ καλὸς καὶ ἀγαθὸς εὐνόως διακείμεν[ος ἀεὶ
πρὸς τ]ὴν πόλιν ἡμῶν κατὰ κοινὸν τ[ε]
4 [κ]αὶ ἰδίαι φανερὰς ἀποδείξεις ποιούμενος τῆς
ἐα[υτοῦ] καλοκαγαθίας ἐμ πολλοῖς χρή-
σιμος γινόμενος ἀεὶ τοῖς ἐντυγχάνουσιν πρόθυμον
αὐτὸν παρέχεται σπουδῆς κα[ὶ]
φιλοτιμίας οὐθὲν ἐνλείπων, δίκαιον δὲ ἐστὶν καὶ
καλῶς ἔχον τοὺς τοι[ο]ύτους τῶν
[ἀνδρ]ῶν τιμᾶν ταῖς καθηκούσαις τιμαῖς καὶ μὴ
λείπεσθαι ἐν χάριτος ἀποδόσει, ἵνα καὶ
8 ἕτεροι θεωροῦντες τὴν γινομένην ἐπίγν<ω>σιν κατὰ
κοινὸν ὑπὲρ τῶν καλῶν καὶ ἀγα-
θῶν ἀνδρῶν ἐπὶ τὸ εὐεργετεῖν τὴν πόλιν ἡμῶν
παρορμῶσιν, ὅ τε δῆμος ὁ τῶν Δημη-
[τριέων - - - - -]

1. Rather [ἐφ' ἱ]ερέως, Pleket; for Menandros, son of Amyntas cf. IG IX 2 1105 L. 8, ed. pr. || 2. for the honorand cf. B. Helly,

RA (1971) 1, 27 and IG IX 2 265 || 8. ΕΠΙΓΝΟΣΙΝ, lapis.

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554. DEMETRIAS. FRAGMENT OF UNKNOWN NATURE, CA 150-100 B.C. Large bluish marble block. Ed. pr. E. Kakavoyannis, AD 32 (1977) [1984] B 132 (ph.). Cf. BCH 109 (1985) 806 (ph.).

- - - - - - - - - - - - - - - - - - - -
[- - -].ΩΝ.Σ..Η.. [- - -]
[- - -] Δημήτριος Μ.ΝΕ [- - -]
4 [- - τῆ]ς ὑπ' αὐτοῦ ἕνεκα ΚΑΤΗ[- -]
[- -]ΙΣΜΕΝΩΝ τῶν Πατρώνων [- -]
[-] Σ έλησθει πρὸς τὴν ἐργολαβίαν ΚΑΘ[- -]
[- - ἐκ]εκλήκειν αὐτὸν ἐγώ τε καὶ οἱ συνάρχον[τες - -]
8 [- -] συνελθόντες τῶν Σ[$^{\subseteq a}$-^{4}-]ΡΩΝ ΒΟΥΛ[- - -]
[- - - - - κ]αὶ κατὰ κοινὸ[ν $^{\subseteq a}$-^{8}- -]ΑΝΓ[- - -]
[- - - - - -].. Ν..[- - - - - - - - - - - - - -]
- -

555-556. DEMETRIAS. EPITAPHS. Cf. E. Kakavoyannis, AD 32 (1977) [1984] B 130-131.

555: white marble naiskos stele; inscription on the epistylion; 2nd cent. B.C. (ph.).

Δυσάνδρα Διονυσίου, χαῖρε

556: large stone plaque, twice used as tombstone; 3rd cent. A.D. (ph.).

a) Ζωεῖλος | Ἀλεξάνδ|ρου

b) re-use: Ἀπολλώνιε | Ἀπολλων<ί>ου | ἥρως, χαῖρε

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557. GONNOI. EPITAPH OF KRATISAS. Naiskos stele. Ed. pr. A. Tziaphalias, AD 32 (1977) [1984] B 137.

Κρατίσας Φιλίππειος

Undated by ed. pr., who in passing also mentions an inscribed tile with Γοννέων .

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558. LARISSA. THREE DECREES OF THE THESSALIAN LEAGUE, CA 150-130 B.C. Large marble stele, broken above. Ed. pr. K. Gallis, AD 31 (1976) [1984] B 176-178 (ph.); LL. 16-56 also in P. Garnsey - T. Gallant - D. Rathbone, JRS 74 (1984) 30-44, with translation and ample commentary; cf. also P. Garnsey - D. Rathbone, JRS 75 (1985) 25. Cf. BCH 109 (1985) 807 (ph.).

ΙΑΙ
ΣΠΕΠΟ
ΗΣ ΑΥΤΟΙΣ

[- - ἐπαινέσαι δὲ καὶ τ]ὸν γραμματέ[α αὐτῶν τὸν δεῖνα]
[τοῦ δεῖνος ἐπί τε τῇ ἐνδημίᾳ] ᾗ ἐποιήσατο καὶ ἐπὶ τ[ῶι παρεισ-
χῆσ]-
[θαι τὴν χρείαν ἐν τ]ῶι καθ' αὐτὸν ἐπ<ι>τηδεύμ[ατι, εἶναι δὲ]
[εὐεργέτας καὶ π]ροξένους καὶ αὐτοὺς καὶ ἐκγόνο[υς αὐτῶν]
[καὶ εἶναι τοῖς] δικασταῖς καὶ τῶι γραμματεῖ αὐτῷ[ν]
[ἐμ πάσαις ταῖ]ς ἐν Θεσσαλίαι πόλεσιν καὶ αὐτοῖς καὶ ἐκγό-
[νοις πολιτεί]αν, ἔγκτησιν, ἀσφάλειαν, ἀσυλίαν καὶ πολέμου
[καὶ εἰρήνη]ς καὶ τὰ λοιπὰ τίμια καὶ φιλάνθρωπα πάντα ὅσα
[καὶ τοῖς λ]οιποῖς εὐεργέταις τῶν Θεσσαλῶν ὑπάρχει, φροντί-
[σαι δὲ τ]οὺς κοινοὺς ἄρχοντας ἵνα γένηται ἡ ἀναγραφὴ τού-
[του τ]οῦ ψηφίσματος εἰς κίονα λιθίνην καὶ ἀνατεθῇ ἐν Λαρί-
[σ]αι ἐν τῶι τεμένει τοῦ Διὸς τοῦ Ἐλευθερίου γενομένου τοῦ ἀ-
νηλώματος ὅθεν ἂν δῆι κατὰ τὰ διορθώματα· Ἐπειδὴ
Κόϊντος Καικέλιος Κοΐντου Μέτελλος ἀγορανόμος Ῥωμαίων ἀ-
νὴρ καλὸς καὶ ἀγαθὸς κ[αὶ] φίλος καὶ εὔνους ὑπάρχων τῶι ἔ-
θνει ἡμῶν ἐπελθὼν ἐπὶ [τὸ σ]υνέδριον ἀνενεώσατο τὰς γεγενη-
μένας εὐεργεσία[ς τὰ]ς ὑπ[ὸ τ]ῶν προγόνων αὐτοῦ καὶ διελέγετο
παρακαλῶν, ἐπείπερ ἦν [ἠ]ρημένος ἐπὶ τὴν τῆς ἀγορανομίας
ἀρχήν, τὰ δὲ κατὰ τὴν χ[ώρα]ν αὐτῶν κατὰ τὸν παρόντα καιρὸν ἐν
ἀφορίαι καθειστήκει, ὅπως δοθῇ σῖτος ὑπὸ τοῦ ἔθνους τῇ συνκλήτῳ
καὶ τῶι δήμωι, ὅσος ἂν ἦν ἐν π[ρ]ατῶι, ἐκρίθη τοῖς συνέδροις,
μνημονεύον-
[τ]ας τῶν γεγενημένων ε[ὐε]ργετημάτων εἰς τὸ ἔθνος ὑπὸ Κοΐν-
του καὶ τῶν προγόνων αὐτ[ο]ῦ καὶ τῆς συνκλήτου καὶ τοῦ δήμου
τ[οῦ]
Ῥωμαίων, ἐξαποστεῖλαι ε[ἰ]ς Ῥώμην ὥστε τῇ συνκλήτῳ καὶ τῶι
δήμω[ι],
καθὼς Κόϊντος διελέγη, π[υ]ρῶν κοφίνων μυριάδας τεσσαράκοντα
τρεῖς καὶ τοῦ προγεγραμμέ[ν]ου πλήθους σίτου ποιήσασθαι διατά-
ξιν ἐ-
πὶ τὰς πόλεις Πετραῖον τὸν [σ]τρατηγὸν μετὰ τῆς συναρχίας καὶ
τ[ῶν]
συνέδρων · Τὰς δὲ πόλεις ἐκ[ά]στην τοῦ διαταγέντος σίτου ποιή-
σασθα[ι]
τὴν καταγωγὴν ἐπὶ λιμέν[α] τὸν ἐπὶ τοῦ Δημητριείου ἢ ἐμ Φαλά-
ροις ἢ ἐν
Δημητριάδι, τῶν μὲν τριάκ[ο]ντα δύο μυριαδῶν Πελασγιώτας μὲν καὶ
Φθιώτας ἐν τῷ μηνὶ τῶι Ἀφρίῳ, Ἰστιώτας δὲ καὶ Θεσσαλιώτας ἐν
τῶι μη-
νὶ τῶι Θυί<φ> πρὸ τῆς εἰκάδος, τῶν <δὲ> δέκα μίας μυριαδῶν ἐν
τῶι μην[ὶ]
τῶι Φυλλικῶι πρὸ τῆς πέντε καὶ δεκάτης ἐπὶ τῆς Πετραίου στρατη-
γίας, καὶ τὴν ἐσομένην δ[α]πάνην ἐκ τοῦ ἐμβληθῆναι τὸν σῖτον
εἰς τὰ πλοῖα διδόναι τὰς πόλεις ἑκάστην τοῦ καθ' αὐτὴν πλήθους·
Περὶ δέ γε τῆς εἰς Ῥώμην διακομιδῆς τοῦ σίτου ἠξίωσαν Κόϊντον
φροντίσαι ἵνα, ἐπεὶ οὐχ ὑπάρχει πλοῖα τοῖς Θεσσαλοῖς, ἵνα ποιή-
σηι-
ται τὴν ἔγδοσιν, ὡς ἂν αὐτῶι φαίνηται βέλτιστα, τὰ δὲ ναῦλα δι-
ορθώσασθαι τοὺς ἀποσταλέντας πρεσβευτὰς εἰς Ῥώμην
περὶ τούτων ἐκ τῆς τοῦ σίτου τιμῆς· Ἐὰν δὲ μὴ δυνηθῇ Κόϊντος
ἐκ-
πέμψαι τὰ πλοῖα, ἀποστείλῃ δὲ τοὺς ναυλωσομένους, φροντί-
σαι Πετραῖον τὸν στρατηγὸν μετὰ τῶν συναποταγέντων ἵ-

να διακομισθῇ ὁ σῖτος εἰς Ῥώμην, καὶ τοὺς συνεπιπλευσομένους
ἵνα συναποστείλῃ Πετραῖος, καὶ τὴν εἰς ταῦτα δαπάνην καὶ ἐξα-
48 ποστολὴν ποιήσασθαι Πετραῖον τὸν στρατηγὸν μετὰ τῆς συναρ-
χίας γράψαντος Πετραίου διατάξιν ἐπὶ τὰς πόλεις· Ἐὰν δέ τις
μὴ ἀπαγάγῃ τὸν σῖτον ἐπὶ τοὺς λιμένας ἐν τοῖς ὡρισμένοις χρό-
νοις, ἀποτινέτω τοῦ κοφίνου ἑκάστου στατῆρας δύο καὶ ὀβολοὺς ἐν-
52 νέα, καὶ τῆς διατιμήσεως ταύτης ποιεῖσθαι τὴν πρᾶξιν Πετραῖον
τὸν στρατηγὸν καὶ τοὺς ὑπὸ τούτου ἀποταγέντας ἐκ τῶν ὑπαρχόν-
των τῇ τε πόλει καὶ τοῖς κατοικοῦσιν ἐν τῇ πόλει καθ' ὃν ἂν
τρόπον
βούλωνται, ἀνυποδίκοις καὶ ἀζημίοις οὖσιν καθ' ὃν ἂν τρ<ό>πον
πράξ-
56 ωσιν· Ἐπειδὴ Τιμασίθεος, Διότιμος οἱ Ἑρμίου Λαρισαῖο[ι]
ἄνδρες καλοὶ καὶ ἀγαθοὶ ὑπάρχοντες ἐκ τῆς πρώτης ἡλικίας δό-
ξαν καὶ καλοκἀγαθίαν ἐζηλωκότες καὶ ἐμ πλείοσιν εὐχρήστους
ἑαυτοὺς παρέχονται καὶ κατ' ἰδίαν τοῖς ἐντυγχάνουσιν ἐπιδιδό[ν]-
60 τες ἑαυτοὺς εἰς τὰ παρακαλούμενα προθυμῶς τούτους· δεδόχθα[ι]
τῶι κοινῶι Θεσσαλῶν ἐπαινέσαι Τιμασίθεον, Διότιμον ἐπὶ τῆι κα-
λοκἀγαθίαι καὶ προαιρέσει ἣι ἔχοντες τυγχάνουσιν καὶ τιμῆσαι
ἕκαστον αὐτῶν εἰκόνι χαλκῇ ἐφ' ἵππου, ἃς καὶ σταθῆναι ἐν τῶι
τεμένει
64 τῆς Ἀθηνᾶς τῆς Ἰτων<ί>ας γενομένου τοῦ ἀνηλώματος εἰς τὰς εἰ-
κόνας καὶ τὰς βάσεις ὑπὸ τῶν συνέδρων

1-16. Honorary decree for judges and their secretary, ed. pr.|| 16-56. federal decision to send grain to Rome on request of Quintus Caecilius Metellus, aedile at Rome; the latter is probably identical with the homonymous Roman praetor who somewhat later (148-147 B.C.) fought against Andriskos and for that reason acquired the cognomen Macedonicus. His aedileship probably fell ca 151-150 B.C., ed. pr. and JRS (1984). In JRS (1985) G.- R. argue that our man is to be identified with Q. Caecilius Metellus Balearicus, aedilis ca 130 and consul in 123 B.C., son of Macedonicus. They point out that the strategos Petraios (L. 30) is to be dated to ca 130-125 B.C. and that Timasitheos and Diotimos (L. 56) are on record as strategoi in the period ca 146-135 B.C. E. Gruen, op. cit. (cf. our lemma no. 1723) 164-165 note 44 and 170 note 79, also opts for Balearicus || 22. τάδε κατὰ τὴν χ[ρεία]ν, ed. pr.; we print the JRS version || 24. rather ἐν [δυν]άτωι, JRS || 28-29. = 80625 Attic medimnoi = 483750 modii = ca 6,5 % of Rome's total annual demand, JRS || 33-35. the first two shipments (in the months Aphrios and Thuios, i.e. within the period March-June; the harvest period is in May-June) were of grain from the previous year's harvest, JRS || 35-36. new grain, JRS || 37. JRS prefers ἕως to ἐκ || 41. ναῦλα: freight-charges, JRS || 44. ναυλωσομένους: "sends out the men to charter ships", JRS || 56-65. honorary decree for two Larissaean brothers, who are on record as strategoi of the Thessalian League in other inscriptions (ca 146-135 B.C.).

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559. LARISSA. DEDICATION, CA 200 B.C. Lower part of a white marble stone; under the inscription representation of a sheep. Ed. pr. A. Tziaphalias, AD 31 (1976) [1984] B 184 (ph.).

ca 3-4
....]κράτα Καλυδουνεία κατ' ένύπ[νιον όνεθ]|ει[κε]

1. [Δι...]κράτα, ed. pr. [e.g. ['Επι]κράτα: cf. our lemma no. 522, Pleket]; in fine κατ' ένυπ...ει, ed. pr.

560. LARISSA. FUNERARY EPIGRAM FOR THEOTIMOS, CA 450 B.C. (AFTER THE BATTLE OF TANAGRA IN 457 B.C.). Cf. G. Touchais, BCH 108 (1984) 790 (ph. of relief only); H.W. Catling, AR (1985-1986) 46. We incorporate J. Bousquet's suggestions (apud T.) in the text.

'Ανδρ<ά>σιν 'Ελλήνων έν Τανάγρας πεδίφ
τεύχων, ὦ Θεότιμε Μενύλλου παῖ, σὺν άρίστοις
"Ατραγος εύρυχόρου Θεσσαλίᾳ στέφανον
4 οὗ τι καταισχύ{ι}νας πόλεως κλέος ένθ[άδε] κεῖ<σ>αι

561. LARISSA. EPITAPH OF CLODIA. Funerary stele, with rounded top; above the inscription representation of a vase; under the inscription representation of a herm. Ed. pr. K. Gallis, AD 31 (1976) [1984] B 176 (ph.).

Κλωδία Κλωδίου θυ|γατὴρ ἠρωὶς χρη|στή, χαῖρε

Undated by ed. pr. [Roman period, Pleket]. [FOR A VASE INSCRIPTION FROM LARISSA CF. OUR LEMMA NO. 53].

562. PHERAI. FRAGMENTARY INSCRIPTION. Cf. E. Kakavoyannis, AD 32 (1977) [1984] B 122, who reports that a fragment of a marble stele has been found, with Στραταγέ[οντος- - . On 123 he writes about a stamped tile with Ζωπύρου .

563. PHERAI. DEDICATIONS TO THE DIOSKOUROI, 3rd CENT. B.C. P. Chrysostomou, AAA 16 (1983) [1985] 97-98 (ph.), briefly discusses three dedications to the Dioskouroi, two of which are known from earlier publications: IG IX 2 419 and AE (1930) 180 no. 3 (ca 250 B.C.). The third one (ph.; 3rd cent. B.C.) was mentioned in PAAH (1910) 234 (without text): Ζώπυρος | ὑπὲρ Λέοντος | Διοσκούροις (cf. IG IX 2 419: Ζώπυρος | Παρμενίωνος | Διοσκούροις).

564-565. PHERAI. TWO DEDICATIONS TO HERAKLES, CA 200-150 B.C. Two marble pedimental stelai. Ed. pr. E.C. Kakavoyannis, AD 33 (1978) [1984] A 318-324 (ph.). Cf. BCH 109 (1985) 806 (ph.).

564: 318-321 no. 1; ca 200-190 B.C.

Εἰρακλεῖ
ὑλουρείσαντες
Καλλικράτεις 'Ιπολόχειος
4 Λυκομείδεις 'Ιπολόχειος
Σουσικράτεις Κλειούνειος
Παυσανίας 'Επικρατίδαιος
Φρῦνος Κλ{ε}ιογένειος
8 [Κτ]ησιφῶν 'Αντιφίλειος

[- - -]ίας Φειρούνδαιος
[- - - -]ονος Σουσικράτειος
[- - - -]ς Καλλικ{ε}λίαιος
12 [- - - - -]ς Σουσιπάτρειος
[- - - - - ÷ -]ογένειος
[- - - - - - - -]ένειος
[- - - - - - - - - - - -]

All the persons are unattested so far, except for Pausanias (L. 6), whom ed. pr. identifies with the homonymous gymnasiarch from Pherai on record in the Pheraian list of gymnasiarchs (SEG XXIX 552; ca 195 B.C.).

565: 321-324 no. 2; 1st half of the 2nd cent. B.C.

[Εἰρακλε]ῖ ὑλουρείσαντες
[Ἀ ρ χ υ] λ ο υ ρ ὸ ς
[- - -]ος Ἀγαθοκλίαιος
[- - -]μας Α<ί>σχίναιος
[- -]ουν Ἀστομάχειος
[Νεο]πτόλεμος Ἀντιδούταιος
[...]ίμαχος Πολενονίκειος
(sic)
[..]χίας Νο<υ>μεινίειος
[...]σανδρος Ἀγαθούνειος
[- -]ουτείρδας Σιμίειος
[- -]ιστος Ἀντιγόνειος
Λύκος Παρμενίσκειος
vacat
Ἀστοκράτεις Θιοζότειος
Θι[όζοτ]ος Τύγειος

On the basis of the lettering three stages can be discerned in this text: LL. 1-11; 13-14 (later addition in smaller script) and 12 (in large script), ed. pr. || 2. ἀρχυλουρός: the leader of the ὑλούροι, ed. pr. || 4. ΑΣΧΙ, lapis || 8. ΝΟΜΕΙ, lapis; [Ἀρ]χίας or [Ἀρ]νίας, ed. pr. || all these persons are unattested before, ed. pr.

566. PHERAI. METRICAL FUNERARY INSCRIPTION, END OF THE 5th CENT. B.C. Marble stele with anthemion; inscription on the lower left side. Ed. pr. V. Adrymi-Sismani, AAA 16 (1983) [1985] 40-41 (ph.); cf. H.W. Catling, AR (1985-1986) 46.

τάνδ' ἐπέθηκε πάτε[ρ] | μναμῆον στά[λαν]

567. PHERAI. FUNERARY EPIGRAM FOR ANANKIPPOS OF LARISSA. SEG XXXI 585. For further bibliography and polemic against ed. pr. cf. A.P. Matthaiou, HOROS 2 (1984) 208-211.

568-571. PHERAI. EPITAPHS. Cf. E. Kakavoyannis, AD 32 (1977) [1984] B 124-125, for a number of new epitaphs.

568: marble stele with anthemion; the stele is from the 4th cent. B.C.; the inscription from the 3rd cent. A.D.(ph.). Cf. H.W. Catling, AR (1985-1986) 46.

Παρνασὸς Τελεσί[α] | ἥρως χρηστέ, χαῖρ[ε]

569: marble pedimental stele, with two large rosettes; inscriptions above (2nd cent. B.C.) and below (3rd cent. B.C.) the rosettes (ph.). Cf. H.W. Catling, AR (1985-1986) 46. Cf. BCH 109 (1985) 806 (ph.).

above rosettes: Ἀρμόδιος | Πολέμαρχος | Θευτίμα

below rosettes: Ἀντίπατρος | Νικοβούλου | καὶ Ἡγησάνδρας

570: upper part of a marble stele; perhaps fragment of an epigram; ca 400 B.C. (ph.).

Σῶμα̣[- - - - -] 4 ΔΕΚ[- - - - -]
ΠΑΛΙ̣[- - - - -] ΕΣ[- - - - - -]
ΛΑΚ[- - - - -]

571: marble pedimental stele; 3rd cent. B.C. Cf. H.W. Catling, AR (1985-1986) 46.

Νι̣κ̣[α]σίλα Κονούνεια

572-574. PHTHIOTIC THEBES. THREE DEDICATIONS, CA 300 B.C. Cf. E. Kakavoyannis, AD 32 (1977) [1984] B 128 (ph.).

572: stele; on its top three half-round projections. Cf. BCH 109(1985) 803 (ph.)

Ἀριστό|μ̣λεια | Μικίνα | Ἐννοδί||α̣

573: stele of the same stone as the previous one; with the same three projections on top of it; now in the Museum of Nea Anchialos but probably coming from Pherai.

...ΕΞΑ. | ΤΑ Ἀρτέ|μιδι

574: long, narrow stele. Cf. BCH 109 (1985) 803 (ph.).

Ἀρισ|τοῦ | Ἐννο|δίαι

[Ἀριστοῦ = Ἀριστῷ, Pleket].

575-583. PHTHIOTIC THEBES. EPITAPHS. Cf. E. Kakavoyannis, AD 32 (1977) [1984] B 128-129; now in the Museum in Nea Anchialos. All undated by K.

575: stele. Ἐργῖ̣[ν]ος | Πολυξέν|ου

576: stele (ph.). Εὐετε|ία | Μεγα|λοκλ||έα Cf.BCH 109(1985) 803 (ph.)

577: stele (ph.). Ξενο|κράτο

578: stele. Γλαυκίας | [- -]υ̣νος

579: stele. Φαλάκρα | .ΕΤΟΕΙ

580: stele. Θεόδωρο|ς Εὐ...

581: stele. - - -| Αἰσχίνα

582: stele. Now in the Museum in Volos.

Πυθέας | Ὁμολώι|χου

583: stele, reused in the Christian period.

Πα<ῦ>λος Δω|σιθέου

584. PHTHIOTIC THEBES. INSCRIPTION OF POLYCHRONIOS. Inscription on the threshold of the Western door of the round stylobate of the basilica of Petros. Cf. EAH (1984) [1985] 50 (ph.): Π[ο]λυχρόνιος | [ναοῦ ὑπη]ρέτης ὑπὲρ | [εὐχῆς ἔσ]τρωσεν | [μετάλλ]ω (or [μαρμάρ]ω). Cf. also H.W. Catling, AR (1985-1986) 44. Cf. also BCH 109 (1985) 803-804.

585. PHTHIOTIC THEBES. INSCRIPTION ON A MOSAIC. Mosaic floor in the Church of the arch-priest Petros. Cf. EAH (1983) [1984] 47 (ph.). Cf. AR (1984-1985) 32 and BCH 108 (1984) 786.

ωOA || ΨΛΕ || IPHNH

With all due reserve EAH suggests the following: ἐσχάτης Ὀλυμπιάδος πρώτη ψηφοθέτις λουτρῶνος Εἰρήνη, the first year of the last Olympiad being 393 A.D. [which seems very speculative, to say the least, Pleket].

EPEIROS

586. AMBRAKIA (ARTA). FRAGMENT OF A DECREE. Small fragment of a pedimental stele. Ed. pr. I. Vokotopoulos, AD 32 (1977) [1984] B 145.

- - ἐ]πὶ γραμ[ματέως - -]
- - -]οιμη[- - - - - - -]
- - ὸ]μολογ[- - - - - -]
4 - - -]σαυτ[- - - - - - -]

Undated by ed. pr.; [Part of the treaty between Ambrakia and Charadros: cf. BCH 109 (1985) 499-544, 753-757, Pleket].

587. AMBRAKIA (ARTA). STAMPED TILE AND WATER PIPE. Cf. I. Andreou, AD 31 (1976) [1984] B 194. Fragment of a tile with the city seal and the letters MO (= (δα)μό(σιον) or (δα)μό(σια): cf. our lemma no. 588); part of a water pipe with the same letters. Cf. also AR (1984-1985) 36.

588. AMBRAKIA. STAMPED ROOF TILES, CA 200 B.C. In a discussion of the cult of Apollo Aguieas in the Corinthian colonies in Epeiros, C. Tzouvara-Soulis, ΔΩΔΩΝΗ 13 (1984) 427-442 (ph.), notes the following stamped roof tiles which carry representations of the βαί-

τυλος or sacred stone of the god:

a) [δ]αμό[σ]ια P. Franke, Die antiken Münzen von Epirus (Wiesbaden 1961) 312 no. 8. Cf. our lemma no.587.

b) Πόλιος Franke, ibid. 312 no. 7.

c) Ἄμβρ I. Vokotopoulos, AD 22 (1969) B 342.

Also briefly discussed are representations of the baitulos on coins and two inscriptions from Kerkyra which the author links with the worship of Apollo: IG IX 1 699 and 704.

589-590. KASSOPE. TWO INSCRIBED STATUE BASES, 4th/3rd AND 2nd CENT. B.C. During excavations in and near the agora two large bases were found. Cf. EAH (1983) [1984] 38-39. On 39 an inscribed altar is mentioned in passing: Διὸς Σωτῆρος (ca 300 B.C.). Cf. AR (1984-1985) 36 and BCH 108 (1984) 779.

589: 39. 4th- 3rd cent. B.C.

Φιλόξενος Πολυξένοντος | Ἵπαρχον Νικ[ίου], Αἰσχρίαν Ἱππάρχου | τοῖς θεοῖς καὶ τᾶι πόλει

590: 38 (ph.). 2nd cent. B.C., after 167 B.C.

[- - -]ος τοῖς θεοῖς καὶ τῆι πόλει

Above on the right and left other words in smaller script: on the left: [Νικομήδ]ης Παυσανί[ου]; in the center: Παυσα[νία]ς τὰν ἰδίαν | θυγατέ[ρα Φι]λωτέραν; to the right: [Παυσ]ανίας Νικομήδεος .

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591. KONTATES. EPITAPH OF PHILIA, CA 250 B.C. Limestone grave stele with elaborate relief ornament (floral and linear); at the top a separately attached finial. Inscription in a rectangular, slightly recessed field; removed from secondary use in the Church of Haghia Kyriaki by ed. pr. I. Andreou, AD 31 (1976) [1984] B 202 -203 (ph.). Cf. AR (1984-1985) 38.

Φιλία

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592. NIKOPOLIS. DEDICATION TO ZEUS, 1st CENT. B.C. Lower part of a limestone base. Mentioned by I. Andreou, AD 31 (1976) [1984] B 203. Cf. AR (1984-1985) 36.

ΟΛΕΙ
Ὀλυμπίῳ Διὶ
Δωδωναίωι

No indication about how many letters are missing; ed. pr. writes about three "deficient lines".

593-596. NIKOPOLIS. EPITAPHS. P. Papangeli, ΗΠΕΙΡΩΤΙΚΑ ΧΡΟΝΙΚΑ 26 (1984) 44-70, (re)publishes four epitaphs.

593: 44-51 (ph.). Epitaph of Cornelia and Silvanos, 2nd half of the 2nd cent. A.D. CIG II 1816. Republished by Papangeli.

Κορνηλία | Θεονὶς | ἐτῶν ξε′ | Σιλβανὸς Σώ||σου υἱὸς ἐτῶν | οζ′, χαῖρε

Κορνηλία | Θε[ω]νί[ς ?] | ἐτῶν ξε′ ? | Σιλβανὸς σοῦ || υἱὸς, ἐτῶν οζ′, | χαῖρε, CIG. The majuscle copy in CIG has ΘΕΟΝΙΕ, ΕΤΩΝΕΞΕ; Papangeli suggests in L. 2 Θε<ω>νίς .

594: 58-59 no. 2 (ph.). Fragment, 2nd- 3rd cent. A.D. Larnax on a base.

- - - ἔτη - - - - χαῖρε

595: 60-61 no. 6 (ph.). Fragment, 2nd cent. A.D. Lid of a sarcophagus.

- -ΠΟΣ- - -ΕΛΑΟΣ ἐτῶν μϑ′, χαῖρε

e.g. ′Αρχ]έλαος, ed. pr.

596: 61-62 no. 8 (ph.). Fragment, 3rd- 4th cent. A.D. Fragment of a sarcophagus.

Μαξίμου

ILLYRIA

597. BRIONI. EPITAPH, LATE ROMAN IMPERIAL PERIOD. Inscription on the lid of a sarcophagus found in a castrum. Edd. pr. J. Šašel - B. Marušić, ARHEOLOŠKI VESTNIK 35 (1984) 313 no. 40 (ph.).

[- -]υσε | [- -]νος | [- -] υἱοῦ

2. e.g. [Μαρκια]νός ?, edd. pr.

598. SALONA. EPITAPH, 450 A.D. R. Egger, Forschungen in Salona II (1926) 95-96 no. 178. After revision of the stone D. Feissel, BCH 108 (1984) 570 note 135, restores in LL. 5-6 μηνὶ | [Σ]επτ(εμβρίῳ) ιζ′, ἰνδ(ικτιῶνι) γ′, μ[ετ(ὰ) τ(ὴν) ὑπ(ατείαν)] instead of ἰνδ(ικτιῶνος) γ′, με[ϑ′ ὑπ(ατίαν)], which is an elision without parallel. He argues that γ′ is not an error for δ′ (so Egger, who assumed that in 450 A.D. the indictio started on September 1), since there are other texts, dating from 450 and 452 A.D. and recording an indictio beginning after September 1. Cf. our lemma no. 1683.

MACEDONIA

599. MACEDONIA. HISTORY, TOPOGRAPHY AND CULTS. Cf. our lemma no. 691.

600. MACEDONIA (THRACE AND MOESIA): BIBLIOGRAPHY, CORPUS. V. Velkov, ARCH (Sofia) 26, 4 (1984) 22-32 (ph.), presents a survey of the Greek and Latin inscriptions found and published in Bulgaria between 1974 and 1984 and of the general epigraphical studies published in that country during that period. T. Rizakis - G. Touratsoglou published the first part of a Corpus: ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ (Ἐλίμεια, Ἐορδαία, Νότια Λυγκηστίς, Ὀρεστίς); Τόμος Α': ΚΑΤΑΛΟΓΟΣ ΕΠΙΓΡΑΦΩΝ (Athens 1985). We use the abbreviations EAM. D.K. Samsaris' edition of a number of texts is now superseded by EAM. For Samsaris cf. our lemma no. 691. For a review of the Corpus cf. G.Mihailov,LINGU.BALK.30,1 (1987) 59-62.

601. MACEDONIA. MAKEDONIARCHAI, 2nd- 3rd CENT. A.D. M.F. Petraccia Lucernoni,'Il Macedoniarca: funzionario o sacerdote ?', AIV 142 (1983-1984) 365-379, reports on earlier studies and argues that they are neither provincial ἀρχιερεῖς nor ἀγωνοθέται of the festivals of the Macedonian Koinon nor representatives of the Macedonian cities in the provincial assembly. She further argues that the M. were not διὰ βίου and that their competence, collegial, was related to the Koinon but not exactly definable. Cf. our lemma no. 678.

602. AMPHIPOLIS. EPHEBIC LAW, 23-22 B.C. For a brief summary, in modern Greek, of the main paragraphs of this new inscription, 139 lines long, cf. EAH (1984) [1985] 22-23 (ph.). Cf. also H.W. Catling, AR (1985-1986) 68 (ph.). Cf. also BCH 109 (1985) 822-24(ph.). Cf. M.B. Hatzopoulos' summary in the forthcoming BE.

603. AMPHIPOLIS. DEDICATION TO EGYPTIAN GODS. SEG XXXI 616. J. and L. Robert, BE (1984) no. 254, suggest reading in L. 1 Ἡαν-γαιε[ύς] rather than Ἡανταιε- or Ἀνταιε[ύς]. But cf. SEG XXXI 616.

604. AMPHIPOLIS. EPITAPH OF IPHIKRATES. SEG XXX 551. Republished by D. Lazaridis, in: Hommages Lerat (cf. our lemma no. 372) 389-397 (ph.), with detailed description of the stele: white marble stele with anthemion and a painted golden (?) oinochoe (probably to be connected with a funerary rite; a bronze oinochoe was found in the tomb of Philip II in Vergina); inscription under this vase; now in the Museum in Kavalla. Date: ca 300-250 B.C.

605. AMPHIPOLIS (AREA OF: OPHRYNION). EPITAPH, 156-157 A.D. Fragment of a white marble block. Now in the Museum in Kavalla. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 308 (ph.).

Ἔτους ετ' | Ἀρτεμισί|ου κε' leaf | Φιλώτας Μᾶρ||κος οἱ ἀδελφ|οὶ κ[α]ὶ ἡ σύμβι|[ος - - -

1. Year 305 = 156-157 A.D. (provincial era: 148 B.C.), ed.pr. || many ligatures, square letters.

606. AMPHIPOLIS. FUNERARY RELIEF OF THE SLAVE-DEALER A. KAPRILIOS TIMOTHEOS. SEG XXVIII 537. J. Kolendo, in: op.cit. (cf. our lemma no. 692) II 191-196 (ph.), resumes his earlier arguments (cf. SEG XXVIII) in the context of a study on the influx of Thracian slaves in Italy in the 2nd- 1st cent. B.C. Cf. H. Duchêne, BCH 110 (1986) 513-530.

607. AMPHIPOLIS (AREA OF). EPITAPH OF PARMENION FROM PELLA. Marble funerary stele with kymation and two large rosettes. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 310 (ph.).

Παρμενίων | Πελλαῖος

Undated by ed. pr. [pi with equal legs; Α ; smaller omicron, omega; 2nd cent. B.C. ?, Pleket].

608. AMPHIPOLIS (AREA OF). EPITAPH OF EPIGONES. Funerary stele with in a recessed niche the bust of a woman. Now in the Museum in Kavalla. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 308 (ph.).

Τροφιμᾶς νν | Ἐπιγονῆνι | τῇ συμβίῳ νν | μνίας χάριν

Undated by ed. pr. [cursive epsilon and sigma; Μ : Roman imperial period, 2nd cent. A.D. ?, Pleket] || 2. [for the dative Ἐπιγονῆνι from the nom. fem. Ἐπιγονής cf. G. Mihailov, CP 70 (1975) 52-53, Mih.] || Ed. pr. mentions another piece of white marble with the letters νι ("end of Ἐπιγονή") [??, Pleket].

609. AMPHIPOLIS. EPITAPH OF KALLIBIOS. Cf. EAH (1984) [1985] 26: Καλλίβιος Στράτωνος . Cf. also H.W. Catling, AR (1985-1986) 68.

610. AMPHIPOLIS. GRAFFITO ON A VASE, 4th CENT. B.C. Black kantharos, found in a tomb; mentioned in EAH (1983) [1984] 27 (ph.). Cf. AR (1984-1985) 48.

Λαάνδρου

On the photo one sees ΑΑΝΔΡΟΥ, Pleket; on the same page mention of a fragmentary dedication Ἀρτέμι]δι Εἰλειθυί[α] (ph.) and of a dedication to Βαβώ [cf. for Babo SEG XXVII 280, Pleket].

611. BEROIA. GYMNASIARCHICAL LAW, MIDDLE OF THE 2nd CENT. B.C.

SEG XXVII 261; XXXII 634. K. Adshead, in: Studies S. Dow (Durham 1984) 1-6, comments on the close similarity between the procedure of subjecting the gymnasiarch to audit (εὔθυνα) (A. LL. 14-15; B. 87-97 and 107-109) and Athenian εὔθυναι in the fourth century B.C. as described by Aristotle (Ath. Pol. 48. 3-5 and 54. 2): continuing scrutiny of accounts and two phases in the euthyna. The gymnasiarchical law of Beroia can be contrasted with Athenian ephebic inscriptions of 100/99-97/96 B.C., notably IG II² 1028, in which the euthyna of the kosmetes is first replaced by the bouleutic ἀπολογισμός, since the office has become a leitourgia, without public money being involved. In Beroia this transformation had not yet overtaken the office of gymnasiarch. Cf. lemma no. 97. On the date of this law cf. M.B. Hatzopoulos, HISTORIA 35(1986) 442 note 19.

612. BEROIA. FRAGMENTARY INSCRIPTION MENTIONING AN EMPEROR, SEVERAN TIMES. Fragment of a marble plaque. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 227 (ph.).

[- - - Παρ]-
θιᾳ[οῦ - - - ἀρχ]-
ιερ[έως μεγίστου, δημαρχικῆς ἐξουσ]-
ίας [τὸ - - - - - - -]
ον, ὕ[πατον - - -
εινου Α[- - - - μεγίστου]
καὶ θειο[τάτου αὐτοκράτορος]
Σευήρο[υ - - - - - - - -

Undated by ed. pr., who also mentions another fragment with - - ατω - -|- - σεβ - -|- - υσε - -

613. BEROIA. LIST OF NAMES, ROMAN PERIOD. Inscribed marble plaque. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 226 (ph.). Cf. H.W. Catling, AR (1985-1986) 64. Cf. also BCH 109 (1985) 813-4(ph.)

Εὐτυχᾶς Εὐτυχανός
Μ. Οὐαλέριος Τρύφων
Ποπίλλιος Διονύσιος
Καικίλιος Πετραῖος
Καικίλιος Ζώσιμος
Κορνήλιος Παιδέρως
Ἰούλιος Ἀρτεμίδωρος
Ἰούλιος Σκεπτικός
Ποπίλλιος Κάνωπος
Κράτερος Ἑρμοῦ
Ποπίλλιος Εὐάνγελος
Ἰούλιος Δρόσος
Νίγερ Τόρκου
Κλαύδιος Ἡγησίμβροτος
Μαρωνιανὸς Ἀφροδείσιος

1. [Εὐτυχ<ι>ανός ?, Pleket] || frequent ligature of O and Σ: ⊄ || ed. pr. also reports on an ostrakon with the letters ΕΞΑΝΙΔ" [1.or Εὐτυχᾶνος (gen.), Hatzopoulos in a forthcoming BE].

614. BEROIA. DEDICATION TO THE EMPEROR GORDIAN, 238-239 A.D. Marble column. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 227-228 (ph.).

Ἀγαθῇι τύ[χηι]
[Αὐ]τοκράτορ[ι Καίσ]αρι
[Μ.] Ἀντωνίω[ι Γορδ]ιανῶι
[Ε]ὐσεβεῖ Εὐ[τυ]χεῖ
[Σε]βαστῷ, ἀρχι[ε]ρεῖ
[μ]εγίστῳ δη[μ]αρ-

[χ]ικῆς ἐξο[υσ]ίας
8 [τ]ὸ β', ὑπάτῳ, π(ατρὶ) π(ατρίδος)
ἡ μητρόπ[ο]λις
[κ]αὶ δὶς νεωκόρος
Βεροιέων

The column has traces of a milestone text; it has been reused for this dedication, ed. pr. For milestones from B. cf.M.B. Hatzopoulos-L.D. Loukopoulou, Two Studies in ancient Macedonian Topography (Athens '87)26-34.

615. BEROIA. EPITAPH OF DIONYSIOS AND LAOMAGA. SEG XXX 562. O. Masson, ZPE 55 (1984) 133-136, comments on the names in the epitaph. Πάνταυχος and Περίτας are characteristic Macedonian names. Λαομάγα is new but also Macedonian; cf. Βουλομάγα (various examples).

616. BEROIA. FRAGMENTARY INSCRIPTION. Marble fragment with representation of a torch. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 224 (ph.).

- -ενήα Ἀντιγόν[ου - -

Undated by ed. pr. [alpha with broken cross-bar; almost no apices; large omicron: 1st century B.C. ?, Pleket].

617. BEROIA. EPITAPH OF KOMINIOS EUTYCHION, LATER ROMAN PERIOD. Funerary altar with pediment. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 228.

Φαῦστος κὲ Νόη|μα Κομινίῳ Εὐ|τυχίωνι τῷ ὑῷ | μνήμης χάριν

Found near the bridge across the river Haliakmon, along the road Beroia-Vergina, among ancient debris from a house in Beroia, ed. pr. || For Νόημα cf. SEG XXXI 1662.

618. BEROIA. FRAGMENTARY EPITAPH, LATER ROMAN PERIOD. Marble fragment. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 220 (ph.).

- - - ¡ΚΗ - - -
- - -ΡΩΣ μν[είας]
[χ]άριν ἐποίησ[εν]
4 τὴν στήλην

2. [Not ἤ]ρως, Pleket] || on 221 ed. pr. also mentions a fragment of an inscription with AXIO; on 226 he mentions a vase with an impressed inscription: Δαμονίκου .

619. DION. STATUE OF PERSEUS, REIGN OF PERSEUS. D. Pandermalis, op. cit. (cf. our lemma no. 620) 272, points out that above the words [Β]ασιλέως Φιλίππ[ου, read by G.P. Oikonomos, Ἐπιγραφαὶ τῆς Μακεδονίας (1915) no. 2 on a large fragment of a statue base, traces of letters are visible. He reads [Βα]σι[λ]εὺ[ς Π]ε[ρσεύς .

Obviously the base supported a statue of King Perseus, son of Philip V.

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620. DION. DEDICATION BY KASSANDROS TO ZEUS OLYMPIOS, REIGN OF KASSANDROS. Inscription in beautiful early Hellenistic script on a reused statue base. Ed. pr. D. Pandermalis, PRAKTIKA 8TH CONGRESS 270-271 (ph.).

Βασιλεὺς Μακεδόν[ων] | Κάσσανδρος Ἀντιπ[άτρου] | Διὶ Ὀλυμπίῳ

The temple of Zeus Olympios in Dion has not yet been found, ed. pr.

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621. DION. FRAGMENT OF AN ALTAR FOR ATHENA, LATER HELLENISTIC PERIOD. SEG XXVII 281. O. Hansen, ERANOS 82 (1984) 214-215, argues that the most likely restoration is [βωμὸ]ν Ἀθηνᾶι . A verb with the meaning "to set up" might have preceded.

622-633. DION. VARIOUS DEDICATIONS. Found during excavations in and near the temple of Isis. Ed. pr. D. Pandermalis, op. cit. (cf. our lemma no. 620) 273-277.

622: 273. Stone 'pessiskos', with small rectangular plaque showing the imprint of two feet.

Εἴσιδι Λοχίᾳ Γ(άϊος) Ἰούλιος Κούαρ|τος δῶρον

Undated by ed. pr.; cf. our lemma no. 627.

623: 273-274. Stone 'pessiskos', with small rectangular plaque showing the imprint of two feet.

Γ(άϊος) Ὄστιος Φίλων | ἱερεὺς κατ' ἐπιταγήν

Undated by ed. pr. || the stone has been reused for a Latin inscription: Pro meritis parentium | dec(urionum) dec(reto) ex p(ecunia) p(ublica) Herenniae M(arci) filiae Pagillae.

624: 274. Stone plaque with large footprint at the right and left side. Undated.

Γετιανὸς | Πασίφιλος | ἱερώμενος [or: πᾶσι φιλός ?,Pleket]

625: 274. Stone plaque with imprint of two feet.

Ἰγνατία Ἐρεννία | Ἑρμανουβείου | κατ'ἐπιταγήν

Undated || for the name Herennia in Dion cf. our lemma no. 623; Ἑρμανουβείου = Ἑρμανουβίου: compositum of Ἑρμῆς and Ἀνούβιος .

626: 274. Small plaque with representation of an ear.

Ἰάσων | ἱερεὺς | Εἴσιδι Λοχίᾳ

Undated; cf. our lemmata nos. 622 and 627.

627: 275. Marble base of a dedication. Undated.

Εἴσιδι Λοχίᾳ | Γ(άϊος) Ἰούλιος Κούαρ|τος δῶρον

Cf. our lemmata nos. 622 and 626.

628: 275. Statue base; 3rd cent. B.C.

Δίκαιος, Πρωτοφάνης | Δωριέως Ποσειδῶνι

629: 275 (ph.). Statue base; 3rd cent. B.C. (small hanging theta, omicron, omega; A ; Σ).

Ἀριστιὼ Μέντορος | Ἀρτέμιδι Εἰλειθυίᾳ

630: 275-276. Marble base; found in a building just North of the Isis temple. Time of the Severan emperors.

Ἀνθεστία Ποπλίου ἀπελευθέρα | Ἰουκοῦνδα Ἀφροδείτηι | Ὑπολυμπιδίαι καὶ κολῶσι

1. In the same building the Latin equivalent, on a marble base, has been found: Anthestia P(ublii) l(iberta) Jucunda | Veneri Hypolympidiae et colonis; Anthestia is also on record on another Latin inscription found in the same building: dedication to Serapis, Isis and the coloni together with P(ublius) Anthestius P(ublii) l(ibertus) Amphio aug(ur) aed(ilis) II vir quinq(uennalis); interesting example of the social rise of wealthy freedmen in this Roman colony || 3. Aphrodite "worshipped at the feet of the Olympus, at Dion", ed. pr. For Anthestia cf. also our lemmata nos. 631 and 632. For κόλων (colonus) cf. P. Frisch, Zehn agonistische Papyri (Köln-Opladen 1986) 67.

631: 277. Statue base, with a Latin and a Greek inscription. Severan times. Cf. our lemmata nos. 630 and 632.

Colonarum et incolarum conjuges | Anthestiae P(ublii) l(ibertae) Jucundae honoris causa

Κολώνων καὶ παροίκων αἱ γυναῖκες Ἀνθεστίαι Ποπλίου | ἀπελευθέραι Ἰουκούνδαι ἀρετῆς ἕνεκεν

632: 277 (ph.). Large statue base, with two blocks on top; on each block an inscription. Severan times. Cf. our lemmata nos. 630-631.

a) Serapi Isi Anubi | Anthestiam P(ublii) f(iliam) | Maximam parentes

b) Σεράπιδι, Ἴσιδι, Ἄνουβι | Ἀνθεστίαν Ποπλίου θυγατέρα | Μαξίμαν οἱ γονῖς

633: 277. Large base, in the shape of an altar. Undated.

Ἡ πόλις | Ἰουλίαν | Φρουγια|νὴν Ἀλε||ξάνδραν

634. DION. EPITAPH OF MAGNA. Cf. EAH (1984) [1985] 37: Μημόριον Μάγνας . Undated [Christian, Pleket].

635. EDESSA. EPITAPH OF PARAMONA, BEGINNING OF THE CHRISTIAN PERIOD. Stone cover slab of a rock cut grave. Ed. pr. M. Karamanoli-Siganidou, AD 31 (1976) [1984] B 255; cf. AR (1984-1985) 45.

Μημόριον Παραμόνας

[This is D.Feissel, Recueil (cf. SEG XXXIII 492) no. 50].

636. FLORINA (AREA OF: SKOPOS). DEDICATION TO THE DEIFIED ALEXANDER, CA 250 A.D. Marble pedimental relief. In the pediment two serpents holding an egg in their mouths. The relief represents four standing persons: a) a young man, clad in a cuirass, holding a spear and a sword; b) a bearded man, clad in a hymation, holding a sceptre and a phiale; c) a woman, clad in a chiton, holding a sceptre and a phiale (?); d) a much smaller female, clad in a chiton. Now in the Archaeological Museum in Florina. Mentioned by D.K. Samsaris, op.cit. (cf. our lemma no. 691) 92 and now republished in EAM 148 (ph.).

Αὐρήλιος Ἰουλιανὸς τὸν υἱὸν | Λυσίμαχον ἀνέθηκεν | ἰς Θεὸν Ἀλέξανδρον

a), b) and c) presumably represent Alexander the Great, Philip II and Olympias, EAM, with references to J. Gagé, HISTORIA 24 (1975) 1-16 and H. Wrede, Consecratio in formam deorum (Mainz 1981; cf. SEG XXXI 1688) 62, 197 no. 6.

637. GALEPSOS. EPITAPH OF KALLIKRATES, 26 A.D. White marble block; now in the Museum in Kavalla. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 303 (ph.).

Ἔτους δορ', Πανήμ|ου ιε' Καλλικράτης | Μελανώπου | ἥρως, χαῖρε

Year 174 = 26 A.D. (Macedonian era: 148 B.C.).

638. GAZOROS. HONORARY DECREE FOR A CITIZEN OF GAZOROS, EARLY 3rd CENT. B.C. SEG XXX 1892*. J. and L. Robert, BE (1984) no. 259, elucidate the contents of LL. 9-25; especially noteworthy: LL. 9-12 (apparently recording the deporting of part of the population or the impossibility of going out into the country) and LL. 12-13, τὰς λητουργίας συντελεῖν (payments to the royal treasury ?). They contest the view that the honorand was a royal official and prefer to think of him as a citizen only. They speculate on

the contacts (LL. 17-19) with the king (Ptolemy II ?) frequently mentioned in this text: campaign of Philadelphos in Macedonia or voyage to Alexandria by the three ambassadors ? As to the συνκυροῦσαι κῶμαι (LL. 13 and 15-16) they wonder whether the 'villages' of Gazoros are the settlements mentioned under Septimus Severus as forming a Pentapolis with Gazoros: Σερραῖοι, Βεργαῖοι, Σκιμβέρτιοι and the future Ἀδριανοπολῖται . Cf. SEG XXXII 635. Cf.P. Gauthier, BCH 111 (1987) (L. 4: ἕως νέων (sc. καρπῶν)).

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639. KOLINDROS (PIERIA). EPITAPH OF PHILIPPOS, LATE 2nd OR 1st CENT. B.C. White marble pedimental stele, with relief framed by pillars and epistyle; the relief represents a horseman dressed as a soldier, holding a bottle in his right hand, a seated woman, two smaller servants and a tree with a serpent. Inscription above the epistyle and on it. Now on display in the Museum in Dion but belonging to the collection of the Museum in Thessalonika. Ed. pr. E. Trakosopoulou-Salakidou, ΜΑΚΕΔΟΝΙΚΑ 24 (1984) 154-167 (ph.).

Φίλιππος Ἱππότου | ἡρῶες

Cf. BCH 110 (1986) 714.

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639 bis. KOZANI (AREA OF: AIANI). DEDICATION TO THE NYMPHS, ROMAN IMPERIAL PERIOD. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 105 no. 2, referring to K. Siampanopoulos, op. cit. (cf. our lemma no. 642) 144; upper part of a dedicatory relief representing three females; one of them carries a sceptre. We give the text of EAM 14 (ph.), which supersedes that of Samsaris.

Κλε̣ο̣νί̣κ̣|η Ἱπποστράτ|ου Καλλικόρες ε|ὐ̣χὴν ἀνέθηκα vac

End of the 2nd cent. A.D., EAM; Καλλικόραι: epithet of the Nymphs, EAM, with further parallels. Samsaris, op.cit. 105 no. 3, publishes another text ([....]στράτου | ΑΥΤ̣ΛΛΙΚΟΡΕΣΕ|.ΥΧΗΝ ΑΝΕΘΗΚΑ), but obviously this is part of the text presented in this lemma.

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640. KOZANI (AREA OF: AIANI). DEDICATION TO NIKE, ROMAN IMPERIAL PERIOD. Fragment of a relief with representation of a wreathed head of a female, who is likely to be Nike; mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 89, who refers to K. Siampanopoulos, op. cit. (cf. our lemma no. 642) 187.

[- - - -]ΕΡ.ΕΡ[.....] | [εὐ]χήν

The text now also in EAM 13 (ph.): - - -ΕΡ\- - -|- - - ⌟ ΕΡ/ι [.]\ι Κ - - - | [ε]ὐ̣χήν (2nd half of the 2nd cent. A.D.).

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641. KOZANI (AREA OF: AIANI). DEDICATION TO ZEUS HYPSISTOS, ROMAN PERIOD. Marble eagle; on its base an inscription. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 73 no. 2, who refers to K. Siampanopoulos, op. cit. (cf. our lemma no. 642) 167.

Δεὶ Ὑψί<σ>τῳ | Ἀτρείδης | Καπύλλου | εὐχήν

The text now also in EAM 7 (ph.); L. 1: ΥΨΙΤΩ (1st - 2nd cent. A.D.).

642. KOZANI (AREA OF: AIANI). DEDICATION, ROMAN IMPERIAL PERIOD. Relief with inscription; on the relief two ears. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 69-70, who refers to the virtually inaccessible local publication of K. Siampanopoulos, Αἰανή (Ἱστορία, Τοπογραφία, Ἀρχαιολογία, Thessalonika 1974) 148 (ph.).

Πετρωνία Πού|πλίου εὐχήν

S. connects this dedication with Asklepios; per litt. he points out that in the vicinity the remains of an ancient bath have been found [but does a bath necessarily point to Asklepios ?, Pleket]. The text now also in EAM 23 (ph.; 2nd - 3rd cent. A.D.; no connection with Asklepios suggested; EAM refers to RPh (1974) 198 note 103).

643. KOZANI (AREA OF: AKRINI). DEDICATION TO (ZEUS) DESPOTES. Statuette of standing deity (Zeus), holding a phiale and a sceptre; inscription on the base; now in the Archaeological Museum in Kozani; mentioned by D.K. Samsaris, op.cit. (cf. our lemma no. 691) 94 no. 2. His text is fully superseded by EAM 89 (ph.).

Ὀρνέα Ἀρχελάου ἡ ἱέρεια | [Δ]εσπότῃ εὐχήν

2nd cent. A.D., EAM; Samsaris' text was: [....] Ἀρχελάου Μητρὶ [Θεῶν] | [ἀνέθε]το τὴ[ν] εὐχήν (undated) [for Δεσπότης cf. SEG XXIX 1771, Pleket]|| Ὀρνέα: "très suspect", G.Mihailov, LINGU.BALK. 30, 1 (1987) 61.

644-645. KOZANI (AREA OF: ANO KOMI). TWO DEDICATIONS TO DIONYSOS, ROMAN IMPERIAL PERIOD. Two inscriptions, mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 79 nos. 2 and 3, who refers to K. Siampanopoulos, op. cit. (cf. our lemma no. 642) 205.

644: 79 no. 2. Lozenge-shaped plaque.

Λο|γικὴ | Διο|νύσῳ || εὐχήν

Cf. now EAM 31 (ph.), where the edd. give εὐχή; for names in -ικός, -ική cf. SEG XXVII 1272.

645: 79 no. 3. Marble drum.

Σέξτος Πε|τρωνίου Διο|νύσῳ κατ' ὤναρ (sic)

Cf. now EAM 28 (ph.).

646. KOZANI (AREA OF: ANO KOMI). DEDICATION TO ZEUS HYPSISTOS,

ROMAN PERIOD. Inscription; now in the Archaeological Museum in Kozani. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 76 no. 12.

Δειὶ (sic) Ὑψ[ίστῳ] | Ἀ̣ΙΔ̣ΩΙΟΝ [..|.....]

The text now also in EAM no. 16 (ph.): Δειὶ Ὑψ[ίστῳ ὁ δεῖνα] | Αἰλ̣ε̣ίου [εὐχήν ?] (2nd - 3rd cent. A.D.).

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647. KOZANI (AREA OF: ANO KOMI). DEDICATION TO HERA. Inscription, mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 85, who refers to K. Siampanopoulos, op. cit. (cf. our lemma no. 642) 212 no. 10 (ph.).

Ἥρᾳ θεᾷ | Σεύθης | Λυσανί|ου εὐ||χήν

Undated by S. Now also in EAM 18 (ph.): lower part of a marble relief representing the lower part of a standing female (Hera). EAM adds the following text, left of Hera: [Ἀρ]ί̣στω|[ν] ἐποί|ε̣ι vac (2nd - 3rd cent. A.D.). For Ariston cf. our lemma no. 653.

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648. KOZANI (AREA OF: BOSKOCHORI). DEDICATION TO ENODIA. Altar-shaped dedicatory relief; now in the Archaeological Museum in Kozani. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 82 no. 5 and republished by EAM 98 (ph.). We give EAM's text.

Ἐννωδίᾳ | θεᾷ vac | Νίκανδρος | Παρμενίωνος || ἐουχὴν (sic) ἐπ|ι-δεώμενος

2nd cent. A.D., EAM. The stone has reliefs on three sides: a) crescent + disk and a cat; b) crescent + disk and dog with bell in his mouth; c) crescent + disk and dog || 5-6. no comment on ἐπιδεώμενος .

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649. KOZANI (AREA OF: EXOCHE). DEDICATION TO ENODIA. SEG XXV 707. Fragment of a dedicatory relief with representation of a standing female (the deity) raising a torch in her right hand; now in the Archaeological Museum in Kozani. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 81 no. 1 and republished by EAM 99 (ph.).

Ἐννοδίᾳ Μα- - - |νάνδρ<ο>υ εὐ̣[χήν]

2nd half of the 2nd cent. A.D.; EAM: Ἐννοδίᾳ (Samsaris: Ἐνοδία) || 1-2. probably [Με]|νάνδρ<ο>υ .

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650. KOZANI (AREA OF: KISSA). FRAGMENTARY INSCRIPTION, 1st HALF OF THE 2nd CENT. A.D. Marble block of a statue base. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 105-106 no. 5 and published in EAM 108 (ph.; dr.).

vac Ἀρχιερέ[α ?- -
vac ἄξι[- - - -
vac ETI
- - - - - - - - - -

3. Uncertain reading, Pleket.

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651. KOZANI (AREA OF: PETRANA). DEDICATION OF STATUES. SEG I 269. Mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 106 no. 6 and republished by EAM 72 (ph.).

Δημήτριος Ποτάμωνος Ἀθηναῖος ἐπόησα | τὰ ἀγάλματα θελήσαντος Ἀμύντου τοῦ | Ἀμύντου νεωτέρου ἐξ ἰδίων δαπανῶν

2nd- 3rd cent. A.D., EAM; in L. 3 EAM gives <τοῦ> νεωτέρου, an unnecessary correction.

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652. KOZANI (AREA OF: POLUMILOS). MOSAIC INSCRIPTION, CHRISTIAN PERIOD. Mosaics found in what possibly was an old Christian basilika. Ed. pr. P. Pantos, AD 32 (1977) [1984] B 228. Cf. H.W. Catling, AR (1985-1986) 63.

Ὑπὲρ εὐχῆς | Ἀρίστωνος Νικό|λα καὶ τοῦ οἴκου

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653. KOZANI (AREA OF: PTOLEMAÏS (SPELIA)). DEDICATION TO ARTEMIS AGROTERA, 2nd- 3rd CENT. A.D. Dedicatory relief representing a standing female who thrusts a spear into a deer who turns his head towards the woman; now in the Archaeological Museum in Kozani. Mentioned by D.K. Samsaris, op.cit. (cf. our lemma no. 691) 106 no. 7 and republished by EAM 101 (ph.). We give EAM's text which supersedes that of S.

Ἀρτέμιδι Ἀ|γροτέρᾳ Σε|δα|νὴ Ἀ||δύμου | εὐ|χήν· Ἀρίστω|ν ἐποίη||[σε]ν vac

The signature of the artist was engraved under the deer; for Ariston cf. our lemma no. 647.

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654. KOZANI (AREA OF: PTOLEMAÏS). DEDICATION TO ENNODIA. Inscription on a marble dedicatory vase; now in the Archaeological Museum in Kozani. Mentioned by D.K. Samsaris, op.cit. (cf. our lemma no. 691) 82-83 no. 6 and republished in EAM 100 a (ph.).

Ζωσᾶ<ς> Ἐννοδίᾳ εὐξάμενος ἀναίθηκεν

2nd- 3rd cent. A.D., EAM || 1. ΖΩCAϵ,lapis || on 83 no. 7 S. republishes another dedication to Ennodia (SEG XXX 576); now in the same Museum, but his text is superseded by the SEG-text.

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655. LEUKOPETRA. MANUMISSION RECORDS. SEG XXXIII 532*. Cf. P. Petsas, in: PRAKTIKA 8TH CONGRESS 281-307, for a presentation

of the dated inscriptions from the sanctuary of the Meter Autochthōn and discussion of several aspects: chronology (dating according to eras, local functionaries; survey of dated inscriptions according to decades, from 171-313 A.D.; no dated inscriptions in the years 254-309 A.D. !!); the donors (occasionally with wives and children; an interesting case of Αὐρηλία Δρακοντίς who acted κατ' ἐντολὰς Αὐρηλίου Μαριανοῦ τοῦ ἀνδρός μου on 285; veterans as donors; a certain Μαρία, ἱερόδουλος Μητρὸς Θεῶν καὶ λυχνάπτρια; another female donor Αἰλία [- -]ρὶς operates μετὰ τούτορος Λικινίου Φιλίππου); verbs used to denote the donation (χαρίζομαι, δωρέομαι, προτίθημι πιττάκιον); the receiving deity; the slaves (fifty-five males, seventy-three females in the dated inscriptions; names; ages of the slaves; qualifications of the slave and of his treatment: ἀνέγκλητος, ἀνύβριστα; their offspring; θρεπτοί/-αί); the ἔθιμοι ἡμέραι (cf. our lemma no. 658; also the words ἔθιμοι ἑορταὶ πᾶσαι are attested); the priest, priestesses and ἐπιμελούμενοι/ἐπιμεληταί (also προνοέω, κουράτωρ, κουρατορεύω attested); the mention of the previous owner, who sold the slave to the present donator, or of the document of sale (ὠνή; cf. the curious expression ὧν [i.e. δούλων] κὲ τὰς ἀσφαλείας ἀπεθέμην εἰς τὰς ἀγκάλας τῆς θεοῦ); the expression εἶναι τῆς θεοῦ and its variations; the δίκαιον τέκνων (τριῶν); the expression ἐξ αἵματος (ἔθρεψα, ἠγόρασα; cf. ἀπὸ βρέφους ἀντωνόμασα (κατωνόμασα) τῇ θεῷ); μαρτυρία (μαρτυρέω); the κέλευσις or ἀπόφασις of the provincial governor Tertullianus Aquila (cf. ZPE 35, 1979, 216; cf. our lemma no. 658 LL. 12-15); the letter addressed to the goddess (cf. our lemma no. 659); the expression γέν(ε)ι Μακεδονικόν (of slaves; to be compared with the Latin natione Graecus vel sim.) and οἰκογενής; the βεβαιωτής and the purchase of the slave, and the various toponyms. On manumission in Macedonia (and in Phrygia) cf. M.B. Hatzopoulos, BCH 111 (1987) 402-403.

656-659. LEUKOPETRA. FOUR INSCRIPTIONS MENTIONING THE GIFT OF SLAVES TO THE LOCAL DEITY. Cf. P. Petsas, PRAKTIKA 8TH CONGRESS, 306-307 nos. 1-3 (ph.), who gives the text of three inscriptions after a long discussion of various features of the Leukopetra texts (cf. our lemma no. 655). On 283 he gives the text of a fourth inscription.

656: 283 (cf. also 287). GIFT OF THE SLAVE GIRL EUGENEIA, 191 A.D.

Ἔτους γκς', ἐπιμελουμέ {λουμε}-
νου Κομινίου Ἱερωνύμου, Κλ(αυδία)
Πρόκλα στηλλογραφῶ παιδίσκην
4 μου Εὐγενέαν σὺν τέκνοις Φίλη,
Ἀλέξανδρος, Φίλων, ἣν ἐχάρισα
ἐν τῷ εσ' σεβ(αστῷ) ἔτει

1. Year 223 = 191 A.D. (era: 32 B.C.) || 2. cf. SEG XXVII 295 || 6. year 205 = 173 A.D., ed. pr., who erroneously writes 163 and 181 A.D.; on 287 he writes 174 A.D. for the date of L. 6.

657: 306 no. 1 (ph.). GIFT OF THE BOY PARAMONOS, 203 A.D.

Ἔτους ελς΄ σεβαστοῦ
τοῦ καὶ αντ΄ Λαδόμα
Ἀμύντου ἐχαρίσατο
τῇ θεῷ ὐὸν ἴδιον ὀνόμα-
τι Παράμονον, ὃν ὑπέσ-
χετο ὄντα ἐν νόσῳ, ὑ-
π<α>ιρετοῦντα μηδενὶ ἐτέρῳ
ἢ μόνῃ τῇ θεῷ· ὁ προγε-
γραμμένος Παράμονος
παρῆν καὶ συνεπέδωκεν αὐτόν·
Ἱερωμένης Αἰλίας
Αὐρηλιανῆς, ἐπι-
μελουμένης Αὐρηλίας
Σαπφοῦς

1. Year 235 = 203 A.D. (era: 32 B.C.) || 2. year 351: provincial era 148 B.C. || 13-14. cf. the next lemma L. 16.

658: 306 no. 2 (ph.). GIFT OF THE SLAVE GIRL AGATHEMERIS AND HER BROTHER, 233-234 A.D. _ _ _ _ _

[ι]ν ὁμολογῶ δωρῖσθ[ε καὶ]
[σ]τηλλογραφεῖν Μητρὶ [Θε]-
ῶ[ν] Αὐτόχθονι κοράσιν ὀνό-
ματι Ἀγαθημερίδαν, ὡς ἐτῶν
ι΄, καὶ τούτου ἀδέλφιν Παράμο-
νον, ὡς ἐτῶν η΄, γένι Μακεδονικά,
οἰκογενῆς, ὅπως προσμένωσιν
τὰς ἐθίμους ἑορτὰς πάσας, μηδε-
νὸς ἐξουσίαν ἔχοντος τῷ ὀνόμα-
τι τ<ῷ> τῆς θεοῦ μήτε πωλῆσε μήτε ἀ-
ναφορὰν ὁρίσε μήτε δανίῳ ὑπο-
θέσθε, κατὰ τὴν ἀπόφασιν τὴν Τερ-
τυλλιανοῦ Ἀκύλα τοῦ γεναμέ-
νου κρατίστου ἀνθυπάτου τῆς
τῶν Μακεδόνων ἐπαρχείας·
εἰερωμένης Αὐρηλίας Σαπφῶς

5. τούτου for ταύτης ! || 8. cf. our lemma no. 655 and SEG XXXI 634 || 12-15. for this governor cf. SEG XXVIII 545 and J.- M. Carrié, ZPE 35 (1979) 216 (212 A.D. in Macedonia) || 16. cf. our lemma no. 657 LL. 13-14; SEG XXVIII 545.

659: 307 no. 3 (ph.). LETTER OF KLAUDIA SY(M)BOULE, RECORDING THE GIFT OF FIVE SLAVES, 218 A.D.

Μητρὶ Θεῶν Αὐτόχθονι
παρὰ Κλαυδίας Συβούλης·
σώματα ἃ ἠγόρασα παρὰ Αὐ-
ρηλίου Φορτουνάτου καὶ Κλαυδίου
Σωτῆρος, ὧν καὶ τὰς ὠ-
νὰς παρέσχον σοι πολλάκις ἐ-
πὶ εὐχαριστηρί<ο>ις, οἷς παρέσχου
τῷ ἀνδρί μου Κλ(αυδίῳ) Ἀγάθωνι, ἃς καὶ
ἔδωκά σοι, χαρίζομαί σοι διὰ
ταύτης μου τῆς ἐπιστολῆς, ὧν
σωμάτων καὶ τὰ ὀνόματα ὑ-
πέγρ<α>ψα: Νείκην, ἐτῶν ξ΄,
θυγατέρα ταύτης Ἀλεξάν-

δραν, ἐ(τῶν) μ΄, ὑὸς ταύτης Παράμονος,
ἐτῶν κ΄, θυγατέρα Ἑλένη, ἔτη η΄,
16 ὑὸς Ἀλέξανδρος, ἐ(τῶν) ιβ΄
ἔτους νς΄ σεβ(αστοῦ)· καὶ ἡξτ΄,
Γορπιαίου ι΄

4-5. ὠνή: "contract or document of sale", ed. pr. || 5-8. in the past Klaudia often presented the documents of sale [= i.e. evidence that she had purchased the slaves legally] to the goddess, probably as mortgage for pecuniary services rendered by the goddess to her husband, ed. pr. (p. 296) || 8-9. now she actually hands the documents to the deity simultaneously with the slaves, ed. pr. || 17. year 250 (imperial era: 32 B.C.); year 366 (provincial era: 148 B.C.).

660. NEINE. DEDICATION TO THEOS SOLENOS. IGBulg IV 2246 (and 2305). T. Ivanov, ARCH (Sofia) 26 (1984) 12, points out that in 2246 the reading of the old copy of Verkovič (ϹΑΛΗΝΩ) should be kept: [Θε- or Ἥρ]ῳ Σαληνῳ (cf. our lemmata nos. 714-725) instead of IGBulg's Σ<ω>ληνῳ . As to 2305 from the area of Sandanski, the stone clearly has Σωληνῳ as divine epithet; whether this is the same epithet as Σαληνος is not clear.

660 bis. OLYNTHOS. EPITAPH OF KRATINNO, CA 400-350 B.C. Pedimental stele; in the pediment representation of a female whose legs end up in garlands; between pediment and a large rosette on the stele an inscription; now in the Museum of Polygiros. Ed.pr. A. Romiopoulou, AD 31 (1976) [1984] B 239 (ph.). Cf. AR (1984 - 1985) 43.

Κρατιννὼ | Ἡγησάρχο

661. PELLA. FRAGMENT. Limestone plaque with the inscription βασιλέως Δημητρ[ίου]. Cf. M. Karamanoli-Siganidou, AD 31 (1976) [1984] B 264. Undated. Ed. pr. gives ΔΗΜΗΤΡ . [In fact, this is the dedication published by Edson in HSCP 51(1941) 125-126, Hatzopoulos in forthcoming BE)].

662. PERISTERA. FUNERARY EPIGRAM FOR HYAKINTHOS, CA 150-200 A.D. W. Peek, GV 1033. Marble relief with two registers: a) upper right part of the stele, with representation of the Thracian Rider god; b) lower register with representation of the busts of a man and a woman. Inscription above (b) and left of (a). Mentioned by D.K. Samsaris (cf. our lemma no. 691) 96-97 no. 1 and republished in EAM 194 (ph.).

Οὔνομα μοι Παι|ᾶνος ἐρωμένου· ἐς | δὲ ἄνακτας τῆς Ὑακίνθου πιστότερος || φιλίης

663. PETRES. EPITAPH OF PAR(A)MONOS, 2nd- 3rd CENT. A.D. Grave relief representing the Thracian Rider god, riding towards an altar;

near the altar a tree and a boar who is about to be struck by the rider god. Ed. pr. N. Pappadakis, ΑΘΗΝΑ 25 (1913) 430-431 no. 1; republished by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 98 no. 5 and in EAM 127 (ph.). We give EAM's text.

Παρ<ά>μονος Μενάνδρου τελε|υτᾷ : ἐ(τῶν) : κ΄ στ<ρα>τιώτης
ἱπ|{ιπ}εὺς ἔτη : δ΄ : vac

1. ΠΑΡΜΟΝΟϹ, lapis || 2. ϹΤΑΡΤΙ, lapis [rather a metathesis, G. Mihailov, LINGU.BALK. 30, 1 (1987) 61].

664. PHILIPPI. LETTER SENT BY AMBASSADORS OF THE CITY TO ALEXANDER THE GREAT, REPORTING A DECISION CONCERNING THE TERRITORY OF THE CITY, 335 B.C. (END OF THE SUMMER). Marble orthostate (ten fragments) found in 1938. The text was engraved in two columns A (left) and B (right); during the war four fragments were lost but fortunately a reconstruction of all the ten fragments had been photographed. The text of these four fragments (containing the first lines of A and B) is legible on the photo. Ed. pr. C. Vatin, PRAKTIKA 8TH CONGRESS 259-270 (ph.; dr.). Republished by L. Missitzis, THE ANCIENT WORLD 12 (1985) 3-14 (dr.). We give Vatin's text.

A

[- - - -ca 27-30 - - - - - - - -]ρσιδ[...]
[- ca 18 - - - - - -]ης [..ἐπ]ρέσβευσαν
[πρὸς βασιλέα Ἀλέ]ξα[νδ]ρον καὶ Ἀλέξανδρος
[-ca 11- -]ν τὴν ἀργὸν ἐργάζεσθαι [....]π
[-ca 10- -]ιν χώρα καὶ προστελοῦσ[ι ...]
[-ca 13- - - τ]ὴν ἀργόν· ὁρίσαι δὲ τὴν [χώραν]
[-ca 12- - -]ς Φιλώταν καὶ Λεονν[ᾶτον·....]
[-ca -9- - ἐπεισβε]βήκασιν τῆς χώ[ρας.....]
[-ca -7- ἣν Φιλίπ]ποις ἔδωκεν Φίλ[ιππος ...]
[-ca 13- - - κα]ὶ ἐπισκέψα[σθαι ...13...]
[-ca 13-14 -]ασιν τοῦ [- - - -ca 13]
[-ca 12- - - ἐ]πεισβεβήκ[ασιν -ca 13- - -]
[-ca 12- - -]ἐξελεῖν δ[ὲ - - -ca 16- - -]
[-ca 12- - -] πλέθρα δισχ[ίλια - -ca 10-]
[-ca 12- - -] Δάτου χώρα [- - - - ca 14]
vac

B

[- - - -ca 16- - πρ]οσλα[β]ε[ῖν] ἀπὸ [- ca -7-]
μ[ca -11 - - στ]αδίους · τ[ὴ]ν μὲν ἄ[λλην]
ν[- -ca 15- - -]ς· ὅσα δὲ τοῖς Θραιξί[ν....]
[- - ca -18 - - - -]ται καρπίζεσθαι τοὺς Θρ[ά]-
[ικας καθάπερ Ἀλέξαν]δρος περὶ αὐτῶν δια-
[τέταχεν· Φιλίππου]ς δὲ ἔχειν τὴν χώραν τὴν
[- - ca -14 - - ὡ]ς οἱ λόφοι ἑκατέρωθεν ἔχου-
[σιν -ca 9 - -]η[.....]ρισειραικὴν γῆν καὶ
Δαινηρον νέμεσθ[αι Φι]λίππους καθάπερ ἔδω-
κε Φίλιππος· τὴν δὲ γῆν τὴν ἐν Δυ[....]ι μη-
θένα πωλεῖν τέως ἡ πρεσβεία πα[ρὰ τοῦ Ἀλε]-
ξάνδρου ἐπανέλθηι· τὰ δὲ ἔλη ε[ἶναι τῶν]
Φιλίππων ἕως γεφύρας vac
vac

A. Philippi had sent ambassadors to Alexander, who reported on the king's decision, ed. pr.; Miss. interprets the document as a royal decree of Alexander or rather as its summary || 2-3. [ὡς ἐπ]ρέσβευσαν | [πρὸς βασιλέα Ἀλέ]ξα[νδ]ρον καὶ Ἀλέξανδρος | [ἐκέλευσεν], ed. pr.; [καὶ - - - -̣-̣- Φιλιππ]ήσ[ιοι π]ρεσβεύσαν|-[τες πρὸς βασιλέα Ἀλέ]ξαν̣[δ]ρον· καὶ Ἀλέξανδρος | [τάδε διατέ-ταχε]ν ·, Miss., who calls Φιλιππ]ήσ[ιοι "tentative" || 4. [ἐκέ-λευσεν γῆ]ν τὴν ἀργὸν ἐργάζεσθαι [Φιλί]π||[πων ἥτις ἐστ]ὶν χώρα, ed. pr. (the restoration of L. 5 "sans enthousiasme"); τὴν ἀργὸν ἐργάζεσθαι Φ[ιλί]π|[πους ... ἐστ]ιν, Miss. || 5. προστελοῦσ[ι μισ|θόν - -̣- -, ed. pr. || 6. μερίσαι τ]ὴν ἀργόν, ed. pr. || 7. [τοῖς Φιλίπποι]ς, ed. pr. ("hypothetical", Miss). Philotas and Leonnatos were well-attested "compagnons" of Alexander; Philotas, son of Parmenion, died in 330, which gives a terminus ante quem for this inscription, ed. pr., who dates the text to the period after spring 335, during which A. campaigned against the Thracians and passed Philippi, and before his departure for Thebes at the end of the summer of 335 || 8. illegal usurpers of the land, ed. pr. (cf. LL. 11 and 12), who proposes to restore [ὅσοι | δὲ Θραι-κῶν ἐπεισβε]βήκασιν (cf. B L. 3 for the Thracians) || 9. in the text ed. pr. prints Φί[λιππος, in his commentary Φίλ̣[ιππος]; the photo of the reconstruction does show part of a lambda; in the commentary ἦν τοῖς Φιλίπ]ποις . Philip II was founder of the Macedonian colony at Philippi and gave the city new territory; ed. pr. suggests that in LL. 8-9 the adjective βασιλική qualified the chora given by Philip II || 10. - -] ἐπισκέψα[σθαι - - -, Miss. || 11. [ἐπεισβεβήκ]ασιν, ed. pr., who thinks of a sentence like ἐπισκέψα[σθαι εἰ πρότερον ἐπεισβεβήκ]ασιν τοῦ [διατάγματος τοῦ Φιλίππου ἢ ὕστερον ἐ]πεισβεβήκ[ασιν || 13. - -] ἐξελεῖν [- - -, Miss. || 13-14. a deduction of 2000 plethra is ordered by Alex-ander, ed. pr., who wonders for whom || 15. nom. Δατος or Δατον ?, ed. pr., who collects the literary data on the toponym Daton/Datos, probably the successor of Krenides and the predecessor of Philippi; cf. Detschev, Die thrak. Sprachreste 120-121 || B. 1-2. Philippi is entitled to get more land, ed. pr., who suggests in L. 2 μ[ετρήσαντας; τ[ῶ]ν μὲν α[- - -]|, Miss. || 3. ν[έμεσθαι Φιλίπ-που]ς; in fine perhaps τοῖς Θραιξὶ[ν δέδοται or συνκεχώρηται; Θραιξὶν̣ [ὑπὸ | Φιλίππου δέδο]ται, Miss. || 4. καρπίζεσθαι: the Thracians have the usufruct, not the ownership of the land, ed. pr. || 5. καθάπερ καὶ Ἀλέξαν]δρος, Miss. || 6-13. "résumé" of the new state of Philippi's territory, ed. pr. || 7. ἧ]ς οἱ, Miss.|| 8. πε]ρὶ Σειραϊκὴν γῆν ("points towards a base Σείρα or Σεῖραι, apparently a locality near the Philippi plain"), Miss. || 8-10. toponyms unattested before, ed. pr., who on 266 gives a map of Philippi and surroundings and concludes that Alexander did not give the Philippians the right to expel the Thracian farmers || 10. τὴν δὲ [ὕλ]ην τὴν ἐν Δυ[σώρ]ῳι, Miss., who points out that there is space to restore two letters before ην and refers to Herodotos V 17 (Δύσωρον ὄρος in Macedonia) || 11. πά[λιν παρ' Ἀλε]|, Miss. || 12-13. ε[ἶναι πάντα] | Φιλίππων, Miss. Cf. M.B.Hatzopoulos, BE (forthcoming), for reflections on the nature of this document, and for the suggestion Πε]ρσίδ-- in A 1.

665. PHILIPPI. EPITAPH OF DRIOZIGES, 43-42 B.C. Schist slate

plaque. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 301-303 (ph.). Cf. AR (1984-1985) 48-49.

Ἔτους | ε′ καὶ ρ′ | Περιτίου | Δριωζίγης || Ῥηβουκέν|θου Πολγην|ο[ς] τελευτή|σας πα[ρὰ] Ῥησκού|πορι τῶι βασι||λῖ ἥρως, χαῖρε

1-2. Year 105 = 43-42 B.C. (Macedonian era: 148 B.C.), ed.pr. || 4. name not attested before, ed. pr., who refers to Thracian *Δρωδηγης (known in the genitive Δρωδηγους: IGBulg 1347; cf. Detschev, Die thrak. Sprachreste 160) || 6-7. Πολγηνος: ethnikon ?, ed. pr.; AR prints Πολυγηνο[ς] which seems to be a printing error || 8-9. Rhescuporis: prince of the Sapaioi who fought at Pharsalos in 48 B.C. on Pompey's side and Philippi in 42 B.C. on the republican side.

666-669. PHILIPPI. EPITAPHS. Cf. C. Pennas, AD 32 (1977) [1984] B 289-291. All undated by Pennas.

666: capital of a little round column with representation of a pediment with a rosette (ph.).

Ἐλπιδήφορος ἑαυτ[ῷ - - -

667: fragment of a funerary stele.

μεμόριον ΦΙΛΟΚΥΡΙ

Possibly Φιλοκυρί[ου ?, Pleket.

668: epitaph, found in a tomb near a skeleton, under the mosaic floor of an old Christian basilika (ph.).

Ἀνδρέα

669: inscription in a mosaic floor of an old Christian basilika (ph.). Cf. H.W. Catling, AR (1985-1986) 69.

† Ἀνδρέαν ὡ|ς νέκυν οὗ|τος ἔχει τάφ|ος : ἀλλὰ κ||αλύπτειν κι|νοῦ [= κεινοῦ] ἐχεφροσ|ύνην οὐδὲ χρ|όνος δύνατ|αι · πάντα γὰρ || ἐξετέλεσεν ἑ|πάξια μύστιδ|ος ἀρχῆς τερπ|όμενος θεσμο|ῖς: ΑΙΘΠ εὐσεβί||ης τοὔνεκεν | ὃς μὶν: ἔτευξε |, καὶ ἔλαβεν: οὐ|ρανίων γὰρ ἄξι|ος ἦν σκηπτ||ρῶν ἔγγυθι να|ιετάειν

ΑΙΘΠ: ??, Pleket. Cf. also BCH 109 (1985) 825-826(ph.).

670. PHILIPPI. COMMEMORATION FORMULA, CHRISTIAN PERIOD. Fragment of a small column, found in an old Christian basilika. Ed. pr. C. Pennas, AD 32 (1977) [1984] B 290.

Ὑπὲρ ε(ὐχ)ῆς Ἀλεξάνδρου

671. PHILIPPI. MOSAIC INSCRIPTION. Mosaic floor, found in the so-called 'Oktagono' building. Ed. pr. C. Bakirtzis, AD 31 (1976) [1984] B 334.

Χριστὲ βοηθῖ τῶ δούλου (sic) σου Πρίσκου (sic) σὺν παντὶ τοῦ οἴκου (sic) αὐτοῦ

Undated by ed. pr.; for the grammar cf. IGBulg 1590.

672. PYDNA. FRAGMENT. Cf. A. Despoini, AD 31 (1976) [1984] B 247: fragment of a white marble stele with the letters ---EPHT---.

673. SERRAI. For inscriptions possibly coming from Serrai see our lemma no. 685-686.

674. SERRAI (AREA OF: VERGE). HONORARY INSCRIPTION. White marble fragment of an inscribed plaque. Now in the Museum in Serrai. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 310.

Ἡ πό[λις - - -] | ΟΡΦΙΔΙ [- - -τιμῆ]|ς ἕνεκ[εν - - -|- -]ν πα - - -

Undated by ed. pr. For the site at Verge cf. M.B. Hatzopoulos, BE (forthcoming).

675. SERRAI (AREA OF: KRENIDAI (VITASTA)). DEDICATION TO HEROS AULONITES, 3rd CENT. A.D. SEG XXX 594. In the context of a report on his study of the localisation of the sanctuaries of the Thracian Rider in the territory of modern Greece (the valley of the Lower Strymon) in the Roman imperial period D.K. Samsaris, in: op. cit. (cf. our lemma no. 692) II 284-289, republishes this text (with 'probable' restorations for almost all names) as follows. Also republished by idem, op. cit. (cf. our lemma no. 691) 48-49.

Ζειπας Τα[ρσα]
Διζας Καλ[λινείκου]
Α(ὑρήλιος) Ἀκμαῖος
Βειθυς Τα[ρ]σις
Α(ὑρήλιος) Μυστει[...]
Βειθυς Ση[.....]
Διζας Σηβ[....]
Διζας Δυδι[οινοῦ]
Ζεργεδης Κ[ετριλα]
Ζειπας Δαν[δη]

Ἥρω(ι) Αὐλωνε[ίτηι]
Ζειπας Ζει[πα]
Διοσκους Δ[ιοσκου]
Μεστος Βρ[ασου]
Ζειπας Δι[οσκου]
Διοσκους Ζι[πα]
Ζειπας Μαρ[κουλα]
Σατορνεῖνος [....]
Ζειπας Ζειπα
Ζειπας Ταρ[σα]

Αὐλωνείτης: probably after a local toponym Αὐλών, which was near the hill where the inscription was found and where the sanctuary was presumably located, ed. pr., with references to other examples of this epithet. For Αὐλωνείτης and his sanctuary cf. also H.W. Catling, AR (1985-1986) 69 [the restorations in LL. 3, 9 and 10

are rather arbitrary, Mih.].

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676. SERRAI (AREA OF: OREINE). EPITAPH OF DIOSKOURIDES, 172 A.D. Lower part of funerary stele with two reliefs: a) feet of a person, remnants of an object (warrior, shield); b) bust of a woman. Inscription between (a) and (b) and under (b). Now in the Museum in Serrai. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 311 (ph.).

between (a) and (b):

Μαντὼ Διοσκουρίδῃ | Τόρκου τῷ υἱῷ μνή|μης χάριν

under (b):

καὶ αὐτῇ ζῶ|σα ἔτους γς'

Year: 203 = either 55-56 A.D. (provincial era: 148) or 171-172 A.D. (imperial era: 32 B.C.), ed. pr., who prefers the latter. For Μαντώ and Τόρκος cf. SEG XXVI-XXXII Index I s.v.

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677. SERRAI (AREA OF: CHAROPO). EPITAPH. Funerary relief representing the busts of a man and a woman; inscription above and under the relief. Now in the Museum in Serrai. Ed. pr. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] B 310-311 (ph.).

[- - - ἑαυτ]οῖς ζῶντες ·
ζῶσιν vacat
[- - -]ων Τορκάτῳ Φιλουμέ-
relief
4 [νη- -]ν Διονυσίῳ ἥρω[ι]
[- - ἔτ]ους ζς'

3. Upsilon on top of omicron || 5. year 207 = 175-176 A.D. (imperial era: 32 B.C.), ed. pr.

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678. STOBI. HONORARY INSCRIPTION FOR P. SENTIUS SEPTIMIUS NIKOLAOS AND RELATIVES, 3rd CENT. A.D. B. Saria, GLASNIK SKOPSKOG NAUČNOG DRUŠTVA 12 (1933) 26; idem, JÖAI 28 (1933) 133-134 (fragment containing Col. I and II). J. Wiseman, AJA 88 (1984) 567-582 (ph.; dr.), publishes the missing right part (Col. III) of this slab, found in 1977 in the Episcopal Basilika. He comments on the functions of P. Sentius Septimius Nikolaos: municipal high priest ἐκ προγόνων, gymnasiarch and patron of the city. Extensive comment on the known members of the family of the Silvani, related to the Septimii, of which Septimius Silvanus Nikolaos (Col. III LL. 6-7) was the progenitor, probably originating from Stobi. Its members are attested in Stobi and Styberra, perhaps there are also relatives in Thessalonika and Beroia. A new pedigree is published on 577. W. reproduces and discusses IG X 2 172; SEG XIII 404; AA (1942) 183 no. 21; SEG XXVII 305, XXXII 650* (W. prefers the readings of F. Papazoglou as given in XXXII). W. presents observations on municipal and provincial magistracies, offices, titles of honor and institutions of 2nd- 3rd cent. Macedonia. He consi-

ders the Μακεδονιάρχαι to be presiding officers of τὸ κοινὸν τῶν Μακεδόνων (there was only one M. at a time; cf. our lemma no. 601); ὁ πρῶτος τῆς ἐπαρχείας is a purely honorific title, awarded by the Koinon; it does not designate primacy among colleagues. The fact that M. Αὐρηλία Τρεβωνία Νικομάχη is attested as ἀρχιέρεια of both Styberra and Beroia (SEG XIII 404; AA, 1942, 183 no. 21) could be explained by the assumption that a honorific inscription set up in Beroia by the συνέδριον of the Koinon did not always record the residences of the individuals receiving provincial honors. On 578-582 W. summarizes the results of a new study of the hundreds of names of the 2nd and 3rd cent. inscribed on the marble seats of the theatre of Stobi (a separate study by W. will appear in Studies in the Antiquities of Stobi 4 (ed. E. Gebhard; Skopje), which was used for meetings of the ekklesia (also after the Constitutio Antoniniana !). Σιλβανοῦ appears in a prominent place. For other names a connection with the Silvani is possible, but cannot be proved: Νικ(όλαος ?), Σεπτίμιος Ἁρμόδις, Σεπτίμιος Φιλουμενός, Σεπτίμιος Χάρμος and Σεπτίμιος Ἁρμόδ[ις ?].

[Κατ]ὰ τὸ δόξαν τῇ κρατίστῃ βουλῇ καὶ τῷ ἰε[ρ]ωτάτῳ δήμῳ

Col. I

[Γρα]νίαν Ἀλεξάνδραν
τὴν ἀρχιέρειαν γυναῖ-
κα Ποβλίου Σεντίου Σε-
πτιμίου Νικολάου Πό-
βλιος Σέντιος Σεπτί-
μιος Νικόλαος τὴν γυ-
ναῖκα πάσης τῆς ἐν τῷ
βίῳ ἀρετῆς ἕνεκα

Col. II

Π(όβλιον) Σέντιον Νικόλαον
Σεπτίμιον υἱὸν Πο-
βλίου Σεντίου Σεπτι-
μίου Νικολάου τοῦ ἀρ-
χιερέως καὶ Γρανίας
Ἀλεξάνδρας τῆς ἀρ-
χιερείας Σιλβανὴ Κλε-
ονίκη τὸν ἔκγονον

Col. III

τὸν ἑ[κ π]ρογόνων ἀρχιερέα
καὶ π[ον]τίφεκα καὶ γυμνα-
σίαρχ[ο]ν καὶ πάτρωνα τῆς Στο-
βαίων πόλεως Π(όβλιον) Σέντιον Σε-
πτίμιον Νικόλαον ἀδελφι-
δο[ῦ]ν ὑπατικοῦ Σεπτίμιος Σιλ-
β[ανὸ]ς Νικόλαος ὁ πρῶτος τῆς
ἐ[π]αρχείας τὸν ἔκγονον

679. STOBI. TWO VOTIVE INSCRIPTIONS, 2nd- 3rd CENT. A.D. Two painted inscriptions in painted tabulae ansatae on plaster fragments from the South wall of the earlier synagogue with identical texts. Ed. pr. J.R. Wiseman, in: Villes et peuplement dans l'Illyricum protobyzantin. Actes de colloque organisé par l'École française de Rome, Rome 12-14 mai 1982 (Coll. de l'Éc. fr. de Rome vol. 77; Roma 1984) 300 (ph.).

A. Πολύχα[ρ]|μος ὁ πα[τ|ὴρ] εὐχή[ν]

B. [Πολ]ύχαρμος | [ὁ] πατὴρ | εὐχήν

B. 1. In fine: OC in smaller letters.

680. THESSALONIKA. For inscriptions possibly coming from Thes-

salonika see our lemma no. 685-686.

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681. THESSALONIKA. CHRISTIAN INSCRIPTIONS. Cf. our lemma no. 1682.

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682. THESSALONIKA. TOPOGRAPHY. Cf. J.- M. Spieser, Thessalonique et ses monuments du IVe au VIe siècle. Contribution à l'étude d'une ville paléochrétienne (Bibl. des Éc. fr. d'Ath. et de Rome vol. 254; Athens-Paris 1984), with occasional reference to inscriptions. For the reuse of IG X 2 1 567 (ph.) and 568 see p. 64. On 125-164 a long discussion with critical bibliography of the mosaics (with inscriptions) in the Church of St. George (SEG XXXII 654), which he dates to the early 6th cent. A.D. instead of the mid 4th cent. A.D.

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683. VERGINA. MEGARIAN BOWL. Inscribed bowl, found in a house on the Akropolis. Mentioned in EAH (1983) [1984] 31: [Ἔ]πεῖος . Hellenistic period (2nd cent. B.C.: context-finds). Cf. AR (1984-1985) 47.

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684. UNKNOWN PROVENANCE. DEDICATION TO THE SYRIAN GODDESS, 2nd - 3rd CENT. A.D. Dedicatory relief representing a standing female, holding an ear of corn in her right hand. Now in the Archaeological Museum in Kozani; mentioned by D.K. Samsaris, op. cit. (cf. our lemma no. 691) 106 no. 8 and published in EAM 102 (ph.). We give the text of EAM, which supersedes that of Samsaris.

Μάτε<λα> Μενάν|δρου εὐχὴν | Διασύρῳ θε|ᾷ

2nd- 3rd cent. A.D., EAM || 1. ΜΑΤΕΑΛ, lapis; EAM refers to Ματεαίς or Ματελίς (BCH 98, 1974, 283, from Pelagonia; cf. also J. Bingen, CE 49, 1974, 196-197) || 3. Διασύρῳ: Dea Syria, EAM. for this goddess see our lemma no. 1732.

685-686. UNKNOWN PROVENANCE. TWO EPITAPHS. G. Mihailov, art. cit. (cf. our lemma no. 726-728) 24-30 nos. 6-7 (ph.), publishes two epitaphs, previously belonging to the Collection of the Herczog family and now in the Budapest Museum of Fine Arts. The Herczogs had a tobacco factory in the valley of the Strymon. M. opts for Serrai, or perhaps Thessalonika as provenance of the stones.

685: 25-26 no. 6. Marble stele with relief representing a standing, nude boy with chlamys around the shoulders and holding a pigeon in his left hand; under the relief an inscription; 2nd- 3rd cent. A.D.

Θευδᾶς Κοπρύλλῳ | τῷ τ(έκνῳ)

Undated by ed. pr. For names beginning with Κοπρ- (from κόπρος) cf. EAM 131; cf. also S.B. Pomeroy, 'Copronyms

and the exposure of infants in Egypt', in: R.S. Bagnall - W.V. Harris (edd.), Studies in Roman Law in memory of A. Arthur Schiller (Leiden 1986) 147-162.

686: 26-30 no. 7. Marble pedimental plaque with relief representing the deceased as the Thracian Rider god, young and beardless; under the horse a dog attacks a boar; at the right a tree with serpent; under the relief an inscription. Ca 200 A.D. (before 212).

Γάϊος ὁ καὶ Κερδωλας Βή|ρῳ τῷ υἱῷ μνείας χά|ριν

Κερδωλας: unattested before, ed. pr., who identifies it as a Thracian name (cf. Cerzula) and comments on the divinisation of the deceased and on the Thracian deity called Ἥρως .

687. UNKNOWN PROVENANCE. EROTIC EXCLAMATIONS ON A VASE, CA 175 -150 B.C. Relief bowl with eight erotic scenes: six symplegmata, a dancing scene (no. 5) and Eros and Psyche (no. 8). U. Sinn, Die homerischen Becher. Hellenistische Reliefkeramik aus Makedonien (MDAI (A) Beiheft 7; Berlin 1979) 124-125 no. MB 70, with majuscle transcriptions and minuscle texts of H. Herter for nos. 2, 3, 5, 6 and 8. Now in a private Collection in Erlangen. G. Siebert, AK 27 (1984) 14-20 (ph.; dr.), presents descriptions of the reliefs and complete texts of the inscriptions.

1) σχολῇ ὡθεῖ ("pousse à volonté")

2) σοφὸς γ' εἶ (" tu es expert")

3) πρόσαγε | δή ("vas-y-donc !")

4) ὧδε θέ<λ>ω ("c'est comme ça que je veux")

5) τί ψοφεῖ | ἡ σαμβύκη; ("qu'a donc la joueuse de sambuque à faire ce vacarme ?")(dr.)

6) ἰμὶ καλή ("je suis belle")

7) ΤΩΠΡΟΛΟΙ|ΜΩΙ

8) εὐψύχει ("du courage !")

1) ΣΧΑΛΗΟΙΘΕΙ, Sinn || 2) ΣΟΦΟΣ ΓΕΙ, Sinn; H. reads the same as Siebert || 3) ΠΡΟΣΑΓΕ | ΔΗ, Sinn; H. reads the same as Siebert || 4) ΘΕΥΩ, bowl; ΩΑΕΘΕΥΩ, Sinn || 5) ΤΙ ΨΟΦΕΙ|ΗΣ ΝΑΖΠΟΣ, Sinn; τί ψοφεῖ;, H. || 6) ΙΜΙ ΚΑΛΗ, Sinn; H. reads the same as Siebert || 7) Siebert considered but rejected τῷ προ<δ>ό|μῳ, taking the vertical hastae as the signs denoting the end of the lines, but he prefers a suggestion of C. Vatin: τουτί <π>ρο<δ>ό<ς> | μ<ο>ι, the second sign being ου in ligature, the third sign τι in ligature and serving at the same time as the initial pi of the following word which was forgotten by the inscriber; the final sigma of προδός could be a simplified lunar sigma reduced to a vertical hasta. Perhaps: "donne-moi ceci en acompte" || 8) ΕΥ ΨΥΧΗ, Sinn; εὖ Ψυχή,

Herter, considered also by Siebert, who prefers εὐψύχει because the other texts are exclamations.

THRACE

688. THRACE. AMPHORA STAMPS, 5th - 1st CENT. B.C. Cf. K. Markov, in: op. cit. (cf. our lemma no. 692) II 113-114, for the import of Thasian stamped amphoras in the Pontic colonies (Odessos, Apollonia) and inland (Koprinka, Madara, Mezek etc.).

689. THRACE. BIBLIOGRAPHY. Cf. our lemma no. 600.

690. THRACE. THRACIAN EPIGRAPHY. Cf. G. Mihailov, in: op. cit. (cf. our lemma no. 692) II 208-212, for an outline of the problems and possibilities in the study of Greek and Latin inscriptions of Thrace.

691. THRACE. HISTORY, TOPOGRAPHY AND CULTS. Cf. D.K. Samsaris, Ἐρευνὲς στὴν ἱστορία, τὴν τοπογραφία καὶ τὶς λατρείες τῶν Ῥωμαϊκῶν ἐπαρχίων Μακεδονίας καὶ Θράκης (Thessalonika 1984), for a detailed investigation, based on numerous Greek inscriptions, of (a) the topography of Philippi's territory (the villages Αγγίτης and Ἀδριανούπολις); (b) the localisation of sanctuaries of the Rider god in the lower Strymon valley in the Roman period; (c) the cults (Greek, Oriental, Thracian, Roman, unknown gods) in W. Macedonia in the Roman period, with a catalogue of all the relevant inscriptions; (d) the citizenship policy of the Roman emperors and the expansion of Roman citizenship in Thrace (from 27 B.C. - 212 A.D., the Constitutio Antoniniana included; detailed survey of new citizens with imperial nomina and nomina derived from provincial governors). The book contains the text of several papers given by the author at various symposia, organized in recent years in Thessalonika, Vienna and Sozopol. In separate lemmata we present texts which S. publishes for the first time or republishes after virtually inaccessible local publications. Cf. our lemma no. 600.

Comparatio numerorum with SEG

SEG	Samsaris
XVII 313	102 no. 1
XXIV 588	103 no. 4
589	72 no. 1
XXVII 303	103 no. 3 (cf. now also EAM 93 (ph.))
XXX 575	63 no. 1 (bad text; cf. now EAM 88 (ph.))
576	83 no. 7 (bad text; cf. now EAM 94 (ph.))
594	48-49 (cf. our lemma 675)

SEG		Samsaris
XXXII	637	81 no. 2
	638	82 no. 3
	639	82 no. 4

692. THRACE. PLACE NAMES IN -ΒΡΙΑ. S. Janakiewa, in: Dritter Internationaler Thrakologischer Kongress (2.- 6. Juni 1980, Wien; Sofia 1984) I 250-253, studies toponyms ending in -βρια, a suffix belonging to the Thracian language: Βολβαβρια, Κωμβρία, Μασκιοβρια, Μεσαμβρία (both on the Aegean and on the Black Sea coast), Πολτυμβρία, Σηλυμβρία and Σκεδαβρια (the non-accentuated names are epigraphically attested). She argues that -βρια is an early element in the Thracian toponymy (before the Trojan War).

693. THRACE. POLITICAL HISTORY OF THE HELLENISTIC PERIOD. L. Ghetov, in: op. cit. (cf. our lemma no. 692) II 134-136, gives a brief outline, concentrating on the cities of Seuthopolis and Kabyle. Short discussion of IGBulg III 1731: cf. SEG XXXI 652, 678 -679; XXXIII 560.

694. THRACE. RELIGIOUS FUNCTIONS. Z. Gočeva, EIRENE 21 (1984) 33-39, discusses the religious functions on record in inscriptions from Philippopolis and Augusta Traiana. They are all connected, directly or indirectly, with the imperial cult: ἀρχιερεύς, ἀρχιέρεια τῆς ἐπαρχείας, ἀρχιερεὺς δι᾽ὅπλων, θρακάρχης (an administrative rather than a religious function, connected with the κοινὸν τῶν Θρακῶν; Mih. disagrees), νεωκόρος/νεωκορία, πρῶτος ἄρχων . For Thracian religion cf. our lemmata nos. 691 and 1734. For Zeus Zbelsourdos cf. M. Tsevat, RPh 58 (1984) 273-274, who argues that the epithet Ζβελσοῦρδος, attested on reliefs from Thrace, consists of two Semitic elements: z(i)bel and surd. Both have Ugaritic parallels. The meaning is "Prince of the Surd" (= missiles of unknown kind), which is compatible with the fact that Zeus Zbelsourdos is typically represented as holding a thunderbolt [arbitrary hypothesis, Mih.].

695. THRACE. INSCRIPTIONS ON MONUMENTS CONCERNING THE THRACIAN HORSEMAN. G. Mihailov, PHILOLOGIA 14-15 (1984) 92-100, discusses the volumes of Z. Gočeva - M. Oppermann, Corpus Cultus Equitis Thracii I, Monumenta Orae Ponti Euxini Bulgariae, and N. Hampartumian, Corpus Cultus Equitis Thracii IV, Moesia Inferior (Roumanian section) and Dacia (EPRO vol. 74; Leiden 1979; cf. SEG XXIX 657). Besides some methodological remarks on various aspects of the presentation of the texts and monuments in these corpora, especially on onomastic matters (92-95, 99), M. presents on 95-98 detailed observations on the following Greek nos. of vol. IV.

29 (Tomis) L. 3 rather συναγωγέ[α]ς than συναγω[γοὺ?]ς
LL.16-17 σὺν τοῖς φιλοτείμοις instead of σὺν τοτο φ.
L. 18 Ἀσταίου instead of Ἀοταίου

(genitive of Ἀσταίας = Ἀστέας; onomastic comments on Ἄτ(τ)ας, Πάπ(π)ας, Νινιος)
L. 21 onomastic comment on Δαης
L. 22 Δαμᾶς Λυ<σι>μάχου (lapis: ΛΥΟΜΑΧΟΥ)
L. 23 Ἀρτεμίδωρος Ἀσκλῆ (genitive of Ἀσκλῆς) instead of Ἀρτεμίδωρος Ἀσκλη(πιάδου ?)
30 (Tomis) onomastic comment on Ἀβάσκαντος
32 (Tomis); GV 987) onomastic comment on Ματρώνα (not Ματρώνας)
52 (Dulghera) onomastic comment on Πόσσεις, Μαμα
124 (Unknown Prov.)
L. 1 in fine ΔΟ instead of ΑΥ
L. 2 initio: Τ is uncertain; rather the upper part of a vertical hasta
136 (Unknown Prov.)
L. 1 Μ (abbreviation sign) ΜΗΚΙ (= Μ(ᾶρκος) + unknown name) instead of Μομηκη
L. 3 Ἥρωι is uncertain
189 (Unknown Prov.) onomastic comment on Θιουθιους
201 (Tomis) ἱπτέων (= ἱππέων) is not a phonetical phenomenon, but either a mason's error or clumsy ligature ΠΕ
205 (Poarta Albă; CIL III 14214-27) the form Ηέρωι for Ἥρωι is due to the Latin form Heroi in the same text.

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696. THRACE. G. Mihailov, PHILOLOGIA 16 (1984) 9-14, republishes those inscriptions from Z. Taşlıklıoğlu, Trakya'da epigrafya araştırmalari (Recherches épigraphiques en Thrace et en Chersonèse) I-II (Istanbul 1962; 1972) which are relevant for Thracian studies. Full bibliographical references for each text; cf. especially J. and L. Robert, BE (1962) nos. 189-195 and (1972) nos. 269, 275, 277-278, 280-289, 291-293, 366-373. The texts are from Thrace, Chersonesos and the Troad. We give a comparatio numerorum for the Greek inscriptions, which includes M.'s new readings and his major comments. Taşlıklıoğlu II 227-228 no. 2 (= L. Moretti, ISE II 116; dedication in favor of the Thracian king Mostis; from Bisanthe) is discussed in some detail on 5-8; for the date cf. M.B.Hatzopoulos, Two Studies in ancient Macedonian Topography (Athens'87) 80-81: ca 125-100 BC.

Taşlıklıoğlu			Mihailov	
I	56-61	no. 1 (Karaevli)	1	(comment on Μοκαποριις)
	61-64	no. 2 "	2	(onomastic comment on Σισομαρκη, Εβρυλος)
	64-65	no. 3 "	3	(onomastic comment on Δηλοπτιχος)
	71-73	no. 3 (Bisanthe)	4	(proper name Γοκων)
II	6	no. 1 (Arkadiopolis)	5	(Thracian name Μουκαποριις)
	32	no. 3 (Hadrianopolis)	6	(Τράπεζα Βά<σ>σου instead of Βλέγου; on the ph. : ΒΑΕΣΟΥ)
	35	no. 5 "	7	(LL. 3-4: ἐξή|{ξή}κοντα instead of ἐξ|ήκοὐ(ν)τὰ
	37-38	no. 8 (Unknown Prov.)	8	
	44	no. 16 (Hadrianopolis)	9	
	52-53	no. 1 (Kyzikos, area of: Güzelce)	10	(cf. J. and L.Robert, BE, 1972, no. 287; no text given

		by M.; a woman as eponym Ἵππαρχος)
54-55 no. 2 (Güzelce)	11	
59-60 no. 1 (Byzantium)	12	
62-63 no. 1 (Kyzikos, area of: Küçük Çekmece)	13	(see our lemma no. 1246)
67-68 no. 1 (Bizye)	14	(L. 3: Τ(ίτου) Αἰλ(ίου) Ἀδριανοῦ instead of Καίσαρος Ἀ.; LL. 12-13: Αυλουπορε|ος καὶ Αυλουκενθου Δυτουκενθου instead of Αὔλου Πόρεος καὶ Αὔλου Κένθου, Δύτου Κένθου; L. 14: Ραιζδου instead of Ῥάβδου)
75-76 no. 4 (Aproi)	15	
88-89 no. 1 (Bisanthe)	19	(Σίμο τῶ Σκύθεω instead of Σίμοθος Κύθεω; cf. also J. and L.Robert, BE 1972 no. 283)
93-96 no. 1 (Karaevli) Επτηκησου	20	(onomastic comment on Δανηπη, = Επτηκηνθου, and Αυλουζεις; in (3) L. 3: Ταρουλου instead of Ταρουδου)
99-100 no. 1 (Perinthos)	21	
122 no. 8 "	23	(cf. L.Robert, STUDCLAS 16, 1974, 61-69)
124-126 no. 9 "	24	(cf. J. and L.Robert, BE 1972 no. 286; no text given by M.)
130-134 no. 10 B "	25	(important for the cult of Artemis Phosphoros)
134-135 no. 11 "	26	(L. 6 in fine: Μοιρῶν instead of Μοιρον)
135-136 no. 12 "	27	(cf. J. and L.Robert, BE 1972 no. 286; no text given by M.)
142-145 no. 14 "	28	(L. 3 in fine: ἀφηρόεισα = ἀφηρώϊσα instead of Ἄφη Ῥόεισα)
145-151 no. 15 "	29	
151-154 no. 17 "	30	(no text given by M.)
176-178 no. 5 (Abydos or Kyzikos)	31	(perhaps in L. 1: Παρρησία rather than Παρησία)
195-197 no. 2 (Parion)	33	(= CIG 3167; dedication to Θεὰ Φώσφορος; I. Parion 4)
204-206 no. 1 (Skepsis)	34	(no text given by M., who comments on Σκῆψις (city name), Σκήψιοι)
231-232 no. 1 (Ilion)	35	(no text given by M.; see H.- G. Pflaum, Les carrières procuratoriennes équestres sous le Haut-Empire romain I (Paris 1960) 104-106 no. 44; Suppl. (Paris 1982) 125).

697. ABDERA. NAMES OF MONETARY MAGISTRATES. Cf. our lemma no. 1709.

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698. ABDERA. FRAGMENTARY INSCRIPTION. Stone, built into the wall of a tomb; inscription in three lines of which only two are legible. Ed. pr. D. Triandaphyllos, AD 32 (1977) [1984] B 258.

ΑΥΡΓΑΙϹΡΑ

ΑϹϹΝ: ΔΥ- -
- - - - - -

Undated by ed. pr. || Αὐρ(ηλι)- - ?, Pleket.

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699. AINOS. HONORARY DECREE FOR SABINIANA TRANQUILLINA, WIFE OF GORDIAN III, 241-244 A.D. IGR I 827. L. Moretti, ATHENAEUM 62 (1984) 267-268, presents the following text.

[Ἀγαθῆι Τ]ύχηι
[Σαβινι]ανὴν
[Τρανκυλ]λεῖναν
4 [νέαν Ἥρ]αν Σεβα-
[στὴν ἡ βο]υλὴ καὶ
[ὁ δῆμος ὁ] Αἰνίων

2. [.....]ανὴν, IGR; for Σαβινιανή M. refers to IGBulg III 1 1384 and III 2 1705 || 4. [Σαβεῖν]αν, IGR; Gordian III was worshipped as νέος Ἥλιος, M.

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700. APOLLONIA (SOZOPOL). DEDICATION TO APOLLO ON BEHALF OF RHOEMETALKES AND PYTHODORIS. IGBulg I² 399 (IGR I 1503). S.Y. Saprykin, VDI (1984) 2, 141-153 (ph.; dr.), rejects the view that the honorands were Rhoemetalkes II and his wife Pythodoris the Younger and argues that we have here Rhoemetalkes III (38-46 A.D.), elder son of Kotys III and Antonia Tryphaina, and Pythodoris, daughter of Rhoemetalkes II and of an unknown daughter of Polemo I (king of Pontos and thereby related to Mithridates VI Eupator). He gives a stemma of the Thracian dynasty and its relations with the Polemonic dynasty.

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701. BIZYE. HONORARY INSCRIPTION FOR KOTYS IV OR V, LATE HELLENISTIC PERIOD. G. Lampousiadis, THRAKIKA 9 (1938) 64 (majuscle copy without transcription). L. Moretti, ATHENAEUM 62 (1984) 263-266 (dr.), presents the text. The honorand is probably Kotys IV, who died in 44 B.C. or Kotys V (not attested, but his existence is generally assumed since Mommsen). In the latter case the inscription is to be dated between 42 B.C. (end of the reign of Sadalas II, son of Kotys IV) and 18 B.C., or rather between 31 and 18 B.C., since Kotys V is thought to have acceded to the throne around the time of the battle of Actium. For μεράρχης (L. 4), which is also attested in MDAI (A) 36 (1911) 287 (SIRIS 130), M. refers to L. Robert, Hellenica X 24 and XI-XII 578. He wonders whether the merarchiai are the only administrative subdivisions of the kingdom of Bizye, but prefers the view that they were subdivisions of the strategiai.

Βασιλέα [Κ]ότυν
βασι[λέως Σα]δάλου
Ἡγε[---Μεν]εσθέω[ς]
4 ὁ μερά[ρχ]η[ς]
τὸν ἑατοῦ εὐεργέτην

3. Or Ἡγη[--], rather than ἡ π[όλις τῶν--]; Μεν]εσθέω[ς] vel sim., M.

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702. BIZYE. DIVINE HONORS FOR KOTYS VII, 42-31 B.C. F.W. Hasluck, ABSA 12 (1905-1906) 177-178; E. Kalinka, JÖAI 23 (1926) Beibl. 118-119; G. Lampousiadis, THRAKIKA 9 (1938) 64 (only majuscle copy without transcription and without reference to the earlier editions). L. Moretti, ATHENAEUM 62 (1984) 266-267, comments on the worship of Kotys by Romans, which he explains by two factors: 1) adulation by private Romans who wanted royal protection in an unknown country; 2) imitation of the Greeks who paid divine honors to Roman governors in Greece and Asia Minor. The text runs as follows.

[Β]ασιλέα Κό[τυ]ν βασιλέως Ῥησκουπόρεως υἱ[ὸν]
Ῥωμαῖοι οἱ πρώτως κατακληθέντες εἰς [- -]
[.]ην τὸν ἑατῶν θεόν

2-3. εἰς [Βι|ζ]ύην, M.; εἰς κῆνσον, H.; εἰς [ἀρ]χήν; HNTON is certain; before H L. noticed the upper part of a kappa, interpreted by M. as part of an upsilon.

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703. BYZANTIUM. IMPERIAL INSCRIPTIONS ON THE CITY WALLS, 8th CENT. A.D. AND LATER. C. Foss, in: Studies S. Dow (Durham 1984) 77-87, presents observations on the chronology of some of the Greek inscriptions on the city walls of Constantinople bearing the name of reigning emperors. Most of them are later than 800 A.D. On 81-83 he examines twelve inscriptions recording Leo and Constantine (B. Meyer-Plath, A.M. Schneider, Die Landmauer von Konstantinopel, Berlin 1943, 5; A. van Millingen, Byzantine Constantinople: the Walls of a City and Adjoining Historical Sites, London 1899, 96-100). F. ascribes the inscriptions nos. 7, 12, 16, 18 and 24 to Leo III and Constantine V (720-741 A.D.), nos. 29, 29 B and 32 to Leo IV and Constantine VI (776-780 A.D.) and nos. 13, 31, 38 and 39 either to Leo IV and Constantine VI or to Leo V and his son Constantine (813-820 A.D.).

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704. CHERSONESOS. Cf. our lemma no. 696.

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705. MANDRA (NEAR XANTHE). HONORARY DEDICATION. SEG XXVII 338. O. Hansen, ERANOS 82 (1984) 214, presents the following restored text.

ὁ δῆμος [τὸν]
υἱὸν Περιπνίδα Σωτάδ[ην ἐτίμησε]
[τοῦ] δεσμοῦ τοῦ πρ[ώτου]
4 [τῆ]ς ἄλλης σωφροσύ[νης ἕνεκα]

[στρατ]ηγὸν ἑκ πάσης κ[ώμης ?]
- - - - - - - - - - - - - - - - -

No comment whatsoever on L. 3 !

706. MARONEIA. NAMES OF MONETARY MAGISTRATES. Cf. our lemma no. 697.

707. MARONEIA. INSCRIBED SEAT. Cf. EAH (1984) [1985] 20, for a seat in the theatre inscribed with γερουσίας . Cf. BCH 109(1985) 827.

708. MARONEIA (AREA OF: METRIKO). FRAGMENT, 4th CENT. B.C. Fragment of a white marble block. Edd. pr. E. Pentazos - D. Triandaphyllos, AD 31 (1976) [1984] B 314.

vacat
ΝΕΣ - - -
ΠΑΝΤΑ - -

709. MARONEIA. EPITAPH OF HEDEIA, LATE HELLENISTIC-EARLY ROMAN IMPERIAL PERIOD. J.A.R. Munro, JHS 16 (1896) 318-319. L. Moretti, ATHENAEUM 62 (1984) 261-263, argues that ὁ δῆμος ὁ ἐν Αἴνῳ (L. 4) does not denote an arbitrary group of Maronians residing in Ainos, but the democratic party of Maroneia in exile in Ainos as opposed to the 'others' (oligarchs ?). For L. 4 initio M. considers two restorations: [ἠρωί]ς or [ὁ δῆμο]ς· ὁ δῆμος ὁ ἐν Αἴνῳ . The former would be the common formula for Maroneia, but it has the strange implication that the stone was erected in the city by the political adversaries of the ruling party. The latter presupposes that both demoi honored the deceased forgetting their antagonism. On the basis of the letter forms M. dates the inscription to the period indicated above, i.e. between the battle of Pydna (168 B.C.) and the constitution of the province of Thrace by the Romans (46 A.D.). The text runs as follows. Cf. Hatzopoulos-Loukopoulou,op.cit. (cf. lemma no. 696) 107.

[Ἡ]δεῖα Διονυ[σίου]
γυνὴ δὲ Νουμην[ίου]
τοῦ Μητροδότου
4 [ἠρωί]ς (or [ὁ δῆμο]ς)· ὁ δῆμος ὁ ἐν Αἴνῳ

710. MESEMBRIA (AIGAIA). DEDICATION TO DEMETER, 4th CENT. B.C. Inscribed base. Mentioned by T. Tsatsopoulou-Kaloudi, ΑΡΧΑΙΟΛΟΓΙΑ 13 (1984) 63.

Ἀρχηνάσσα Κεφάλου | Δήμητρι

711. PERINTHOS. FUNERARY EPIGRAM. Lid of a sarcophagus; now in the garden of the Museum in Tekirdağ; on the akroteria, right and left, representation of a winged Eros with lowered torch;

inscription on a band at the bottom in the form of a tabula ansata. Ed. pr. M.H. Sayar, EA 4 (1984) 51 (ph.; dr.).

οἱ δύο ταῦτα λέγουσιν ἐπὶ κροτάφοις ἐπεόντες
ὡς ἐμέο θνήσκοντος ἐκοιμήθησαν Ἔρωτες

Undated by ed. pr. [2nd - 3rd cent. A.D.: ϒ; cursive omega, sigma; Ϟ (mu), Pleket]; cf. R. Merkelbach, ibidem 52, for the 'Nachleben' of this text up to Lessing. For other inscriptions from Perinthos cf. our lemma no. 696.

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712. PHILIPPOPOLIS. INSCRIPTIONS IN THE THEATRE MENTIONING URBAN TRIBES, 2nd CENT. B.C. On recently unearthened rows of seats in the theatre inscriptions have been engraved. L. Botušarova, THRACIA 6 (1984) 28-29, reports on them.

On the West side

a) 1st row: - - - Σ

2nd row: [φυλῆς Κεν]δρεισηΐδος: gen. of a phyle Κενδρεισηΐς, named after Apollo Kendreisos

3rd row: [φυλῆς Ἀρ]τεμισιάδος: gen. of the phyle Ἀρτεμισιάς

In the East sector

b) 3rd row: φυ[λῆς] Ἡρακληΐδος 4th row: [φυλῆς] Φιλιππηΐδος

5th row: [φυλῆς] Ῥοδοπηΐδος 6th row: [φυλῆς] Ὀρφεΐδος

φυλ(ῆς) Εὐμολπηΐδος 7th row: Διονυσιάδος

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713. PLAGIA. BOUNDARY STONE, 293-305 A.D. Lower part of a stone block. Now in the Museum in Komotini. Edd. pr. E. Pentazos - D. Triandaphyllos, AD 31 (1976) [1984] B 315 (ph.).

- - - - - - - - - -
[Διοκ]λητια[ν]ῷ
- - - Μαξι[μι]-
ανῷ Σεββ. καὶ

4 [Κ]ωνστα[ν]τίῳ κα[ὶ]
[Μ]α[ξ]ιμιανῷ
- - - -ΕΑΡΩΝΟΡΟΙ
- - - -ΜΒΑΡΙΛΟ

Cf. IGBulg III 2 1625, 1835; IG X 2 1 1009, edd. pr. || 6. in fine ὅροι: 'boundaries', Pleket.

714-725. SANDANSKI. DEDICATIONS TO THEOS SALENOS, 1st HALF OF THE 3rd CENT. A.D. Gray-white local marble monuments: eight rectangular altars (nos. 1-8), eleven votive plaques (nos. 9, 11-20; three have remnants of inscriptions: nos. 9, 11-12) and one statue base (?) (no. 10). Altars and plaques were dedicated to the Thracian Rider, as can be inferred from the reliefs of the plaques, called Θεὸς Σαληνος . Found in a sanctuary consisting of one room, in 1982, 300 m. N.E. of the wall of the Roman city. In the N.E.-corner of the room a graffito of which only the letters NI are preserved. Now in the Municipal Historical Museum in San-

danski. Ed. pr. T. Ivanov, ARCH(SOFIA) 26 (1984) 1-16 nos. 1-20 (in Bulgarian; French summary; nos. 1-12 with inscriptions; ph.; dr. of the letter types of nos. 1-6, 9-10), who argues that the epithet Σαληνος is derived from Σαλη, possibly the name of a place or of the ancient city under the modern town of Sandanski.

714: 2-5 no. 1. Rectangular altar with mouldings above and below. Inscription between them. Date: 219 A.D.

Παράμον[ος] | Δημέου | θεῶι Σαληνῳ | εὐξάμενος· || Ἔτους νς´ leaf

HN and ΟΣ in LL. 3 and 4 resp. in ligature || 5. imperial era: cf. our lemma no. 715.

715: 5-6 no. 2. Rectangular altar with mouldings above and below. Above the upper moulding vegetal relief ornaments with a central rosette. Main inscription in a recessed panel with moulded frame. Date on the base of the monument: 230 A.D.

Θεῷ Σαλη|νῳ ἐπηκόῳ | Αὐρήλιος leaf | Βάρβαρος εὐ||ξάμενος ἀ|νέθηκεν· | Ἔτους αξς´ σεβ(αστοῦ) leaf

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716: 6 no. 3. Rectangular altar with mouldings above and below. Main inscription in a recessed panel with moulded frame. Date on the base of the monument: 230 A.D.

Θεῷ Σαλη|νῳ ἐπηκό|ῳ Εὔτυχος | δοῦλος Γρανί||ου Καμπανοῦ | εὐξάμενος· | Ἔτους αξς´ Σεβ(αστοῦ)

717: 6-7 no. 4. Rectangular altar with mouldings above and below. Inscription between them. Date: 1st half of the 3rd cent. A.D.

Ἀγαθῇ τύ[χῃ]· | Θεῷ Σαληνωι | Ἡρακλείδης | εὐξάμενος· || εὐτυχῶς

HN and ΟΣ in LL. 2 and 4 resp. in ligature.

718: 7-8 no. 5. Rectangular altar with mouldings above and below. L. 1 above the upper moulding, the main text between the mouldings. Date: 243 A.D.

[Ἀγ]αθῇ τύχῃ· | Καπιτωνιανὸς | Φίλιππος ὁ καὶ | Λιβάνις θεῷ || Σαληνῳ εὐ|χῆς χάριν ἀνέθη|κα· Ἔτους <δ>ος´ Σε| βαστοῦ τοῦ καὶ ϙτ´, Δύστρ|ου

7-9. ΑΟϹ: mason's error for ΔΟϹ, ed. pr.; in addition to the Augustan era, the Macedonian era is given, ed. pr.

719: 8 no. 6. Rectangular altar with moulding below (upper part damaged). Inscription above the moulding. Date: 1st

half of the 3rd cent. A.D.

Οἱ οἰκέται τ̣[ὸν] | βωμὸν τῷ θεῷ | ὑπὲρ αὐτοῦ εὐ|ξάμενοι ἀνέθηκαν

Collective dedication by the inhabitants of the ancient city, ed. pr. [rather dedication by the slaves for the benefit of the master: ὑπὲρ αὐτοῦ, Pleket].

720: 8 no. 7. Fragment of an altar. Date: 1st half of the 3rd cent. A.D.

- - - - -|.ο |σπο [Ἰου-]|λιανὸ(ς)[εὐξά]||μενος· | Ἔτους --

721: 8 no. 8. Fragment of an altar. Date: 1st half of the 3rd cent. A.D.

ΑΥ
ΡΚΟ - - [ἀνέθηκ]-
εν

722: 8-9 no. 9. Lower part of a votive plaque. Relief not preserved. Date: 1st half of the 3rd cent. A.D.

[Θεῷ Σα]ληνῳ εὐχὴν | Ἑρμίας ἀνέθηκεν

HN in L. 1 (two times) and NE in L. 2 in ligature.

723: 9 no. 10. Part of a rectangular marble piece. Inscription on a side. Date: 1st half of the 3rd cent. A.D.

Ἰ̣σιδωριανὸς Ζωΐλος ὁ ἱ[ερεὺς] | τὸν εὐεργέτην

Ed. pr. ranks this monument among the votive plaques [this is at variance with the formulary and the photo, which seems to show a rectangular statue base, Pleket] || 1. ΟΣ (two times) in ligature || 2. in smaller script.

724: 9 no. 11. Fragmentary votive plaque with relief of the Thracian Rider. Below the horse a running dog. Under it the rest of an inscription: ΝΟΥ . Date: 1st half of the 3rd cent. A.D.

725: 9-10 no. 12. Fragmentary votive plaque with relief. The photo does not allow a description. Under the relief the rest of an inscription: [ἀνέθηκ]εν . Date: 1st half of the 3rd cent. A.D.

726-728. UNKNOWN PROVENANCE. DEDICATIONS TO THE THRACIAN RIDER GOD, 1st PART OF THE 3rd CENT. A.D. Ed. pr. G. Mihailov, BULLETIN DU MUSÉE HONGROIS DES BEAUX-ARTS 60-61 (1983) [1985] 19-23 nos. 1-3 (ph.), publishes three inscribed reliefs, previously belonging

to the Collection of J. Fleissig and now in the Budapest Museum of Fine Arts. The reliefs were bought in Sofia in 1928.

726: 19-20 no. 1. Marble plaque with representation of the Thracian Rider God.

Μουκατραλ̣[ις patronymic εὐ]|χή[ν]

Cf. for the relief IGBulg III 1 940 and 1189 (from Philippopolis and Batkun, district of Pazardžik respectively), ed. pr.

727: 21 no. 2. Marble plaque with representation of the Thracian Rider God.

[M]ουκ - - - ?

Cf. for the relief IGBulg III 1 1413 (district of Philippopolis), ed. pr.

728: 21-23 no. 3. Marble plaque with representation of the Thracian Rider God; under the horse a dog chasing a boar.

Πυρέ̣[τ]ης Τ̲η̲ρου | ε[ὐχήν]

1. For Πυρέτης cf. IGBulg IV 2240 and 2288, ed. pr.

MOESIA

729. MOESIA. BIBLIOGRAPHY. Cf. our lemma no. 600.

730. MOESIA. POLITICS. A. Stefan, in: Proceedings I (cf. our lemma no. 1718) 329-338, focuses on the role of Kallatis and its Greek and barbarian allies in the Pontic area in the conflicts of the Diadochs (revolt of Kallatis against Lysimachos in 313 B.C.). Furthermore she discusses the literary and epigraphical evidence for the political relations between the Greek cities (Histria, Kallatis, Tomis) and the autochthonous population from the fourth to the first century B.C.: treaties (συνθῆκαι) and agreements (ὁμολογίαι) of unequal duration and stability. The latter is due to the implied guarantees (e.g. ὅρκοι; hostages). The contents differed: role of military and financial help; δῶρα; φόρος; revenues for the cities of their χῶραι . The argument is largely based on two inscriptions: I. Histria 8 (SEG XXXIII 580*) and I. Histria 15 (SEG XXIV 1095; cf. XXXI 681*). On 337-338 she suggests that LL. 11-13 of I. Histria 8 (τὰς προσόδου[ς] συνέπεισαν ἀποδοῦνα[ι α]ὐτὸν τῶι δήμωι: "ils le décidèrent à donner/payer au peuple les revenus dus") do not allude to revenues from the chora of Histria, but to products which Zalmodegikos fed into Histrian commerce: Z. gave his own revenues to the Histrians, which he was obliged to do according to an earlier agreement, cancelled

at the moment he took the hostages, and restored by the three ambassadors.

731. MOESIA. RELIGION. Cf. our lemma no. 1734.

732. MOESIA. FUNCTIONS IN STAFFS AND CHANCELLARIES, 2nd- 3rd CENT. A.D. On the basis of mainly Latin and a few Greek inscriptions R. Ivanov, ARCH(SOFIA) 26, 2-3 (1984) 45-59 (ph.; in Bulgarian with French summary), studies the development of ranks and functions among the principales in the staffs and the chancellaries in Moesia Superior and Inferior during the 2nd and 3rd cent. A.D. (cornicularii, commentarienses, speculatores, beneficiarii, frumentarii, quaestionarii, librarii). On 51 a photo of IGBulg I² 24 bis.

733-734. DUROSTORUM. INSCRIPTIONS ON LEAD SEALS, 5th- 7th CENT. A.D. Circular lead seals found between World War I and World War II in the area of Durostorum. Now in the Coin Cabinet of the Historical Museum of the People's Republic of Roumania. Ed. pr. I. Barnea, PONTICA 15 (1982) 201-212 nos. 1-10 (ph.); no. 1 has a Latin inscription; no. 3 is anepigraphic; nos. 5-10 date from the 10th to the 12th cent. A.D.

733: 202 no. 2. Merchant's seal of the city of Ephesos; 5th- 6th cent. A.D. Three letters: EC and I: Ἐφεσίων

734: 203-206 no. 4. Seal of Constantine IV (668-685 A.D.). On the adverse the image of the Mater Domini. Inscription on the reverse.

Κωνσ|ταντῖνος | Κῶνσταντος | κὲ Ἀναστασί[α] ||
[β]ασιλῖς Ῥω(μαίων)

735. HISTRIA. CORPUS. SEG XXXIII 577. J.G. Vinogradov - P.O. Karyshkovsky, VDI (1984) 3 174-182, publish a detailed review in which they discuss the following numbers of I. Histria: 1, 10, 12, 17-19, 22, 25, 29, 33, 36-37, 40, 42-43, 45-49, 60, 63, 101, 121, 192, 246, 251, 254, 256, 262, 266, 289, 305, 313-314, 362, 380, 387, 394, 397, 407, 410, 412-413, 418, 421-422, 426.

736. KALLATIS. DEDICATION TO ZEUS SOTER, LATE 5th- EARLY 4th CENT. B.C. E. Popescu, SCIV 15 (1964) 545 (Διὸς Σωτῆρος Βαδίσκου, on the bottom of an Attic cup). R. Arena, ACME 37, 3 (1984) 35-36, supports P.'s interpretation of Βαδίσκος as the name of the dedicant. He adduces the name Polybadiscus attested in a Plautus fragment given by Varro (D.L.L. 6. 73). It is probably a slave name, possibly derived via the noun βαδίσκος ("servus a pedibus") from a contamination of βαδίζω and βάσκω .

737. KALLATIS. AMPHORA STAMPS, 4th- 1st CENT. B.C. L. Buzoianu, N. Chelută-Georgescu, PONTICA 16 (1983) 149-188 (ph.; dr.), publish 107 new amphora stamps from Thasos (17), Rhodos (21), Sinope (43), Herakleia Pontike (7), Chersonesos (3), Knidos (2), Kos (6), Paros (1); seven are of unknown provenance. Cf. also our lemma no. 743 for two studies of L. Buzoianu on the import of stamps in Tomis and Kallatis.

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738. NAISSUS (AREA OF: MEDIANA). DEDICATIONS TO ASKLEPIOS AND HYGIEIA BY RHOEMETALKES AND HIS WIFE, REIGN OF CONSTANTINE. P.S. Petrović, Inscriptions de la Mésie Supérieure vol. IV (Beograd 1979) nos. 59 and 61. C. Habicht, BASP 21 (1984) 72-75, argues that the dedicator (Ῥοιμητάλκης in no. 59, Ῥοιμητάλκης ὁ διασημότατος) in no. 61; in the latter name and title have been erased) is likely to be identical with the Valerius Rhoemetalkes, on record in ILS 701 (Luxor; dux Aegypti) and CIL III 12050 (Alexandria). In the latter text his name may well have been erased, too. The very similarity of his name with that of a tribunus Rumitalca, who supported the usurper Procopius in 365, may have been the cause of the erasure. Val. Rh. is also on record in a visitor's text from Luxor (ἐγὼ Ῥοιμητάλκας εἶδον, J. Baillet, Inscr. gr. et lat. de tombeaux des rois ou syringes, Cairo 1926 no. 292). Both men may have been descendants of the royal Thracian dynasty of Rhoemetalkes.

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739. SCUPI. FRAGMENTARY BILINGUAL EPITAPH. B. Dragojević-Josifovska, Inscriptions de la Mésie Supérieure vol. VI no. 177. M. Dušanić, ZAnt 34 (1984) 205-208, suggests restoring LL. 2-3 as follows: οὐτὶ δὲ πασ[τόν - - -] | ἀλλὰ κακὴ μούνη βασκ[αίνει Μοῖρα ἀγαθοῖς] (cf. G. Kaibel, EG nos. 208, 496 and 1826).

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740. TOMIS. EPITAPH OF THE EUPOSIARCH ATTIUS ONESIMOS AND HIS FAMILY, 2nd- 3rd CENT. A.D. SEG I 332. Republished by M. Bărbulescu-Munteanu, A. Rădulescu, PONTICA 17 (1984) 62-66 (ph.; dr.), who report that this stone was reused as a door-step in the Museum of the Roumanian Navy in Constantza in 1908-1909 and has now been refound during reconstructions. Parts of the same funerary monument were reused and found in the same building. In L. 1 the stone has Ἄττιος, not Ἄπιος . The text, which has another line division than in SEG I, now consists of four lines only, breaking off at the end of L. 4: ταμει|- - -; apparently the rest is covered by masonry. [The text now in I.Tomis 298, still with Ἄπιος,Pleket].

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741. TOMIS (AREA OF: MANGALIA). SIGNATURE ON A LAMP, 2nd- 3rd CENT. A.D. Edd. pr. N. Hartuche - O. Bounegru, PONTICA 15 (1982) 221-233 (ph.), publish twenty-four oil lamps discovered in Mangalia and Măcin. Now in the Museum in Brăila. On 227 no. 8 (ph.) a lamp, found in Mangalia, with a Greek signature.

Εὐκτήμον ἐποίει

Cf. SEG XXX 846 and 851; XXXI 689. [not in I.Tomis, Pleket].

742. TOMIS. INSCRIPTION ON A LAMP, 3rd CENT. A.D. Inscription on the bottom of an oil lamp, found in the area of the station of Constantza. Edd. pr. C. Chera-Mărgineanu, V. Lungu, PONTICA 17 (1984) 129 (ph.; dr.). A lamp with three Christograms was found in the same area. [not in I. Tomis, Pleket].

Χρή|στου

743. TOMIS. AMPHORA STAMPS, 5th- 1st CENT. B.C. Four contributions to this subject: M. Irimia, N. Cheluţă-Georgescu, PONTICA 15 (1982) 133-134 nos. 4-7 (ph.; dr.), publish four Thasian amphora stamps, found near the Church of Topalu (350-330 B.C.)|| M. Irimia, PONTICA 16 (1983) 91-92, 94-98, 101-102, 108, 126, 133-134, 140 (ph.; dr.), publishes fourteen stamps from Chersonesos, Sinope, Herakleia Pontike, Thasos and Rhodos, found in 23 August, Bălţăgeşti, Cumpăna, Medgidia, Satu Nou (area of Tomis), Tomis and Zebil (area of Tulcea) (5th- 1 st cent. B.C.) || L. Buzoianu, PONTICA 15 (1982) 137-151 (ph.; dr.), studies the import of Thasian amphorae in Tomis from the middle of the 4th to the middle of the 3rd cent. B.C. On 146-150 a tabular survey with the texts of seventy-three stamps on Thasian amphorae, found in Tomis || idem, PONTICA 17 (1984) 51-59, studies the beginning of the import of stamped amphorae from Thasos, Herakleia Pontike, Sinope and Rhodos in Tomis and Kallatis in the 4th cent. B.C.

DACIA

744. CORPUS OF INSCRIPTIONS. Six Greek inscriptions are included in Inscriptiilé Daciei romane, vol. VIII, Dacia superior, part 3 (IDR III/3; Bucaresti 1984), all dedications from Alburnus Maior. For nos. 398-400, 409 and 432 cf. SEG XXVII 413: dedications to Ζεὺς Ναρηνός (398-399), Ζεὺς Σαρνενδηνός (400), Ζεὺς Σιττακωμικός (409) and Ζεὺς Κιμιστηνός (432). No. 401 is SEG XXVII 414 (= CIG 6814; IGR I 538).

745. DACIA. GREEK INFLUENCES IN THE PRE-ROMAN PERIOD. Cf. I. Glodariu, "L'intensité de l'influence romaine en Dacie pré-romaine", THRACO-DACICA 5, 1-2 (1984) 150-155, with occasional reference to some Greek inscriptions on 154.

746. DACIA. AMPHORA STAMPS, 6th- 1st CENT. B.C. V. Sîrbu, PONTICA 16 (1983) 43-67, presents observations on the import of Greek amphorae from Chios, Thasos, Rhodos, Kos, Knidos, Herakleia Pontike, Sinope, Chersonesos and of unknown provenance in the territory of Roumania (6th- 1st cent. B.C.). Several tabular surveys; no separate treatment of the stamps || idem, PONTICA 15 (1982)

99-124 (ph.), comments on the import of Greek objects in general in the plain of Brăila; on 99-103 he deals with amphora stamps from Thasos, Rhodos and Sinope (tabular survey on 99-100) || P. Haşotti - E. Mihail, PONTICA 16 (1983) 293 (dr.), publish a Thasian amphora stamp (320-200 B.C.), found between Izvorul Mare and Cochirleni.

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747. POTAISSA. AMPHORA STAMP. Edd. pr. M. Bărbulescu - A.Cătinaş - A. Hopârtean - C. Luca, POTAISSA 3 (1982) 19 (non vidimus; cf. C.C. Petolescu, SCIV 35, 1984, 380 no. 246): Ἡρακλᾶ .

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748. ROMULA. AMPHORA STAMP. D. Tudor, IDR II 458. C.C. Petolescu, SCIV 35 (1984) 196-197 no. 6 (dr.), points out that the potter is not [Φι]λίππου but [Ἑρ]μίππου, known already from IDR II 457 (dr. also of this stamp).

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749. TULCEA (AREA OF: DINOGEŢIA-GARVAN). CHRISTIAN INSCRIPTION, 4th CENT. A.D. Inscriptions on a terracotta lid. I. Barnea, DACIA 9 (1965) 412 (ph.) and 415 (dr.); no text. Idem, Arta creştina vol. I 108. Republished by P. Diaconu, PONTICA 17 (1984) 166-167 no. 11 (dr.). He reads two times θε(ός) (near the cross on the right part of the fragment), (ἡ) ἁγία Μαρ[ία] (sinistrorsum; at the left of the fragment along the rim. Barnea: Θε(ὸς) Μαρία) and φῶς = φῶς (sinistrorsum; under the preceding text). At the left representation of a tree.

NORTH SHORE OF THE BLACK SEA

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750. CHERSONESOS. FRAGMENTARY LAW (OR DECREE) CONCERNING EXILES, CA 300-275 B.C. Limestone slab. Ed. pr. E.I. Solomonik, VDI (1984) 3 72-81 (dr.).

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        - - - - - - - - - - - - - - - - - - - -
        [ - - - - - -]ι̣α̣.του χειροτο[νῆσαι- - - -]
        [ - - - - - -]κ̣αὶ τὰ ἄρσενα κα[ὶ τὰ θήλη - -]
        [ - - -e.g. θυ]έσθω· Φυγαδεύοντ[ες - - - - -]
    4   [ - - - - - -]ικοι ἐν ἀμέραις δέ[κα- - - ]
        [ - - τὰ χρήμα]τα λελαμμέν̣[α ἀποδοῦναι - -]
        [ - - - - - - - ]ν ἕκαστος μ̣[- - - - - - - - -]
        [ - - δικαζέσθω π]εντήκον̣[τα ἀμερᾶν - - -]
    8   [- - - - - - - - - - - - - ]τασ[- - - - - - ]
        [- - - - - - - - - - - - - ]ἐ̣[- - - - - - - - -]
        - - - - - - - - - - - - - - - - - - - - - -
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The script resembles that of IGBulg I² 307 (281-277 B.C.), ed. pr. || 4. initio o]ἶκοι or o]ἴκοι or σύνο]ικοι, ed. pr., who rejects πρόδ]ικοι || 6. initio [κατὰ τὸν νόμο]ν or [εἰς τὸν - - - χρόνο]ν; in fine μ[ήν- -], ed. pr. || ed. pr. conjectures that the text was concerned with amnesty for political exiles, viz. for

democrats who were expelled by oligarchs or a tyrant and now came back, probably from the mother-city Herakleia Pontike, after the overthrow of that regime; ed. pr. refers to IOSPE I² 401, the Chersonese citizen-oath which testifies to a sharp political struggle preceding the adoption of the oath.
[The controversies about IGBulg I² 307 continue: from the 4th part of the 4th century to the late 3rd cent., see SEG XXX 701. I.B. Knipovic, Numismatika i epigrafika 6 (1966) 21 (from there I. B. Brasinskij, VDI (1972) 3, 205 note 7) thinks that the script of this inscription is similar to I. Olbiae 28, which is attributed to the middle of the 3rd century, Mihailov].

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751. CHERSONESOS. CORPUS OF GRAFFITI. Cf. E.I. Solomonik, Graffiti s chori Chersonesa (Kiev 1984) for a corpus of 485 graffiti, found on the territory of Chersonesos, in the neighboring area of the Herakleian peninsula and in the settlements of N.W.-Crimea. For the graffiti, found in the city of Chersonesos cf. id., Graffiti antičnojo Chersonesa (Kiev 1978). On 140-141 a tabular survey of the engraved letters and words; fourty-five plates with drawings.

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752. CHERSONESOS. GRAFFITI ON PITHOI, MID-HELLENISTIC PERIOD. Mentioned in ARCHÄOLOGISCHE ZEITUNG (1857) 75 and in D. McPherson, Antiquities of Kertsch 44 ff. Now in the British Museum. A.W. Johnston, BICS 31 (1984) 45-46 (ph. of (a)), republishes the graffiti on the two separate fragments which had been run together in the AZ note.

a) Two graffiti, one upside down to the other. The second is presumably similar to or the same as the first and shows ⌐ and the left half of a Π . Probably 58 in the acrophonic system, possibly repeated.

b) ΔΔ followed by a vertical with part of a horizontal at the lower right (third delta or single unit stroke with serif).

J. discusses other pithoi with inscribed numerals and the meanning of the Chersonesos graffiti (indication of capacity or price?). Cf. also id., BICS 32 (1985) 117: capacity rather than price.

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753. CHERSONESOS. AMPHORA STAMPS. Cf. S.Y. Monakhov, VDI (1984) 1, 109-128, for an estimate of the productive capacity of the ergasteria in Chersonesos and of the local demand; there were many workshops which enjoyed a relatively brief period of prosperity (end 4th cent. - 270/260 B.C.).

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754. DONETS DISTRICT. INSCRIPTION ON A COPPER KETTLE, 1$^{st}_{f}$ CENT. B.C.- 1st THIRD OF THE 1st CENT. A.D. J.G. Vinogradov, Drevnosti Evrasii v skifo-sarmatskoe vremja (Moscow 1984) 37-40 (dr.), republishes the inscription engraved on a copper kettle, found in a Sarmatian tomb, and published by B.J. Michlin, IE (1974) XI 29-32.

Πί<ε>, δάψον Σμορζης Παρυάδρου

Πιδα(κ)ος μορ(ά)ζη Σπυρυά(ν)δρου ν(η)δύς, ed. pr. || Σμορζης: related to Σμορδος, Σμερδις [but cf. O. Masson, RN (1984) [1985] 54-55: Smordos is a Greek name, like Σμόρδων, Pleket]; Παρυάδρης: name of a boy, V., who interprets the last four letters of the text (νδ.σ) as a combination of ciphers. Above the text IH was engraved, indicating that the kettle contained eightteen kotylai.

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755. HERMONASSA. FRAGMENTARY HONORARY INSCRIPTION, 3rd CENT. B.C. (REIGN OF PAIRISADES II: 284/3 - CA 245 B.C.). Part of a limestone base. Ed. pr. N.S. Belova, VDI (1984) 2 78-86 (ph.; dr.).

[Ἄρχοντα Βοσπόρο[υ καὶ Θευδοσίης]
[καὶ βασ]ιλεύοντα Σ[ίνδων - - -]
- - - - - - - - - - - - - - - - - -

2-4. Σ[ίνδων καὶ Μαιτῶν | πάντω]ν [καὶ Θ]α[τέων Παιρισάδην τοῦ | Σπαρτόκου ὁ or ἡ δεῖνα ἀνέστησεν ?], ed. pr., who refers to CIRB 25 and otherwise analyses the two main styles of writing used in Bosporan 3rd cent. B.C. inscriptions: a simple and a full-dress style. The latter is on record in CIRB 20-21, 26, 822 and 136 (ph.).

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756. NYMPHAION. FRESCO WITH INSCRIPTIONS, 1st HALF OF THE 3rd CENT. B.C. During excavations in a shrine of Aphrodite and Apollo polychrome stuccowork was found, covered with drawings of sailing ships and Greek inscriptions. Cf. N.L. Grach, VDI (1984) 1 81-88 (ph.; dr.), for a description of the most prominent ship: a triere called Ἴσις, of Egyptian origin, possibly an ambassadorial ship visiting the area in the reign of Pairisades II. Ed. pr. mentions two other inscriptions on the stucco: Ἠνοίξαμεν Καλαμαιῶνος ἑβδόμῃ στήσαντες and Ἠνοίξαμεν Θαργηλιῶνος εἰκάδι . Ed. pr. reports also on a find of stamped tiles with the text βασιλική, implying that they were produced in royal ergasteria.

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757. OLBIA. ECONOMIC HISTORY IN THE SEVERAN PERIOD. J.G. Vinogradov, in: Sodalitas. Scritti in onore di A. Guarino (Napoli 1984) 457-467, collects the epigraphical evidence for the political and economical prosperity of Olbia in the late 2nd and early 3rd century A.D., especially for its relations with Prousias on the Hypios in Bithynia. He discusses inter alia IOSPE I² 40-41, I. Olbia 51, the inscription from Klaros, published in SEG XXX 1334 (in which V. interprets the ethnikon Προυσαέων ἀπὸ Ὑπίου as a reference to the fact that Hermodoros and his sons acted not only on behalf of Olbia, but also of their native city; the consultation of the oracle of Apollo Klarios could concern a treaty between the two cities) and the text consisting of I. Olbia 47, 53, 179 and IOSPE I² 263 (cf. our lemma no. 766). On 459-460 note 13 V. confirms the reading Προυσ[ιέων πρὸς Ὕπι|ο]ν πόλεως in LL. 10-11 of IOSPE IV 194 (from Theodosia; cf. SEG XXX 1440) of F.K.Dörner,

RE 23 (1) 1133 (also in CIRB 953). IOSPE: Προυσ[ιέων τῆς πρὸς Ὕπιον] πόλεως .

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758. OLBIA. HONORARY DECREE FOR ANTHESTERIOS, CA 250-225 B.C. Marble pedimental stele with severely damaged surface; found during excavations in 1969; pediment with akroteria. Inside the pediment representation of the bust of a man with a lyre, presumably Apollo; between the inscription and the pediment representation of a cylindrical altar on the stele. Ed. pr. J.G. Vinogradov, VDI (1984) 1 51-80 (ph.; dr.), with translation and ample commentary.

Ἔδοξε βουλῆι καὶ δήμωι ἐ[κ]κα[ιδ]εκάτηι,
οἱ ἄρχοντες εἶ[παν· vac ἐπειδ]ὴ Ἀν-
θεστήριο<ς> ΛΙΙ[- - - - - - - - - ἐπ]τ[α]δείσα<ς>
τῶι χειρ[ισμῶι εὔνους ὢν τῶι δή]μ[ω]ι καὶ
παραίτ[ιος ἀεί τινος ἀγαθοῦ πο]λλὰ κα[ὶ]
χρήσιμ[α πράγματα ἐπετέλησε] τῆι πόλε[ι]·
πρῶτομ μ[ὲν χειροτονηθεὶς (?) ἐπὶ] τῆς σ[ι]-
τομετρί[ας ἐπεμελήθη (?), ὅπως κατὰ τά]δε με-
τρήσ<ε>τ[α]ι, [ὡς - - - - - - - - δι]δῶσι δ' ἐν[ὶ]
ὁμοίως ἄ[ν ἐτέρωι τῶν σιτομε]τρετῶ[ν] (?)
πολιτῶν ἰδ[ίαι καὶ κοινῆι· - - - -]σ[ε]
ἐκ τῶν ἰ[δίων - - - - - - - - - κ]ατὰ ποτ[α]-
μὸν ΤΟΚΛ....Ν· ὡ[ς δὲ - - - - - - - - -]τέο[ς]
χρεία τε ο[ὐκ ὀλίγη (?) - - - - Μι]ξελ[λη]-
νικῶν ἐμ μ[ικρῶι χρόνωι, χρήματα ἔδωκέν (?)],
ἐξ ὧν ἡμ[εῖς δῶρα ἀποστείλαμεν ?]ΟΣΕ.ΕΣ..
πρὸς ἐνί[ους - - - - - - - - - - - - - - - - -]
τες ὑπὲ[ρ - - - - - - τὰ πάντα ἐ]π[ο]ίησα[ν]
συμφέροντ[α - - - - - - - - - - - - -] ἐστ[ί]-
ας ὠφίν[ων κακῶς διακεῖσθαι διά τ]ε χρόνο[ν]
καὶ κινδύν[ους πολλοὺς περιεστῶτας κ]αὶ
προενόν[τας - - - - - - - - - - - - - - - - -]
εἰς ταῦτ[α τῶν ca 8 ..... ὀφειλόντω]ν (?) εἰσ[έ]-
πραξε[ν - - - - - - - - - - - - -]Ε παραγι-
νομενο[. εἰς τὴν πόλιν (?) - - -]ΙΙΟΥ
καὶ του[- - - - - - - - - - - - - ἐξ ἐτῶν] πλε[ι]-
όνων πλ[οίων κακῶς διακειμένων (?) πε]ρί [τ]ε
προενόν[των - - - - - - - ἐπιμελη]θῆν[αι]
πλοῖον μα[κρὸν κατασκευασμένος καὶ] τ[ὰ] μ[ὴ]
πλέοντ[α διωρθωμένος κατὰ τὰ πάν]τα χορη-
γίαν διέ[θηκεν ἱκάνην (?)· ἀγαθόν τε καὶ κ]αλὸν
εἰσηγησ[άμενος - - - - - - - - - - - τῶι] δήμω[ι]
τούς τε π[ολίτας - - - - - - - - - - - - -] παρα-
νομοῦνται[ς - - - - - - - - - - - - - -]υτο[ὺς]
μισοπονη[ρ.ca 8..... ὅτε οἱ πολῖ]τα[ι] στ[ασι]-
άζοντες [- - - - - - - - - - - - τὰ ἱερ]ὰ [ἱ]ερ[ο]-
συλοῦσι....ΣΩ[.τήν τε πόλιν καταστή]σαν-
τες εἰς δ[ιαφορὰν - - - - - - - - -μὴ ἀκ]ο-
λουθοῦν[τες τοῖς νόμοις (?)..... ἐφ' ἔτη π]λείω ἐ-
ξεὶς ἐκ [τῆς πόλεως (?) - - - - - - - - - -]ΙΣ·
λως καὶ ταῦ[τα· ἵνα οὖν καὶ ὁ δῆμος τὴν ἀ]ρχὴν αὔ-
ξη πλέον ἦ[ι (?) πρότερον οἱ τε νόμοι εὐδο]ξεόμε-

νοι πολιτικώ[τεροι ὦσιν πρὸς τὸ εὐδο]κ[ι]μεῖ[ν]
44 τὰ ἀρχεῖα̣[- - - - - - - - - - - - - - - - - -ζ]ημ[ῶ]-
ται τοὺς αἱ[τίους (?), δεδόχθαι βουλῆι] κ̣α̣ὶ τῶ[ι]
δήμωι ἐπα̣[ινέσαι ἐπὶ τούτοις Ἀνθε]σ̣τ̣ή̣ρ̣ι̣ο̣ν̣
ἐπταδ̣εί̣σ[αντα καὶ στεφανοῦν χρυσῶι] στ̣ε̣-
48 φάνωι κ̣α̣τ̣ὰ̣ ἑ̣[νιαυτὸν ἕκαστον, τὸν δὲ σ]τέφα-
νον ἀνα̣γ̣ο̣ρ̣ε̣[υθῆναι τοῖς Διονυσίοις ἑ]ν τῷ̣[ι]
θεάτρωι ὑ̣π̣[ὸ τοῦ κήρυκος, τόδε τὸ ψή]φισμ̣[α]
γραφῆναι ε̣ἰ̣ς τε̣[λαμῶνα λίθινον καὶ στα]θῆναι
52 ἐν τῶι ἐπταδείωι, καὶ τ[ὰ χρήματα οἱ ἐπτὰ ἑ]ξέθη-
καν, ἀναθεῖναι ἔ[να] μ[ὲν] ἐπ[άνω] (?) ἔ̣τ̣[ερον] δὲ ἐν
τῶι ἱ̣ε̣-
ρῶι τύπον λευκοῦ λ̣ί̣[θ]ο̣υ̣, τ̣ὸ δὲ γενόμενον εἰς [αὐ]-
τὸν ἀνάλωμα ἀνενεγκεῖν ἡ̣μᾶ̣ς ἐν λόγω[ι]

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3. ΘΕΣΤΗΡΙΟΝΛΙΙ- - -Τ.ΔΕΙΣΑΜ, lapis [so presumably ἐπ]τ[α]δεισα<ς>, Pleket]; for the college of Seven (ἐπταδεύσαντες) cf. IGBulg I² 314 (b) and LL. 47 and 52 of our decree; Δη̣[μητρίου], Λή̣[νακτος] vel sim., ed. pr. || 7-12. a passage about sitometria, ed. pr., who speculates that the distribution was long-lived, affected only needy citizens who received equal portions, and that A. constructed a store-house near the river [However, neither the parallel texts nor ed. pr.'s restorations warrant these conclusions and certainly not the one about needy citizens, which runs counter to what we otherwise know about sitometria: cf. SEG XXX 1535 LL. 23-32 and app. crit. ad loc., Pleket] || 10. σιτομετρετός: verbal adj., ed. pr.: "he who has a right to receive grain (bread)" [the reading is very uncertain, Pleket]; ed. pr. lists and briefly analyzes fourteen inscriptions concerning σιτομετρία || 11. καὶ ωἰκοδόμη]σ[ε vel sim., ed. pr. || 13-19. preparations for an impending war involving the allied Mixhellenes (= formerly dependent soldier-farmers, settled along the borders of the Olbian polis territory for its protection; A. paid gifts sent to them), ed. pr. [cf. IGBulg I² p. 36: μιγάδας Ἕλληνας οἰκετὰς ἔχει, Mih.] || 13. ὠ[ς δὲ πόλεμος ἦν ἐνστα]τέο[ς], ed. pr. [ἐνστατέος: unparalleled and unacceptable, Pleket] || 17. ἐνί[ους τῶν ἡγεμόνων] vel sim., ed. pr., who restores LL. 13-19 as follows:ὠ[ς δὲ πόλεμος ἦν ἐνστα]τέο[ς] | χρεία τε ο[ὐκ ὀλίγη τῶν δυνάμεων ? Μι]ξ̣ε̣λ-[λη]|νικῶν ἐμ μ[ικρῶι χρόνωι, χρήματα ἔδωκεν,] | ἐξ ὧν ἡμ̣[εῖς δ̣ῶρα ἀπεστείλαμεν ?] ΟΣΕ.ΕΣ.. | πρὸς ἐνί[ους τῶν ἡγεμόνων ?, οἱ συμμαχήσαν]|τες ὑπὲ̣[ρ τῆς σωτηρίας ? τὰ πάντα ἐ]π[ο]ίησα[ν] | συμφέροντ̣[α τῶι δήμωι or πρὸς τὸν δῆμον, πρὸς τὴν πόλιν, τῆι πόλει]; for the Μιξελλῆνες cf. IOSPE I² 32 B LL. 15-20, ed. pr. || 19-24. A. restored the city's altars and got the money needed for repair from debtors (to the temple ?), ed. pr. || 19. [τὰς κοινὰς] ἐστ[ί]|ας or [τῶι δήμωι τῆς ἱερᾶς νήσου] ἐστ|[ί]ας, ed. pr. || 20. ΛΙΝ, lapis || 22. ΠΡΟΕΝ(|' , dr. [why not something like προενοή-[θη ?], Pleket; but cf. L. 28] || 24. εἰς ταῦτ[α τῶν τῶι ἱερῶι or τῆι πόλει ὀφειλόντω]ν, ed. pr. || 24-31. the threat of war or the need to put down pirates caused A. to refurbish the Olbian fleet at his own expense, ed. pr. || 28. e.g. προενόν[των χρείας οὔσης], ed. pr. || 31-41. stasis in the city; A. condemned those who promoted it (?) to long terms of exile; some time later the exiles returned and laid the decree on the pavement face up, to be

trampled by Olbia's citizens, ed. pr., who infers the latter from the worn state of the stele || 35. [ὅτε or ὡς δὲ οἱ (or ἔνιοι) πολῖ]-τα[ι], ed. pr. || 39. or λουθοῦν[τας, ed. pr. || 42. ἢ[ς or ἢ, ed. pr. [ἧς is unacceptable, Pleket] || 42-43. εὐδοξεόμε̣|νοι: εὐδοξέω, hapax, ed. pr. [but is the ξ certain ?: the dr. has ΞΕΟΜι, Pleket] || comment upon the political structure of Olbia at the time and especially on the functions of "the Seven" (οἱ ἑπτά; cf. LL. 3, 47 and 52) [On the whole V.'s restorations are extremely bold and speculative, Pleket].

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759. OLBIA. HONORARY DECREE. I. Olbia 17, 21, 30 and 120. V.P. Yaylenko, op.cit. (cf. our lemma no. 760-765) 216-219 (dr.), argues that these fragments are part of one decree, which he presents as follows.

[Ἱερωμένου τοῦ δεῖνος (?) Ἀνα]ξιμένους
[μηνὸς - - - - - - - - ἔ]δοξε βου(λ)ῆι
[καὶ δήμωι· e.g. οἱ ἄρχοντες εἶπαν· ἐπειδὴ]
4 [- -]ιος Ζωβίου [ethnikon - - - - - -]
[- - - - - - - -] ΠΡΟ [..]
Γ vel Π [- - - - - - δ]εδ[ό]-
χθ[αι μὲν βουλῆι καὶ δ]ήμω̣[ι e.g. ἄνδρα γενό]-
8 με[νον ἀγαθὸν - - -]ιον Ζ̣ω̣βίο[υ e.g. στεφανωθῆ]-
ν[α]ι, δε[δόσθαι δὲ] αὐτῶι τε [καὶ τοῖς ἐκγό]-
νοις π[ροξενίαν, π]ολιτ̣[είαν, εἴσπλουν καὶ]
ἔκπ[λουν - - - - - - - - - - - - - - - - - -]

Vinogradov: in L. 5 the letters PAKA (I. Olbia 120) have not been incorporated; μὲν in L. 7 not followed by δὲ; unparalleled restorations.

760-765. OLBIA. PROXENY DECREES. V.P. Yaylenko, in: Etnogenez narodov Balkan i severnovo Pričernomorja (Moscow 1984) 210-217, publishes a number of inscriptions from I. Olbia with new restorations. J.G. Vinogradov (per litt.) sent us some critical notes, which we reproduce in the app. crit.

760: I. Olbia 174; Yaylenko 210-212.

[- - - ἔδωκαν προξενίαν]
[καὶ πολιτείαν, καὶ ὅσα τοῖς]
[ἄλλοις προξένοις δέδοτ]αι,
4 [τὰ μὲν λοιπὰ πάντα ὑπ]ά̣ρχειν
[αὐτῶι καὶ ἐκγόνοις, κ]αὶ εἴσ-
[πλουν καὶ ἔκπλουν καὶ] ἐν εἰ-
[ρήνηι καὶ ἐν πολέμωι, ἀσ]υλεὶ
8 [καὶ ἀσπονδεί·καὶ τὰς λοι]πὰς
[τιμὰς δοῦναι name] ι, καὶ
[ἀναγράψαι μὲν εἰς τελαμῶ]να
[τὸ ψήφισμα, τὸ δὲ ἀνάλωμ]α
εἰς
12 [αὐτὸν τοὺς ἄρχοντας ὑπηρετ]ῆ-
[σαι]

Vinogradov points out that after μὲν (L. 4) one misses a δὲ, that the clause τὰ μὲν λοιπὰ should precede ὅσα τοῖς ἄλλοις and that in L. 12 αὐτό (= τελάμων) should replace αὐτόν .

761: I. Olbia 13; Yaylenko 212.

[- - - ὑπάρχειν αὐτῶι κ]α-
[θάπερ καὶ τοῖς ἄλ]λοις προ-
[ξένοις τὰ πάντα πρόσ]ήκον-
4 [τα καὶ ἀτέλειαν ὧν ἂ]ν εἰσάγ-
[ηι ἢ ἐξάγηι κτλ.]

Vinogradov points out that in L. 4 one expects ἀτέλεια πάντων χρημάτων ὧν ἂν αὐτὸς etc. and that we might well have a fragment of another type of decree.

762: I. Olbia 175; Yaylenko 213-214.

[- - - καὶ εἰσπλουν καὶ]
[ἔκπλου]ν καὶ [ἐν εἰρήνηι]
[καὶ ἐν πολέ]μωι, ἀσ[υλεὶ καὶ]
4 [ἀσπονδεί· καὶ] τὰς λ[οιπὰς]
[- - - - τῆ]ς καθ[ηκούσης τιμῆς]
[- - -]ο - -

Vinogradov: the restoration in LL. 3-4 has no parallel in Olbian epigraphy.

763: I. Olbia 8; Yaylenko 215 LL. 1-2.

[καὶ] εἰσα[γωγὴν καὶ ἐξαγωγ]ὴν ὧν ἂ[ν εἰσάγηι ἢ ἐξάγηι ἢ αὐτὸς κτλ.

Vinogradov: no parallels for this tautology.

764: I. Olbia 11; Yaylenko 215.

[- - τοὺς δεῖνα τοῦ- -]έος [ethnikon εἶναι αὐτ]ὸς καὶ ἐκγό[νους προξένους καὶ ἀτελ]εῖς πάν[των χρημάτων]

Vinogradov: one would expect Ionic ἀτελέας; the inscription dates from the 5th cent. B.C.

765: I. Olbia 2 (a); Yaylenko 216-217.

[ἀτελῆ τὸν δεῖνα - -]δώρο Ἡρα|[κλεώτην ἔναι αὐτὸν κ]αὶ χρῆμ[α]

Vinogradov: χρήμ[ασι is possible, since the fragment is broken below; for χρῆμα one needs parallels; ἀτελῆ is too far away from ἔναι . For I. Olbia 2 cf. SEG XXXIII 615.

766. OLBIA. HONORARY DECREE FOR MARCIANUS FROM PROUSIAS, CA 200 A.D. I. Olbia 47 + 179 (cf. SEG XXX 968). J.G. Vinogradov, art. cit. (cf. our lemma no. 757) 461-465, points out that IOSPE I² 263 and I. Olbia 53 also belong to this inscription. He pre-

sents the following text. Since this supersedes all earlier editions we refrain from giving an apparatus criticus.

Ἐπὶ ἀρχόντων τ[ῶν περὶ Σατορνεῖλον Π]εισιστράτου
μηνὸς Ληνεῶνος κ[.', ἐκκλησίας συνηθροι]σμένης παν-
δήμου, εἰσηγησαμένου [τοῦ δεῖνος - - -ο]υ, οἱ περὶ Σα-
4 τορνεῖλον Πεισιστράτου ἄρχ[οντες εἶπαν· ἐπεὶ] Μαρκιαν[ὸς]
Δομνίωνος Προυσιεὺς πρὸς τ[ῷ Ὑπίῳ ἐνδέδεικται ? ἐν π]ᾶσι τ[ῶν]
παρὰ ἡμεῖν εὖ γεγονότ[ων πραγμάτων ἑαυτοῦ τὴν εὔνοιαν ? κτλ.]

I. Olbia 53:

- - - AI - - -
- - - I ἑαυ[το - - -]
[- - - ἐπιμ]ελη θῆν[αι ?- -]
4 - - -ΗΡΩΑΝ- - -
[- - - Προ]υσιὰς ? - - -
- - -ΛΤ- - -

The honorand is also attested in IOSPE I² 174 L. 11 (198 A.D.); he is probably also the honorand of IOSPE I² 57 (only his praenomen is preserved), V., who sketches the outline of Marcianus' career.

767-769. OLBIA. MOLPOI. Cf. P.O. Karyškovskij, in: Severnoje Pričernomorje (Materiali po Archeologii, Moscow 1984) 42-51, who publishes new restorations of I. Olbia 55-57.

767: I. Olbia 55; K. 43 (middle of the 5th cent. B.C.).

[Μολποὶ ἀ]νέθε[σαν Ἀπόλ]-
[λωνι Δελ]φινί[ωι ἐπὶ ...]
[.....]ΓΕΡΑ[.ca 6-8.]
4 [.....]ΟΝ[.ca 7-9.]

768: I. Olbia 56; K. 43 (5th cent. B.C.).

Μολ[ποὶ ἀνέθεσαν]
Ἀπό[λλωνι Δελφι]-
νί[ωι ἐπὶ ..ca 6-8]

Stoichedon
4 Τ[ca.4-5 μολπῶν αἰ]-
σ[υμνῶντος ca.4-6]

769: I. Olbia 57; K. 42 (3rd quarter of the 5th cent. B.C.).

[Μο]λ[ποί] με ἀνέθεσαν
Ἀπόλλωνι Δ[ε]λφινίωι
ἐπὶ Διονυ[σο]δώρο τῶ Λη-
4 ναίο μολπ[ῶν ἀίσυμνῶν]-
τος, στεφ[ανηφορόντων ?]
ΕΚΑΤ [-ca 13=14 - - -]

For Apollon Delphinios cf. SEG XXVII 439-442; XXIX 1783; XXX 978-979, 969, 977; XXXII 739, 798; XXXIII 614; cf. also F. Graf, Nordionische Kulte (Rom 1985) 56-57 and

219 || [1. in fine ΞΑΝ[, lapis: ἀνέθεσα Ε ([for Ε). The mason intended to engrave ἐπί but realized his mistake; for ἀνέθεσα cf. I. Olbia 58 || 6. initio Ἑκατ- - (proper name), Mihailov].

770-773. OLBIA. GRAFFITI. Edd. pr. A.A. Beletskij - A.S. Rusjajeva, in: op. cit. (cf. our lemma no. 767-769) 51-58, publish four graffiti.

770: B.- R. 52 (dr.). Sherd of a black glazed vessel; on one side representation of a woman's head, on the other an inscription; 5th cent. B.C.

Ἀριστο|τέλης ἱερ(εὺς) | Ἑρμέω: ἔως | καὶ Ἀθ(η)ναίης | ξυνών (or ξυνῶν(τες)) Ἡρογέ|νης : Ἡροφάνης

Ξυνών, edd. pr.; we present Vinogradov's suggestion (per litt.), who refers to BE (1982) no. 236 (τὸς αὸτῶι συνιόντας πάντας).

771: B.- R. 52 (dr.). Fragment of a black glazed vessel with representation of a man's head; around the head an inscription; end 5th- 1st half of the 4th cent. B.C.

Φαρνάβαζος φιλόκαλος πρόοιδα τέθνηκας ἡρεμέω θεοπρόπος Ἑρμοῦ

The eighth letter originally was a sigma, corrected into a zeta, edd. pr., who interpret the male's head as that of Pharnabazos and the fragment as a magical object; they wonder whether the previous text also had magic implications [this is the same text as SEG XXX 976, Pleket].

772: B.- R. 56. Fragment of a black glazed vessel with representation of a male's head; 5th cent. B.C.

ἀγορε[ύ]ω

Edd. pr. detect a magic design in the text (J.G. Vinogradov, per litt., favors Ἀγορέω, gen. of Ἀγόρης = Ἀγορεύς, "aber das ist nicht sicher"); at the right side of the word ἀγορε[ύ]ω edd. pr. discern a sign which resembles an alpha.

773: B.- R. 56-57. Sherd of a kantharos; representation of a head, of a man's head and of four vertical lines; 3rd cent. B.C.

Ἰσύδωρος

On the other side of the sherd the letters HIO HN, edd. pr. (J.G. Vinogradov, per litt., reads Εὔδωρος, "ganz klar"); edd. pr. mention a fifth sherd, with representation of a

man's head and the letter sigma or mu.

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774. PHANAGORIA. PROXENY DECREE, REIGN OF PAIRISADES/LEUKON. White marble fragment. Ed. pr. V.P. Yaylenko, op. cit. (cf. our lemma no. 760-765) 219-222 (ph.).

[Παιρισάδης καὶ παῖδες τῶι δεῖνι τοῦ δεῖνος]
[ethnikon καὶ παισὶν ἔδοσαν ἀτέλειαν]
[πάντων χρημάτων ἐν π]ᾳντὶ Βοσπόρῳ[ι]
4 [ὧν ἂν εἰσάγηι ἢ ἐξάγ]ηι, καὶ προξένους
[αὐτὸν καὶ παῖδ]ας ἐποιήσαντο,
[καὶ γῆς καὶ οἰκίας ἔ]γκτησιν ἔδοσαν -
- -

In VDI (1985) 1 59-60 note 18, J.G. Vinogradov publishes another restoration:

[Λεύκων καὶ παῖδες ἔδοσαν]
[τῶι δεῖνι (καὶ τῶι δεῖνι)]
[τοῦ δεῖνος ethnikon καὶ]
4 [ἐκγόνοις ἀτέλειαν πάντων]
[χρημάτων ἐν π]ᾳντὶ Βοσπόρωι (22)
[καὶ ἐν Σινδικ]ῆι καὶ προξένους (25)
[καὶ πολίτ]ας ἐποιήσαντο (20)
8 [καὶ γῆς ἔ]γκτησιν ἔδοσαν (20)
[καὶ οἰκίας καὶ πολ]έμου
[καὶ εἰρήνης ἀσυλεὶ καὶ]
[ἀσπονδεί]

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775. POBOLDJA. INSCRIBED COPPER KETTLE, 2nd CENT. B.C. J.G. Vinogradov, op. cit. (cf. our lemma no. 754) 40-43 (dr.), republishes the inscription, published before in a local Russian publication (E.V. Tsutskin, in: Istoriko-Kraevedtseskie Zapiski, Volgograd 1974, 2, 138-142).

Θεῷ Ἄρει Βληκούρῳ ἐκ τῶν τοῦ θεοῦ
V ἐπιμελουμένου Ἀπολιναρίου Πρείσκου

For Βληκουρος V. refers to IGBulg III 1834; V. prefers to believe that this kettle originated in Thrace and ultimately arrived in the Sarmatian area.

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776. TYRAS. INSCRIPTIONS ON CERAMIC FRAGMENTS, HELLENISTIC PERIOD. Cf. T.L. Samoilova, in: op. cit. (cf. our lemma no. 767-769) 124 (dr.), for a fragment of a ceramic vessel, representing a mask with the inscription Ἀρτεμ[ιδώ]ρου (from a workshop in Asia Minor); on another fragment representation of Tyche and the name Ποσειδος (also from Asia Minor).

COLCHIS

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777. PHASIS. GRAFFITO ON A SILVER PHIALE, 5th CENT. B.C. L.H. Jeffery, LSAG 373 no. 72. N. Ehrhardt, ZPE 56 (1984) 156-157, argues that this phiale and consequently its inscription (Ἀπόλλωνος Ἡγέμονός εἰμι τόμ (= τοῦ ἐμ) Φάσι) are a modern forgery. The find-circumstances seem to him to have been "ominös"; Apollo's epithet is a hapax; the combination of epitheton + toponym is unusual. As a result the text should not play any role in the discussion about the status of Phasis in the period of the archaic Greek colonization.

DELOS

778. DELOS. THE PERIOD OF INDEPENDENCE, 314-167/6 B.C. Cf. C. Vial, Délos Indépendante (BCH Suppl. X, Paris 1984), for a detailed study of Delian demography (size of population; subdivisions of the citizen-body; family law), political institutions (council; assembly; magistrates; jurisdiction) and aspects of Delian society (family relations, especially the legal position of women and the mentality within the family; economic activities: agriculture, commerce, craftsmen, harbor, fishing, real estate; money and borrowing). On 393-396 a long index of Delian inscriptions quoted, translated or discussed in detail. On 353-354 examples of artisans and merchants who were rich enough to occupy public functions, on 379-380 examples of loans provided for productive, and not consumptive purposes. On 367 interesting evidence for internal differentiation among the Delian elite: only 10% of the choregoi were magistrates. For a review cf. L.Migeotte, PHOENIX 40 (1986) 97-100. V. presents the following new readings.

I. Délos			Vial	
nos.	LL.		pp.	
87	11-14	- - -.νκαἰναFõ|ν	92 note 12	[τῶν] τ[εμέν|ō]ν καὶ θ[υᾶ|ν] καὶ ναFõ|ν (J.Tréheux apud V.)
205Ba	27	[τῶν εὐθύ?]νων	186 note 140	-ΝΩΝ (horizontal bar: ε or σ,not υ)
291d	33	κατεδικά[σθη]	156 note 56	κατεδίκασ[αν]
298A	197	Ἰχθυπολι[τ]ῶν	23	Ἰχθυπολίδων
316	4-5	name of treasurer ἐπ' ἄρ]|χοντος Φιλοξένου καὶ οἱ κλ[η]ρονόμοι τοῦ ταμίου Λυσοῦ εἰς τὴν [δη]μοσίαν [κιβω]τ[όν]	171	βουλὴ ἡ ἐπ'ἄρ]|χοντος κτλ.-- εἰς τὴν [ἀπό]δοσιν [τῶι θεῶι]
354	47	καὶ Ἀριστοβόλα	54 note 21	ὑπὲρ [Ἀν]δρόλα
365	4	τῶι γ[ρά]ψ[αμένωι] ?	193 note 179	τῶι γρά[ψα]ντ[ι]
371A	20	πα[τρὸς --	73 note 102	πατ[ρός]
396B	59	καὶ τῶ[ν υἱῶν ? τῶν δείνων]	64-65	ΚΑΙΤΩ conceals the beginning of the name of the guardian of the young girl; perhaps ΓΑΥΚΩΝ

nos.	LL.		pp.	
399A	96	ʽΙε----λλ...ου	194 note 186	[παρ'ʼΑπο]λλο̣[δώρ]ου
	121	ἐμ Μέγαροις ?	115 note 119	ἐμ Μέγαροις is certain ("à Mégara (ou dans les mégara)")
442C	69-71	ΜΗ|[Η]ΗΔ[---Χ]| ΔΔΔ卌 ||̣	76 note 115	[---Δ]|ΔΔΔ⊢⊢⊢|| ; V. rejects ΜΗ[Η]ΗΔ--: the amount of the interest should be 43 dr. 2 ob. and that of the capital 433 dr. 2 ob. instead of 10.310 dr.
455 Ab	24	τὸν π[ατέρα Εὐθυτίμης Διόδοτον]	77 note 121	τὸν π[άππον αὐτῶν Εὐθυτίμην]
1142	2	Λ̣ΙΣ	301 note 62	[π]αῖς

779. DELOS. THE ROMANS ON DELOS. Cf. E. Gruen, op. cit. (cf. our lemma no. 1723) 302 ff., for a discussion of the ʽΡωμαῖοι on Delos. Cf. SEG XXXIII 621.

780. DELOS. FREEDMEN IN EPITAPHS. After presenting some minor criticisms and bibliographical additions to G. Fabre, Libertus, Patrons et affranchis à Rome (1981) 98 (table illustrating the development of the use of the cognomen by the Delian freedmen), M.- T. Couilloud-Le Dinahet, BCH 108 (1984) 347-350, defends (contra Fabre) her view that persons on record in Delian epitaphs with names consisting of Latin praenomen, nomen and Greek cognomen (without mention of the name of the former master in the gen.) were freedmen.

781. DELOS. EPITAPHS AND PROSOPOGRAPHY. Starting from the fact that we have less than 10% of the funerary monuments originally erected in the nekropolis of Rheneia (35% of which are illegible) and that much of its onomastical material is quite common, M.- T. Couilloud-Le Dinahet, BCH 108 (1984) 345-347, rejects a number of identifications proposed on the basis of Delian epitaphs by M.- F. Baslez, Recherches --- (cf. SEG XXVII 452). She discusses the following nos. in B.'s list: 38, 145, 182, 335, 344, 416, 504, 555, 559 and 679.

782. DELOS. THE SETTING OF STATUETTES. In a study of the setting of various figurative elements in Delian private houses M. Kreeb, BCH 108 (1984) 317-343, on 328-329, uses some epigraphical evidence (notably some passages from I. Délos 1417) recording the erection of statuettes. For the term θυρίς in I. Délos 1417 A Col. I L. 137 cf. 329 note 43 ("eine Nische mit Verkleidung aus Marmor oder Stuck") [for this term cf. SEG XXXIII 1614, Pleket].

783. DELOS. ACCOUNT OF THE HIEROPOIOI, BEFORE 302 B.C. IG XI

2 145 (cf. Add.). J. Tréheux, in: Hommage Effenterre (cf. our lemma no. 916) 335 note 33, restores in LL. 37-38 [ἐργάταις βάθρα ὅ|τ'] ἦν τὰ δικαστήρια ταῖς ἱεραῖς γραφαῖς διακόσια κατενέγκασι καὶ ἀπενέγκασι·ΗΗ· (IG: no restoration in L. 37 in fine; L. 38 initio: .ΗΝ τὰ κτλ. δ̣ιακοσ... (Add.: διακοσίους) κτλ.).

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784. DELOS. ACCOUNT OF THE HIEROPOIOI, SHORTLY BEFORE 301 B.C. IG XI 2 144 A. J. Tréheux, in: Hommage Effenterre (cf. our lemma no. 916) 334 note 29, restores LL. 98-99 as follows: [τοῦ ζ]λ̣-λοντ[ο]ς [τὸν τοῖχον] τὸμ πρὸς τῶι πρυτανείωι καὶ τὰ ἄλλα τείχια δ̣ια|[κεσ]αμένωι μ̣ι̣[σθὸς·-·] (IG: ....λοντος κτλ. δι[α] | [.... ἐπ]ι̣ρ̣ρ̣ώ̣σ̣α̣ν̣τ̣ι̣ ?).

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785. DELOS. ACCOUNT OF THE HIEROPOIOI, 260-250 B.C. IG XI 2 274. J. Tréheux, in: Hommage Effenterre (cf. our lemma no. 916) 335 note 33, restores in L. 24 in fine τοῖς τὰ βάθ̣[ρα e.g. ἐνείγ-κασι] instead of τοῖς τὰ βαλ[ανεῖα ?- - -].

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786. DELOS. TWO HONORARY INSCRIPTIONS ERECTED BY THE "ISRAELITAI ON DELOS", 250-50 B.C. SEG XXXII 809-810. A.T. Kraabel, BIBLICAL ARCHAEOLOGIST 47 (1984) 44-46 (ph.), comments on various aspects of these inscriptions. He argues that the Samaritans called themselves Ἰσραηλῖται (1) to indicate that they came from the (Northern kingdom of) Israel and (2) to lay claim on the term, lest the orthodox Jews gain full possession of it. He argues that the Delos synagogue might be Samaritan, speculates on the reasons of the presence of Jews and Samaritans on Delos (trade; international politics) and points out that the honorands need not have been fellow Samaritans.

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787. DELOS. EPITAPH OF HERMON, 2nd CENT. B.C. Rectangular white marble stele with relief representation in a recessed field: dextrarum iunctio of a reclining man and a seated woman, flanked by a female and a male servant, the latter carrying a bowl and a jar. Tripod with food before the kline. Found in 1978 in Rheneia, now in the Museum of Delos. Ed. pr. M.- T. Couilloud-Le Dinahet, BCH 108 (1984) 351-353 no. 4 (ph.).

Ἕρμων Ἀπολλωνίου | Ἀθηναῖε χρηστέ, | χαῖρε

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788. DELOS. EPITAPH OF ELPIS, LATE HELLENISTIC PERIOD. M.- T. Couilloud-Le Dinahet, BCH 98 (1974) 494-495 (ph.). Republished by idem, BCH 108 (1984) 350-351 no. 1, with the restorations of O. Cavalier.

Ἐλ[πὶ]ς [Σ]ελεύκ[ου θ]υγάτηρ | Ἥ[ρ]ιος δὲ γυνὴ ἄλυπε | χρηστή, χαῖρε

- - -ΟΥ θ̣υγάτηρ | Η..ΟΣ κτλ., C.- Le D. (1974) || 2. Ἥριος: name typical of Byzantium and Kalchedon and testifying to the

relations between Delos and the Bosporus area, C.- Le D. (1984).

789. DELOS. INSCRIPTION ON THE BASE OF A PRESS, 5th- 6th CENT. A.D. I. Délos 2585 bis. Republished by P. Bruneau - P. Fraisse, BCH 108 (1984) 729 no. 4 (ph.), in the context of a study of all known Delian presses. They suggest that the Petros invoking the help of Christ († Χριστὲ βοήθι τῷ δού†|λῳ σου Πέτ[ρ]ῳ) was the owner of the press (probably for wine). D. Feissel, apud B.- F., dates the stone to the period indicated above.

790. RHENEIA. FUNERARY EPIGRAM FOR MARTHA. SEG XXX 999 (W. Peek, GV 662; M.- T. Couilloud, EAD 30, 1974, no. 466). J. Bousquet, EA 4 (1984) 157-158, suggests interpreting ΗΜΑΤΟΣ in L. 6 (ἴστε δέ με τριτάτην ΗΜΑΤΟΣ ὀλλυμένην) as αἵματος ("la troisième de mon sang") instead of ἥματος ("à la troisième heure du jour"). The assumption is that the mother and brother of the deceased already died before; τριτάτην αἵματος is a reminiscence from Euripides, Hippolytos 337-341 [Cf. SEG XXX 999 for another interpretation].

RHODES

791. LINDOS. HONORARY DECREE, CA 410 B.C. Syll³ 110. Cf. R. M. Berthold, op. cit. (cf. our lemma no. 793) 21 note 10, who argues that at the time of the inscription the island was already unified, since there is a central authority (βολά and πρυτάνεις) and since the Rhodians are referred to collectively as Ῥοδίων πάντων . The latter expression also shows that the synoikismos had not been completed, since in all later inscriptions they are simply called Ῥόδιοι: the city of Rhodes had apparently not yet been built.

792. LINDOS. CULT REGULATION, 3rd CENT. B.C. IG XII 1 905 (Syll.³ 1030; LSCG 140). N. Robertson, CQ 34 (1984) 13-14, in the context of a discussion of Poseidon's winter festivals (see our lemma no. 1737), examines the literary and epigraphic testimonia for the epithet Φυτάλμιος, "procreative in a double sense, of crops and of human offspring".

793. RHODES. HISTORY. Cf. R.M. Berthold, Rhodes in the Hellenistic Age (Ithaca-London 1984), with introductory chapters on the 4th cent. B.C. and on the Rhodian state: constitution, territory, the navy and its dockyards, the army, commerce (especially in wine, grain, timber), resident aliens, (size of the)population. Frequent use of Greek inscriptions. The other chapters deal with the narrative history of Rhodes up to the end of its independence. Cf. also our lemmata nos. 791, 794 and 847. For Rhodian contacts with

Rome cf. SEG XXXIII 637. For a review cf. J. Deininger, GNOMON 58 (1986) 412-417.
We have not seen J.C. Papachristodoulou, Συμβολὴ στὴν ἱστορικὴ καὶ ἀρχαιολογικὴ ἔρευνα τῶν δήμων τῆς ἀρχαίας Ῥοδιακῆς πολιτείας I: Ἰαλυσία (Diss. Ioannina 1983).

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794. RHODES. THE STRATEGOI. Epigraphical evidence for the στραταγὸς ἐπὶ τᾶς χώρας (τᾶς ἐν ταῖ νάσωι), the στραταγὸς ἐπὶ τὸ Πέραν and the στραταγὸς ἐκ πάντων (the latter also in combination with ἐπὶ τᾶς χώρας and ἐπὶ τὸ Πέραν, also with κατὰ πόλεμον) is collected by R.M. Berthold, op. cit. (cf. our lemma no. 793) 46 note 29, who argues that στραταγὸς ἐκ πάντων cannot mean "general over all", but probably refers to a special mode of election, which ignored the presumed usual selection by division (tribe or whatever) and drew from all the citizens.

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795. RHODES. HONORARY INSCRIPTION FOR POLYARATOS AND HIS WIFE, CA 250-200 B.C. Large block with on the top holes into which statues fitted; inscription on the frontside. Ed. pr. I.A. Zervoudaki, AD 32 (1977) [1984] B 346. Cf. H.W. Catling, AR (1985-1986) 98.

Π[ολυά]ρατος Ἀναξικράτου, Ξενοκράτη Ἀριστοκλεῦς | γυνὰ δὲ Πολυαράτου | Πολυάρατος Ἀναξικράτου ὑπὲρ αὐτοῦ· | Φύλης Ἀλικα(ρνασσεύς)

The sculptor Phyles is attested at Rhodes in the period 250-200 B.C. (C. Blinkenberg, Lindos II 1 p. 51; II 2 p. 1148), ed. pr.

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796. RHODES. For an epitaph possibly coming from Rhodes cf. our lemma no. 1649.

797-846. RHODES. EPITAPHS. Cf. I.A. Zervoudaki, AD 32 (1977) [1984] B 355-378 (passim). We omit minor fragments (358: fragment with ΘΕΩΝ; 369: fragment with χρηστέ, χ[αῖρε]; 374: χρηστός· χαῖρε).

797: 355. Stone fragment: Τιμοκράτης Τιμοκρατεῦ
Undated [AD's ΤΙΜΑΚΡΑΤΗΣ clearly is a printing error, Pleket].

798: 356. Cylindrical marble funerary altar; on one side an illegible inscription; on another side the following text. Undated.

Ἀρτεμισίας Μυνδίας μετοί|κου καὶ τοῦ υἱοῦ αὐτᾶς Ἐπιτυν|-χάνοντος Μυνδίου καὶ Συνκράσεως Μυνδίας καὶ τοῦ | ἀνδρὸς αὐτῆς Διονυσᾶ Μυνδίου

For the ethnikon Μύνδιος cf. SEG XXVII 476; XXX 1009.

799: 365. Osteotheke: Ἀπολλωνίας | ἐγγενεῦς Undated.

800: 366. Osteotheke: Θευφανεῦς | Τιμακρίτου | Παταρέως Undated [AD: Θευθανεῦς: printing error; AD: Πατυρεύς: printing error, Pleket].

801: 366. Osteotheke: Νικάνδρου | Τραλλιανοῦ Undated.

802: 366. Osteotheke: Ἀγεμονίδα | Παυσανία | Ἄμιον [for the demotic Ἄμιος cf. P.M. Fraser - G.E. Bean, The Rhodian Peraea and Islands (Oxford 1954) 180 Index II A, Pleket]. Undated.

803: 366. Osteotheke: Παυσανία | Σαμίου

804: 366. Osteotheke: Εὐεταίρου | Ἀστυπαλεέως Undated Cf. H.W. Catling, AR (1985-1986) 99.

805: 366. Cylindrical funerary altar with boukrania, garlands and tainiai: Πασικράτης | Παγκλεῖδα Ἄμιος [for Ἄμιος cf. our lemma no. 802; cf. H.W. Catling, AR (1985-1986) 100, Pleket]. Undated.

806: 366. Cylindrical funerary altar with boukrania, garlands and tainiai: Ἀγησικράτεια | Ἀπολλωνιατίς Undated.

807: 366. Fragment of a rectangular base: - - Σ|[I]NIOY Undated.

808: 366-367. Fragment of a funerary stele:
Σατυρῖνας | καὶ Γαλατέ|ας ΤΟΔΕΠΙΣ | ΤΑΠΑ (???) χαίρε||τε
Undated.

809: 367. Osteotheke: Ἀρετανάσσα | Νικοτίμου | Νέττιδος [for Νέττιδος cf. SEG XXX 1017]. Undated.

810: 367. Osteotheke: Ἱεροφανεῦς Undated.

811: 367. Osteotheke: Ἀρτεμιδώρου Undated.

812: 367. Osteotheke; Ἀπολλωνίας Undated.

813: 367. Poros plaque (lid of a tomb): APX vac | IΔ vac Ca 300 B.C.

814: 368. Small pedimental stele: Καλλίστιον | χρηστά, | χαῖρε Undated.

815: 369. Cylindrical funerary altar with boukrania, garlands and tainiai; cf. H.W. Catling, AR (1985-1986) 100.
Τιμομάχου | Τιμοπόλιος | Ἀργείου Undated.

816: 369. Cylindrical funerary altar with boukrania, garlands and tainiai: Καλλίστρατος | Λεωνίδα Undated.

817: 369. Cylindrical funerary altar with boukrania, garlands and tainiai: Ξενοκράτει(α) | Ἀγαθοκλεῦς | Χαλκη(τίς) [for the deme Chalke cf. P.M. Fraser - G.E. Bean, op.cit. (cf. our lemma no. 802) 144-145, Pleket]. Undated.

818: 369. Funerary stele: Ἀλέξανδρος | Ἀριστείδα | Ἄριος [for the demotic Ἄριος cf. SEG XXX 1024, Pleket]. Undated.

819: 369. Fragment of a funerary stele:
Σωσ[ικ]λῆς | Πασ...ινο | χρηστός· χαῖρε Undated.

820: 369. Funerary stele:
Μοσχίων | Αἴσχρωνος | Ἰλλύριος χρηστέ, | χαῖρε
[for Illyrians in Greek inscriptions, cf. SEGXXXIII 482, Pleket]. Undated.

821: 369. Fragment of a funerary stele; only the name Νικασαγόρη is preserved. Undated.

822: 371. White marble stele:
Φιλοκράτης | Μενεκρατεῦς | Ὀλύνθιος Undated.

823: 371. White marble pedimental stele:
Εὐγενεία | χρηστά, χαῖρε Undated.

824: 371. White marble pedimental stele; cf. H.W. Catling, AR (1985-1986) 100.
Εὔνους ἐνγενής | ἔων ἐτῶν δεκαέξ | ἀπωλόμην καὶ λυπῶ | τοὺς γονεῖς Undated.

825: 371. White marble stele: Σιμίας | Παυσανία Undated.

826: 371. Stele of 'lartios' stone: Ἀριστώνυμος | Πυθολάου | Εὐθηνίτας [for Εὐθηνίτας cf. SEG XXX 1035, Pleket]. Undated.

827: 371. Stele of 'Iartios' stone: Τιμόστρατος | Ναυσιστράτου | Βράσιος [for the demotic Βράσιος cf. AD 18 (1963) [1965] I 31 nos. 61-62, Pleket]. Undated.

828: 371. Stele: Κτήσων | χρηστέ, χαῖρε Undated.

829: 371. White marble stele: Εὐφραστίδας | Ἀμφιλόχου | Ἰστάνιος [for the demotic Ἰστάνιος cf. SEG XXXIII 647 and 653, Pleket]. Undated.

830: 371. White marble stele: Χρυσοβούλα Χαιρήμονος | γυνὰ δὲ Πεισιδάμου Undated.

831: 371. White marble stele: Τεισίμαχος | Λυκομηδεῦς | καθ' ὑοθεσίαν δὲ Σιμία | Παταρεύς [for Παταρεύς cf. our lemma no. 800, Pleket]. Undated.

832: 371. White marble pedimental stele: Κλευπάτρα | Κλευφάντου | γυνὰ δὲ Καλ<λ>ιστράτου (AD: Καλιστράτου) Undated.

833: 371. White marble stele: Μύαξ, | χαῖρε Undated.

834: 371. White marble stele: Ἀναξικράτη | Ἀναξίφωντος | Κασαρίς [for the demotic Κασαρίς cf. SEG XXXIII 651 (Κασαρεύς , nom. masc.), Pleket]. Undated.

835: 371. Lower part of a stele: Πυθίων ΡΕΙ.... | Πεδιεύς [Πεδιεύς: demotic; cf. our lemma no. 836, Pleket]. Undated.

836: 372. Osteotheke: Σατυρίωνος | Πολυχάρμου | τοῦ Σατυρίωνος | Πεδιέως 1st cent. B.C.- 1st cent. A.D. Cf. the previous lemma for Πεδιεύς . For the persons cf. our lemmata nos. 838-839.

837: 372. Osteotheke: Ἀθανοκλεῦς | Ἐφεσίου 1st cent. B.C.- 1st cent. A.D.

838: 372. Osteotheke; cf. H.W. Catling, AR (1985-1986) 100: Πυθοκρίτου | Σατυρίωνος | Πεδιέως 1st cent. B.C.- 1st cent. A.D. For Πεδιεύς cf. our lemmata nos. 835-836. For the persons cf. our lemmata nos. 836 and 839.

839: 372. Osteotheke: Πολυχάρμου | Σατυρίωνος 1st cent. B.C.- 1st cent. A.D. Cf. our lemmata nos. 836 and 838.

840: 372. Osteotheke: - - -ΑΡΟΥ | - - ΡΙΑΔΑ
1st cent. B.C.- 1st cent. A.D.

841: 373. Cylindrical funerary altar with boukrania; cf. H.W. Catling, AR (1985-1986) 99.
Κρῖνις | Ἀρίστωνος | Καρπαθιοπολίτας [for the demotic Καρπ. cf. P.M. Fraser - G.E. Bean, op. cit. (cf. our lemma no. 802) 144, Pleket]. Undated.

842: 376. Osteotheke: Φιλογενεῦς Undated.

843: 377. Osteotheke: Ἀριστ<ο>κλέας Undated (AD: ΑΡΙΣΤΚΛΕΑΣ).

844: 377. Osteotheke: Κλεανάσσα Undated.

845: 377. Osteotheke: ΦΙΛΤΟΓΕΝΕΥΣ [probably Φιλογενεῦς is meant; cf. our lemma no. 842, Pleket]. Undated.

846: 377. Osteotheke: Ἀγησικλεῦς Undated.

KARPATHOS

847. KARPATHOS. ATHENIAN DECREE, AFTER 394-393 B.C. IG XII 1 977 (Syll.^{3} 129). R.M. Berthold, op. cit. (cf. our lemma no. 793) 26 note 26, prefers in L. 30 [Κνί]διος to [Λίν]διος (both possibilities in IG; only [Κνί]διος in Syll.^{3}).

LESBOS

848. ERESOS. BEGINNING OF PSALM 90, 6th CENT. A.D. H. Grégoire, IGC 165. After revision of the stone D. Feissel, BCH 108 (1984) 577 (ph.), reads in L. 4 ἀντ<ι>λίμπτωρ (lapis: ΑΝΤΛ) instead of ἀντιλήπτωρ . There is no fifth line (supposed by G.). Cf. our lemma no. 1727.

849. MYTILENE. MONETARY PACT BETWEEN MYTILENE AND PHOKAIA, CA 440-410 B.C. ? IG XII 2 1; SEG XXXIII 665*. After revision of the stone A.J. Heisserer, ZPE 55 (1984) 115-132 (ph.), republishes the text (with translation). For commentary cf. H. Engelmann, ZPE 60 (1985) 165-170.

[.....^{7}]ε[.....^{18} ὅττι]
[δέ κε αἰ]πόλις [ἀ]μφότ[εραι διὰ συνθήκα]-
[ς προς]γράφωισι εἰς ταὶ[ς στάλλαις ἢ ἐ]-

[κκόπ]τωισι, κύ[ρ]ιον ἔστω· Τ[ὸν δὲ κέρναν]-
[τα τὸ] χρύσιον ὑπόδικον ἔμ[μεναι ἀμφο]-
[τέρ]αισι ταῖς πολίεσσι· δικ[ά]σ[ταις δὲ]
[ἔμ]μεναι τῶι μὲν ἐμ Μυτιλήναι κ[έρναν]-
[τι] ταὶς ἄρχαις παίσαις ταὶς ἐμ Μ[υτιλ]-
ήναι πλέας τῶν αἰμίσεων, ἐμ Φώκαι δ[ὲ τ]-
αὶς ἄρχαις παίσαις ταὶς ἐμ Φώκαι πλ[έ]-
ας τῶν αἰμίσεω[ν]· τὰν δὲ δίκαν ἔμμεναι
ἐπεί κε ὠνίαυτος ἐξέλθηι ἐν ἓξ μήννε<σ>-
σι· αἰ δέ κε καταγ[ρέ]θηι τὸ χρύσιον κέρ-
ναν ὑδαρέστερο[ν] θέλων θανάτωι ζαμι-
ώσθω· αἰ δέ κε ἀπυφ[ύ]γηι μ[ὴ] θέλων ἀμβρό-
την, τιμάτω τὸ δικαστήριον ὅττι χρὴ α-
ὖτ<ο>ν πάθην ἢ κατθέ[μ]εναι· Ἁ δὲ πόλις ἀναί-
τιος καὶ ἀζάμιος [ἔσ]τω· Ἔλαχον Μυτιλή-
ναοι πρόσθε κόπτην· Ἄρχει πρότανις ὁ
πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ πεδὰ Ἀρίστ-
αρχον

Dated by H. on palaeographical grounds to the period indicated in the heading: traditional date: early 4th cent. B.C. H. assigns IG XII 2 3 (ph.) to the "360^{s} or the early 350^{s}" and argues that the lettering of IG XII 2 1 presents "an alltogether archaic appearance" || 2-3. no restoration in IG || 3-4. εἰς τὰ[ν στάλαν ἢ ἐκκ|ολάπ]τωισι, IG || H. argues that this decree is "a modification, by means of an amendment, of an existing monetary agreement". It was concluded ca 426 B.C., after the minting of a Mytilenean stater from a degraded alloy in 428-427 B.C., which in its turn was the result of the Athenian exactions after the revolt.

850. MYTILENE. BUILDING INSCRIPTION, 4th CENT. B.C. ? IG XII 2 14; SEG XXVI 878. C. Williams, PHOENIX 38 (1984) 36-37, argues that the "local stone" (τῶ ἀπὸ τᾶς χώρας λίθω in L. 9), which is generally considered to be limestone in other texts, refers to the coarse gray marble from Moria, since there are no limestone blocks represented in the circuit walls of Mytilene. On 36 note 4 W. reports that this inscription has been dated to the 4th cent. B.C. (?) in L.B. Holland - F.W. Householder - R.L. Scranton, A Sylloge of Greek Building Inscriptions (unpublished ms. in the ASCS library in Athens) 1009, 2064 no. 195, "but no reasons are given for the date".

851. MYTILENE. EPITAPH OF PROTA, END 1st CENT. B.C. - EARLY 1st CENT. A.D. IG XII 2 260. Republished by C. Williams, PHOENIX 38 (1984) 42, 45 (ph.), in the context of a survey of the ancient remains built into the mediaeval circuit walls of Mytilene. W. presents a reconstruction of Prota's funerary monument, which was built of Moria marble (cf. our lemma no. 850). The inscription is carved on the architrave portion of a block that probably spanned the central intercolumniation. Both monument and inscription point to the date indicated in the heading, which supports the identification of Prota with the Prota whose death was lamented by the

Mytilenean poet of the Augustan period Krinagoras (Anth. Pal. V 108) by A. Cichorius, MDAI (A) 13 (1888) 72-73 no. 34.

THERA

852. THERA. GRAFFITO ON A VASE, 540-500 B.C. SEG XXV 935. A.W. Johnston, ABSA 79 (1984) 125-128 (dr.), points out that this text should be read as κυλίφακτος ἁ Ἀθλίωνος τõ Ἡγησιλόχο instead of Κυλίφακτος Ἡραθλίωνος κτλ. He adduces his Trademarks on Greek Vases (London 1979) 153 2 F no. 49 (ABV 366, 84): ΚΥΛΙΦΑ:Κ and SEG XXVII 672 (XXXI 857): κυλιφακ[.ca.4.]ολοπ[ca.2?]ωι, which he reads as κυλιφακ[τος followed by the dative of the recipient, whether human or divine. He concludes that κυλίφακτος is a new vase name (from κύλιξ + φάκτον), probably a stemless cup. J. dates our vase to the period indicated above and argues that the graffito may lead us to raise the date proposed by L.H. Jeffery, LSAG 319 (1st half of the 5th cent. B.C.) for the introduction of the Ionic script into Thera to the period before 500 B.C., since it is written in the Ionic alphabet, the article ἁ being the only Doric feature. The name Ἀθλίων seems to be new.

KOS

853. KOS (ANTIMACHEIA). HONORARY INSCRIPTION FOR PHILISTOS AND ---IAS, 3rd - 2nd CENT. B.C. M. Dubois, BCH 7 (1883) 481-482. W. R. Paton - E.L. Hicks, Inscriptions of Cos (Oxford 1891) 281-282 no. 383. Now in the J. Paul Getty Museum in Malibu. Cf. THE J. PAUL GETTY MUSEUM JOURNAL 12 (1984) 239 no. 37.

854. KOS (AREA OF: NEO PYLI). FRAGMENT. Small marble fragment found near the Church of Timios Stauros; now in the Museum in Kos. Ed. pr. I. Volanakis, AD 32 (1977) [1984] B 385 (ph.).

- - -]ερων
- - -]ρετου ἀρ-
- - -]ιστεος
- - -]μνη
- - -]πιστ[ός]

Undated by ed. pr.

NAXOS

855. SANGRI. EPITAPH OF THEOLISTES, END OF THE 6th CENT. B.C. SEG XXVII 529 (incomplete text). Cylindrical capital from a funerary monument. Inscription in boustrophedon. Ed. pr. A.P. Mat-

thaiou, HOROS 2 (1984) 167-173 (ph.; dr.).

⁝ Λῆυκαρίο̄ν ⁝ ἐηπο-
ίε̄σῆν ⁝ μῆ ⁝ Θεολίστεο̄ ⁝ μνῆμα

Λευκαρίων ἐηπο|ίησέν με Θεολίστεω μνῆμα, ed. pr., who points out that E is used for both the short and the long e and that H indicates both the ĕ and the original long α (in μνῆμα); the latter may explain the writing of ἐποίησεν: ἐηποίησεν . Ed. pr. gives a catalogue of examples of H (Η) for ĕ.

PAROS

856. PAROS. DEDICATION TO THE NYMPHS, EARLY 4th CENT. B.C. IG XII 5 245. D. Berranger, REA 85 (1983) 235-259 (ph.; dr.), presents a largely iconographic study of this relief. Its specific features can be explained either by the fact that the work is made or ordered by a Thracian or because it was one of the first reliefs of this type. On 238-239 some remarks on the inscription. B. rejects identification of the dedicant (Ἀδάμας Ὀδρύσης) with his homonym on record in Aristotle, Pol.5. 10. 18 (so E.W. Bodnar, AJA 74, 1970, 18¯). Adamas was perhaps a slave or a Thracian artisan working in the Parian quarries. The relations between Paros and its colony Thasos, whence Adamas might have come, were very good. On 250-251 B. collects the epigraphical evidence for the cult of the nymphs on Paros. Cf. our lemma no. 1760.

857. PAROS. HYMN OF NIKIADES. IG XII 5 229 (CIG 2388; SEG XXXI 747). W. Peek, apud D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 128 note 1, wonders whether ΣΤΟΙΕΑΝΘΥΟΟΙΣΙΝ in L. 4 may conceal στόρεσαν λιθάδεσσιν (IG: στο[ρ]έ<σ>αν<τ'> [ο]ύ[δ]οῖσιν). He thinks of a "Plattenbelag" rather than of a mosaic. Cf. our lemma no. 1115.

858. PAROS. INSCRIBED SHERDS. Excavations in a cave sanctuary on the ancient akropolis at Koukounaria produced many small anepigraphic dedicatory gifts (representations of Athena and of Pan) and two inscribed sherds with ἀ]νέθηκεν and Ἀθ[ηναίης] respectively. Cf. EAH (1983) [1984] 73-74 (7th- 5th cent. B.C.). Cf. BCH 109(1985) 834-835 (ph.).

ANDROS

859. ANDROS. DEDICATION. Part of a cylindrical base with inscription: Νεμεσέως . Cf. P. Zapheiropoulou, AD 32 (1977)[1984] B 308. Undated. Cf. also H.W. Catling, AR (1985-1986) 74.

860. ANDROS. INSCRIPTION ON A SEAT. Seat from the theatre with the inscription: Πυθώνυμος Νικοκράτους . Cf. P. Zapheiropoulou, AD 32 (1977) [1984] B 308 (ph.). Undated.

KYTHNOS

861. KYTHNOS. EPITAPH OF PHILTO, 2nd CENT. A.D. IG XII SUPPL. no. 231. D. Knoepfler, BCH 108 (1984) 246, points out that this stone, which is now in the National Museum in Athens, was also published as IG II² 12991. Cf. also M.- T. Couilloud-Le Dinahet, BCH 98 (1974) 453 no. 48, who demonstrated that IG XII 5 1058 (also from Kythnos) is identical with IG II² 10881.

CHIOS

862. CHIOS. COMMERCIAL RELATIONS. T.C. Sarikakis, CHIAKA CHRONIKA (1984) 34-50, discusses the commercial relations between Chios and other Greek cities from the archaic period to the coming of the Romans. He reviews Chian amphoras found outside Chios, Chian citizens attested abroad and non-Chians attested in Chios, and the proxenoi (both Chians themselves functioning as proxenoi and foreigners appointed by the Chians in that capacity). Copious use of epigraphical evidence. Two appendices: one listing the Chians attested abroad, the other listing the foreigners in Chios (one ineditum is referred to, mentioning a Δημήτριος Ἰστιαίου Μιλήσιος; now in the Museum in Chios). S. is aware that in many cases commercial motives are not ascertainable. [New texts now in HOROS 3 (1985) 95-104, Pleket]. For proxeny and commerce cf. our lemma no. 1691.

863. CHIOS. HONORARY DECREE FOR AN ANONYMOUS POLITICIAN, 189-188 B.C. SEG XXX 1073. J. and L. Robert, BE (1984) no. 306, criticize the restorations by Derow and Forrest of LL. 1-2 and 22-24. They reject a connection between the Theoxenia of Delphi and the Theophania of Chios (L. 5; cf. also SEG app. crit. ad locum). They attach more importance to the internal historical evidence which suggests a date ca 189-188 B.C. (cf. LL. 27-28: Roman war against Antiochos III) than to the epigraphical arguments which suggest a date between ca 250-220 B.C. (cf. SEG app. crit. initio).

SAMOS

864. SAMOS. CHARTER OF THE SHOPKEEPERS IN THE HERAION, 2nd HALF OF THE 3rd CENT. B.C. SEG XXVII 545. P.R. Franke, ZPE 54 (1984) 119-122, suggests restoring in LL. 26-27 ἕως δ[ραχμῶν γ'

ὀβολῶν β' or δ[ραχμῶν β' ὀβολῶν ε', these amounts being the result of the adaptation of an original round sum of three Rhodian or Athenian drachmai to the Ptolemaic standard which was current in Samos at the time of this document.

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865. SAMOS. GRAIN LAW, CA 200 B.C. SEG XXXI 752. P.R. Franke, ZPE 54 (1984) 122-124, argues that the στατὴρ πάτριος (L. 8) was an originally Samian coin, presumably the 4th cent. B.C. silver tetradrachm, rather than the posthumous Alexander-tetradrachm coined in Samos from 200 B.C.

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866. SAMOS. THE SAFINII. M.L. Lazzarini, RFIC 112 (1984) 327-330, collects five Samian texts recording Safinii: 1) starting from the fact that Σαφίνιος is not a Greek name but a Roman gentilicium, she restores SEG XXVIII 715 as Λεύκιον Σαφίν[ιον office or cognomen Λευ]|κίου Σαφινίου [office or cognomen υἱὸν] | Μενεκράτης [τὸν εὐεργέτην vel sim.] | Ἥ[ρηι] instead of Λεύκιον Σαφιν[ίου καὶ - - - Λευ]|κίου Σαφινίου [γυναῖκα ?- - -] | Μενεκράτης [τοῦ δεῖνα - - -] | Ἥ[ρηι]; 2) in IGR IV 961 LL. 1-2 one should restore Σα[φ]ίννιο<ς> instead of Σα[τρ]ίννιο<ς>; 3) in MDAI (A) 68 (1953) 20-21 L. 5 the restoration Λεύκιος Σ[αφίνιος] must be accepted; 4) in the lacuna initio L. 3 of MDAI (A) 75 (1960) 157-158 no. 54 a praenomen (Λεύκιον, Πόπλιον ?) could be restored; 5) the fifth text is MDAI (A) 75 (1960) 69-70 no. 1 B L. 25. Also relevant is the Athenian ephebe [- -]ς Σαφίννιο[ς] Ἀθμονεύς in L. 23 of IG II² 1961 (for this text cf. our lemma no. 1686). It is not necessary to identify (see SEG XXVIII 715 app. crit.) the Safinius who was active as νεωποίης under and after Augustus ((3) and (5)) with the Safinius honored in the Claudian period ((4)). Possibly the latter is a descendant of the former and held the office of νεωποίης on the basis of a family tradition. All Safinii belonged to the same gens [cf. also SEG XXXIII 956, Pleket].

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867. SAMOS. DEDICATION TO HERA, 570-560 B.C. Inscription on the torso of a kore built into a late antique wall (area of the Heraion), which very closely resembles the so-called 'Hera' of Cheramyes, found in the Heraion in 1879, now in Paris, with the same inscription (LSAG 341 no. 4). Cf. AR (1984-1985) 57 (ph. of statue without details); the two figures probably belong to the same dedication. Cf. also BCH 109 (1985) 842.

Χηραμύης μ' ἀνέθηκεν τῆρηι ἄγαλμα

The date is that given in LSAG; for the Carian name cf. G. Neumann, WJA 10 (1984) 41-43.

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868. SAMOS. DEDICATION TO HERA, CA 525 B.C. SEG XII 391 (XV 526; LSAG 371 no. 35). D.A. Ringe, GLOTTA 62 (1984) 45-56, comments on two formal peculiarities of ὀνονημέμα (= 'bought') in L. 14: ο instead of ω in the root vowel and the reduplication.

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869. SAMOS. DEDICATION TO HERA. Inscription incised on a bronze kouros with arms extended, found in the Heraion. Cf. AR (1984-1985) 56. Undated.

Σμῖκος Ἥρηι

870-871. SAMOS. INSCRIPTIONS FROM THE GYMNASIUM. W. Martini, Das Gymnasium von Samos (Bonn 1984), publishes the remains of the Hellenistic gymnasium mentioned for the first time in the honorary decree for Boulagoras (246-243 B.C.; SEG I 366 L. 23; for further epigraphical references see M. 95-96). He mentions the discovery of a tile (Roman imperial period ?) with the stamp γυμνασίου (101; dr.). Anticipating the full publication of the Samian inscriptions in IG by G. Dunst, M. records the following texts. For other epigraphical finds from this area see W. Martini, AA (1971) 228-232.

870: 95 (ph.) = SEG XXVII 546 (cf. also AA, 1972, 292-298).

871: 254-256 (ph.). Monumental inscriptions on a fascia of marble slabs between walls and vaulted ceiling on three sides of Room SO (Roman imperial period). The inscriptions, some of them on the back of the slabs, are dateable to three periods. Transcription of one fragment only: Καί]σαρι ἡ Σαμ[ίων πόλις, which must be part of the dedication of the third building phase of the baths to Septimius Severus, Caracalla and Geta between 198 and 209 A.D., Καίσαρι referring to Geta. For other fragments one should consult the photos (no transcription).

AMORGOS

872. AMORGOS (ARKESINE). FUNERARY EPIGRAM FOR PROTOGETHES AND KLEIO, 4th- 3rd cent. B.C. SEG XXV 979 (cf. Add. p. 323). L. Moretti, RFIC 112 (1984) 324-326, rejects Peek's restorations (see SEG XXV Add.). M. restores the epigram as follows.

Κρίνωνος παῖς εἰμί, κόρη δὲ Μ[ενεστράτου ἐστίν]
ἡ πέλας, ἦγ γήμας ἀμφότερ̣ὸι [θάνομεν]·
Πρωτογήθεος καὶ [Κλειοῦς]

1. δ' Ἐμ[φράστου Ἀριστώ], Peek || 2. ἀμφοτέροι[ς ἔλιπον], Peek.

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873. MINOA. FRAGMENT. Fragment of a limestone plaque. Cf. EAH (1984) [1985] 84-85.

Ἐπὶ δημιούργου Βουλ[- - - - -]
μηνὸς Ἀρτ[εμισιῶνος]
Ω - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - -

THASOS

874. THASOS. LISTS OF ARCHONS. SEG XXXIII 702. F. Salviat, PRAKTIKA 8TH CONGRESS 233-258, proposes a new reconstruction of the place of the inscriptions, J. Pouilloux, Recherches --- Thasos I nos. 28-33 on the wall of the white marble monument on which the list of archons was engraved (to be distinguished from the gray marble building "à paraskénia" on which other lists were engraved); see his table on 236-238. He holds that the annual college of three archons was established before the middle of the 6th century B.C. and the installation of the 360 (cf. for that SEG XXXI 755). He gives a more complete reading of no. 28 LL. 37-43.

37 Ἀναρχίη μῆνας : ///
—
Ξενόφαντος ..... νεος
Νικίης Πυθωνύμου
- - - - - - -
—
40 Φιλ - - -
Τ or Γ - - -
Πυθίων - - -
—

38. Ξενόφαντος - - -, P. || 39. Νικίης Πυθ[ωνύμου], P. || after L. 40 nothing in P.'s Recherches - - - Thasos I. S. dates this third column of no. 28 to "the course of the Peloponnesian War" (P.: ca 400 B.C.). The ἀναρχίη in L. 37 is assigned by him to the year 412-411, the two colleges of archons in LL. 38-43 to 411-410 B.C.
The two laws concerning delatio (Recherches --- Thasos I no. 18 I and II) are dated by S. to winter 410 and spring 408 respectively, IG XII 8 263 (Recherches --- Thasos I 145 note 3; SEG XXIX 765) to 409 "comme année moyenne", IG XII 8 262 (Recherches --- Thasos I 162-178; a new fragment with twenty-two incomplete lines was discovered in 1980) to 407 B.C. For IG XII 8 262 cf. now also O.Picard, BCH 109 (1985) 749-750.

875. THASOS. INSCRIPTION. Inscribed stele base of Thasian marble. On the front side of the base the inscription ΙΕΡΟΙ | ΠΡΩΤΑΙΟΙ . Cf. C. Koukouli-Chrysanthaki, AD 31 (1976) [1984] 291; cf. AR (1984-1985) 53.

876-877. ALIKI. TWO LATE INSCRIPTIONS. Cf. J.- P. Sodini - K. Kolokotsas, Aliki II: La basilique double (Études thasiennes 10, 1984), who present the following texts.

876: 10 (dr.). Inscribed plaque, found in the basilica, now lost; 5th- 6th cent. A.D. A. Conze, Reise auf den Inseln des Thrakischen Meeres (1860) 30 (dr.); republished by S. - K.: ὑπὲρ εὐχῆς - Α Ε καὶ Ἡρακλήδου . D. Feissel, apud S.- K., suggests Ἀρε(σίου) ?

877: 87-88 (ph.; dr.). Plaque from the chancel; 5th- early 6th cent. A.D.

ὑπὲρ εὐχῆς - cross - Καρπωφόρου

SAMOTHRAKE

878. SAMOTHRAKE. DEDICATIONS BY ADAIOS, END OF THE 4th CENT. B.C. - EARLY 3rd CENT. B.C. P.M. Fraser, Samothrace II 1: The Inscriptions on Stone (London 1960) nos. 9 and 65. A.N. Oikonomides, ZPE 56 (1984) 151 note 1, suggests restoring in no. 9 L. 1: Ἀδαῖος Κ[ο]ρράγ[ου στρατηγὸς Αἰνί]ων (Fraser: Μακεδ]ών). For no. 9 cf. SEG XII 396, XIX 593. In no. 65 he proposes the same: [Ἀ]δαῖος Κ[ορράγου στρατηγὸς Αἰνίων ἀπὸ λα]φύρων (Fraser: Κ[ορράγου τὸν βωμὸν τῶν Διοσκο]ύρων or [- - ἀπὸ λαφ]ύρων). For the name Ἀδαῖος cf. M.B. Hatzopoulos, BE(1987), s.v. Amphipolis.

879. SAMOTHRAKE. LIST OF THEOROI, 2nd- EARLY 1st CENT. B.C. P.M. Fraser, op. cit. (cf. our lemma no. 878) Appendix III A p. 69. L. Robert, BCH 108 (1984) 527 note 166, suggests [Αἴ]νιοι as a possible alternative for [Καύ]νιοι in L. 7 of Col.(b). For Caunians cf. our lemma no. 1068.

880. SAMOTHRAKE. FRAGMENT OF UNKNOWN CHARACTER, ROMAN IMPERIAL PERIOD. P.M. Fraser, op. cit. (cf. our lemma no. 878) 98 no. 45. In a review of K. Lehmann - P.W. Lehmann, Samothrace 5: The Temenos (Princeton 1982; for our inscription see 47 note 17 and Plate 55. 1), R. Fleischer, GNOMON 56 (1984) 259, argues that in L. 2, presented as [μύστ]α[ι εὐσεβεῖς] by Fraser, there are two vertical hastae instead of an alpha. In that case the text is not necessarily a list of initiates.

881. SAMOTHRAKE (ANO KARIOTES). DEDICATION OF A GYMNASION. Marble beam built into the local church. The original Greek inscription has been overcut with a Greek text. Ed. pr. P. Pantos, AD 31 (1976) [1984] B 317; cf. AR (1984-1985) 55.

Γυμνάσιον τόδε ἔτευξε Λεω[- - -

Undated by ed. pr.

882. SAMOTHRAKE. THE CULT OF THE THEOI MEGALOI. Cf. S.G.Cole, Theoi Megaloi. The cult of the Great Gods at Samothrace (EPRO vol. 96; Leiden 1984), for a detailed survey of the building activities and the clientela of the Samothrakian mystery cult. In an appendix (139-168) she lists the inscriptions from outside Samothrake which mention or imply the Samothrakian gods and testify to the popularity of the cult (beginning in the 3rd cent. B.C.). In another appendix (169-186) she presents a list of over six hundred μύσται and ἐποπταί, on record in the more than one hundred lists of initiated from IG XII and P.M. Fraser, op. cit.(our lemma no. 878).

LEMNOS

882 bis. LEMNOS. SECURITY HOROS, 5th CENT. B.C. D. Hatzis, AD 26 (1971) B 458 (ph.), publishes the ed. pr. of this stone found in the region of Kontopoulion near ancient Hephaisteia. She draws attention to similar horoi in the Lemnos Museum nos. 2169, 2056, 2048, and IG XII 8 18-22. The text is reprinted by P. Millett, OPUS 1 (1982) 238 no. 190 A. See our lemma no. 158.

[ὅρ]ος χ[ω|ρ]ίο [πε]|πραμ[έ|ν]ο ἐπὶ λύ||[σ]ει γυθ|.ημω..|.νος..

EUBOIA

883. CHALKIS (AREA OF). CULT OF DEMETER HOMARIA LEMNIA, HELLENISTIC PERIOD. IG XII 9 1172. L. Breglia Pulci Dora, in: Recherches sur les cultes grecs et l'Occident 2 (Cahiers du Centre J. Bérard IX; Naples 1984) 69-74, studies the epithets of this goddess (but the reading is doubtful) and concludes that this cult is very old.

884. CHALKIS. DEDICATION TO THE MOTHER OF THE GODS. Fragment of a small marble column, with rosettes and garlands. Ed. pr. A. Sampson, AD 31 (1976) [1984] B 151. Cf. AR (1984-1985) 13.

- - - - εὐχὴν Μητρὶ Θεῶν

Undated by ed. pr., who points out that on the upper part of the column traces of letters (the dedicator) are visible.

885. CHALKIS. DEDICATION TO THE SYRIAN GODDESS. Small marble altar; on two sides representation of a ram's head; on the two other sides a rosette. Ed. pr. A. Sampson, AD 31 (1976) [1984] B 151. Cf. AR (1984-1985) 13.

Ἀριστομάχη | Φανεστράτου | δῶρον | Συρίᾳ Θεῷ

Undated by ed. pr. [for the Syrian goddess cf. our lemmata nos. 684 and 1732, Pleket].

886. CHALKIS. EPITAPH OF STILBON AND THEODAISIS, EARLY 4th CENT. B.C. IG XII 9 1092. D. Knoepfler, BCH 108 (1984) 239-244 (ph.), traces the history and the bibliography of this text. He demonstrates that the text of this stone, which is now in the National Museum in Athens, was also published as IG II² 12652 (and previously as IG II 4129 b). The male name Θεόδαισις (L. 2; a hapax), is probably related to the Theodaisia celebrated by the inhabitants of Haliarte. Cf. V. Bardani, HOROS 1 (1983) 57, who defends the same view as K. concerning the provenance and identification of the stone (cf. SEG XXXIII 239).

887. CHALKIS. EPITAPH OF PHORBAS, EARLY 4th CENT. B.C. SEG XXVII 565. D. Knoepfler, BCH 108 (1984) 240 note 49, reads Φόρβας | Νεοετήρο instead of Φορβὰς | Νεοτήρο .

888. CHALKIS. EPITAPH OF PHILAGROS, 1st HALF OF THE 4th CENT. B.C. IG XII 9 1103. D. Knoepfler, BCH 108 (1984) 245 (ph.), points out that this stone, which is now in the National Museum in Athens, was also published as IG II² 12888 (and previously as IG II 4222). The text of IG II² (Φίλαγρος | Ἀσκληπιοδώρου) is to be preferred to that of IG XII (ΦΙΛΑΙΡΟΣ κτλ., with a correction of Dittenberger in the apparatus: Φίλα<γ>ρος), since the gamma is clearly visible on the stone. Cf. in the same sense V. Bardani, HOROS 1 (1983) 58; SEG XXXIII 239.

889. CHALKIS. EPITAPH OF TIMOKRATE, CA 350 B.C. IG XII 9 1100. D. Knoepfler, BCH 108 (1984) 244 (ph.), points out that this stone, which is now in the National Museum in Athens, was also published as IG II² 12795 (and previously as IG II 4187). K. reads Τιμοκράτη Ἀριστίωνος instead of Τιμοκράτ[ης ?] Ἀριστίωνο[ς] (IG II²) or Τιμοκράτης Ἀριστίωνος (IG XII). Cf. V. Bardani, HOROS 1 (1983) 58, for the same identification and provenance; but she accepts the reading of IG II². Cf. SEG XXXIII 239.

890. CHALKIS. EPITAPH OF TETTHE, 4th CENT. B.C. IG XII 9 1165. D. Knoepfler, BCH 108 (1984) 244 (ph.), points out that this stone, which is now in the National Museum in Athens, was also published as IG II² 12816 (and previously as IG II 4197). The text of IG XII (Τήτθη | χρησστή; = τίτθη, nurse, erroneously spelled under the influence of τήθη, grandmother, Wilamowitz ad loc.) is to be preferred to that of IG II²: Τ<ί>τθη | χρησστή (lapis: ΤΙΙΤΘΗ). Cf. V. Bardani, HOROS 1 (1983) 58 for the same text. She accepts the reading of IG II² (ΤΙΙΤΘΗ) but transcribes Τ{ι}ίτθη etc. , assuming two iota's. K.'s reading is preferable. Cf. SEG XXXIII 239.

891. CHALKIS. EPITAPH OF PHILOUMENOS AND CHAON, ROMAN IMPERIAL PERIOD. IG XII 9 132 (cf. XII SUPPL. p. 176). D. Knoepfler, BCH 108 (1984) 236-239 (ph.), traces the history and the bibliography of this stone, which is now in the National Museum in Athens. He demonstrates that it was also published as IG II² 12983. The name Χάον (L. 3; a hapax) is derived from an ethnikon and should rather be accentuated Χᾶον . The text runs: Φιλουμενὸς Ἐβαφρᾶντος (= Ἐπαφρᾶντος), Χᾶον Φιλουμενοῦ .

892. CHALKIS. RUPESTRAL BOUNDARY MARKER, BEGINNING OF THE 4th CENT. B.C. Inscribed in bedrock. Ed. pr. A. Sampson, AD 31 (1976) [1984] B 147. Cf. AR (1984-1985) 14.

]ΦΟΙ : ὅρος

893. CHALKIS. INSCRIBED MEGARIAN BOWL. During excavations of a ceramic workshop of the Hellenistic-Roman period fragments of a mould for Megarian bowls were found, with the inscription [Ἀ]φροδείτη . Cf. A. Sampson, AD 31 (1976) [1984] B 153. Undated by ed. pr. Cf. AR (1984-1985) 13.

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894. DOKOS. EPITAPH OF STROMBICHOS, 3rd CENT. B.C. Upper part of a white marble stele, found in the locality Duo Dendra. Ed.pr. A. Sampson, AD 31 (1976) [1984] B 159.

Στρόμβιχος | .....ΥΣ....

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895. ERETRIA. FOUR ARCHAIC LAWS, 550-525 B.C. ? IG XII 9 1273 -1274 (HESPERIA 33, 1964, 381-391 (ph.)). On palaeographical grounds F. Cairns, ZPE 54 (1984) 145-155, proposes to date these texts to "525 B.C. or after" and argues that the expression χρέματα δόκιμα in the first law (LL. 2-3) means "goods of acceptable quality" (and not coins, money). He proposes to read LL. 2-4 as follows: χρέματα | δόκιμα ⁝ κα[ὶ ϝυ]γιᾶ ἰὰν: μὲ τείσ|ε<ι> [: ϝέραι] instead of κα[ὶ φ]υγία etc.: "goods which have a fixed value for barter and exchange purposes". In a further paper he will discuss the syntax of the entire passage. As to δέκ[α: σ]τατῆρας in the 3rd law (L. 1) he suggests that it refers to weights or to foreign coinage used in Eretria. In short, the texts may well record "two pre-coinage stages, one involving objects of standard value and the other silver made up according to weight" [For δόκιμος cf. SEG XXXIII 1621, Pleket].

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896. ERETRIA. LAW OF THE EUBOIAN CONFEDERACY CONCERNING THE CONTRACTING OF DIONYSIAN ARTISTS, 294-288 B.C. SEG XXX 1095* (IG XII 9 207 + Add. p. 176). I.E. Stephani, EEThess. 22 (1984) 499-564, studies this text in great detail. He proposes the following new readings:

L. 5 : [πρὸ τῆς εἰκάδος τοῦ Ἀπατουριῶνος μηνὸς κτλ.] instead of [μηνὸς Ἀ. κτλ.]

L. 10 : [δέξομαι - - - οὔτε μηχανῆι οὔτε ἄλ]λη<ι> τέχνηι instead of [δέξομαι - - - - -]λη τέχνηι

L. 11 : [- - - - - νὴ τὴν Ἄρτεμιν κ]αὶ instead of [- - -νὴ- - κ]αὶ

L. 12 : [εὐορκοῦντι μέν μοι εἴησαν πολλὰ καὶ ἀγαθά] instead of [εὐορκοῦντι μέν μοι εἴη τἀγαθά]

L. 13 : [οἱ αἱρεθέντες ὁμόσωσι κτλ.] instead of [ὁμόσωσι κτλ.]

L. 14 : [τοῦ Ἀπατουριῶνος - - - νε]μόντων instead of [τοῦ Ἀ. μηνός· πεμπ]όντων

L. 15 : [κωμωιδοὺς τρεῖς, διδασκάλους εἴκοσι καὶ] instead of - - - - -

LL. 15-16 : εἰς τὸν χ[ο]ρικὸν ἀγῶνα - - - καὶ συνε]ργόν, instead of εἰς τὸν χ[ο]ρὸν τῶν - - -]ργον

L. 17 : [ἂν δέωνται - - ἐγγύους π]αρ' instead of[ἂν προσδέωνται· καὶ ἐγγύους π]αρ'

L. 18 : [Ὑπὲρ θεωριῶν· ἐξαποστέλλειν δὲ τ]ὰς instead of [ὑπὲρ θεωρῶν· πέμπειν δὲ τ]ὰς

LL. 18-19: θε|[ωροὺς προσκομίζοντας κτλ.] instead of θε|[ωροὺς κομίζοντας κτλ.]

L. 20 : συνπομπεύειν instead of συνπονπεύειν

L. 22 : [- - - διδασκάλοις χορ]ῶν instead of [- - -]ων

LL. 26-27: Ἐρετ[ρι|εῖς ἄγουσι ἀπὸ τῆς δωδεκάτης] instead of Ἐρετ[ρι|εῖς ἄγουσι ἀπὸ τῆς - - - - -]

L. 29 : ἑ[μβ]ολαίων instead of ἑ[μβ]ολίμων

LL. 29-30: αὐλητὰς α[ὐλοῦντ|ας τῆς πομπῆς, ἐν δὲ τοῖς ἀγῶσι τὸ]ν instead of αὐλητὰς α..... | [- - - - τὸ]ν

L. 30 : καταν[έμ]ειν instead of καταλ[είπ]ειν

LL. 30-31: τοῖς α[ὐ]λη|[ταῖς σκευὴν - - - ἐπὶ τὴν θυσ]ίαν instead of τοῖς α[ὐ]λη|[ταῖς - - ἐπὶ τὴν - -]ιαν

L. 31 : τραγωιδῶν, τοῖς <δὲ> ὑποκριταῖς instead of τραγωιδῶν τοῖς ὁ ὑποκριταῖς

LL. 31-32: πα|[ρέχειν, οἷς ἂν ἕκαστος αὐτῶν εἰσ]άγει· instead of πα|[ρέχειν - - - - - εἰς]άγει

LL. 32-33: τ[ε|χνίτας καὶ - - -] instead of τ[ε|χνίτας - - - - -]

L. 34 : [τοὺς τεχνίτας καὶ τοὺς χορ]οὺς instead of - - - -ους

LL. 34-35: τὸν ἄρ[χοντα τ]ὰ [ὁ]νό[μ|ατα τῶν χορηγῶν, καὶ ὁ κῆρυξ] ἀ[νακ]ηρ[υσσέ]τω instead of τὸν αρ.....α.νο. | - - - - - - κηρ[υσσέ]τω

L. 36 : [στεφανούτω καὶ ὁ ποιητὴς] instead of - - - -; Δημητριε-<ί>ων instead of Δημητριέων

L. 38 : [ἀπὸ τῆς ἑνά]της instead of ἀπὸ τῆς - - -]της

L. 39 : [ἔπειτα ἐν Ἐρετρίαι τοῦ Ἱππιῶ]νος instead of [εἶτα ἐν Ἐ. τοῦ .....ῶ]νος

L. 43 : [ἑκ] instead of [[το]]

L. 46 : ἀ[φ]ελομ[ένου] instead of ἀ[φ]ελό[ντος

L. 52 : ἑξη<ι>ρῆσθαι instead of ἑξηρῆσθαι

LL. 63-64: καιρ[ὸν | ὃι ἄ]ν instead of καιρ[όν, | ἐὰ]ν

L. 68 : αὐτοῖ[ς τῶν διδόν]των instead of αὐτοῖ[ς τῶν ἀρχόν]των ἐπ[αγγέλλ]ωνται instead of ἐγ.....ωνται

LL. 71-72: ἐργολα|βίας instead of ἐργολα|βὰς

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897. ERETRIA. LIST OF NAMES WITH DEMOTICS, BEGINNING OF THE 3rd CENT. B.C. IG XII 9 244 + IG XII SUPPL. p. 180. F. Cairns, ZPE 54 (1984) 156-164 (ph.), restudied the stone in the Museum in Eretria, established the names of seven previously unknown persons (A.

11, 18, 23, 29, 32-34) and confirmed IG's tentative reading of five other names (A. 16, 19, 25-26, 31). He presents the following text (the stone is inscribed on both faces in two columns), without IG's supplements.

A:
[- -$^{14-17}$- - -]νι [- -]
[$^{4-5}$ -]νθης Μελίττου Μι
[Β]αθυκλῆς Πολυζήλου Βου
Ἀγέας Πολυζήλου Βουδιό
Ἀρχιγένης Πεμπίου Λάκε
Ἀμφικράτης Ἀντιφῶντος Ταμυ
Ἀστίας Μικύλου Ἰστιαιῆθ
Τίμων Εὐμαρείδου Ταμυν
Φιλιστίδης Εὐκτήμονος Βουδ
Πολύδωρος Βιάδου Λάκε
Ἐπανθόκριτος Χαιρεστράτου Βου
Ἐξήκεστος Ἀμύντου Ἰστ
Ἀρίσταρχος Τελεσίππου Λάκ
Ἀριστόβιος Ἀριστογένου Λάκ
Παράμονος Θεοδώρου Λάκε
Μοιριάδης Κλεοφάντου Λάκ
Θεόδοτος Παραμύθου Ταμ
Μελιττίδης Ἀβλαβίωνος Ὡρω
Εὔμοιρος Ἀριστονίκου Ταμυ
Πραξίας Πραξιδήμου Ταμυ
Γογγύλος Παραμόνου ἐξ Αἰγ
Ἀρέτων Ὀρτυγίωνος Λάκε
Σωκράτης Λευκίου Ὡρωπό
Σωκράτης Στρατονίκου Ὡρωπ
Μελίττων Στρατονίκου Ὡρωπ
Καλλίξενος Σωκρατίδου Ὡρω
Ἀλθαῖος Ἀλκίου Βουδιό
Δαμασίας Φανοδήμου ἐκ Κω
Νίκανδρος Ἀριστοκλέου Ἰστ
Πρωτόμαχος Ἀπολήξιδος Ὡρω
Κλεόξενος Κλεοκρίτου Ὡρωπ
Ἀριστόκριτος Δημοσθένου Ὡρω
Κριτόδημος Τηλείδου Ἰστια
Νικόδημος Ἀρχίνου Ταμυ
vacat

- - - - - - - - - -
- - - - - - - - - -
- - - - - - - - - -
- - - - - - - - - -
- - - - - - - - - -
- - - - - - - - - -
Ε[
Αι[
Καλλιππίδη[ς
Φιλοκλῆς Προξ[ι
Ὀψῖνος Φρυνίχ[ου
Σπουδαῖος Μ[
Καλλίστρατος Κα[
Κρίτων Πλουτ[άρχου
Αἰνησίδημος Πυ[
Νίκων Ἐπιτέλο[υ
Φανόστρατος Ὀνη[
Ἄρχων Ἀριστο[
Σώστρατος Σω[
Τιμογένης Τιμ[
Θεόδοτος Δη[
Μελησίας Φ[
Ἱππαρχίδης[
Δημοσθένη[ς
Σωτάδης Πα[
Πρηξίδημ[ος
οἵδε συ[νεβάλοντο]
κατὰ τ[οὺς νόμους]
Δημοφ[
Ἀντιπ[
Διονυ[
Ἀρι[
Α[

B:
Ἰστ]ιαι
Ἰστ]ιαι
]Στυρό
Ἰ]στι
]ου Μιν
]ου Ταμυ
]Ἀρισταρχίδου Ταμ
]οκρίτου ἐκ Κω
]τος Πύρρου Πετρ
] Περ
]αν[δρ]ίδου Βουδ
]μιδης Νικάρχου Ἰστ
]ω[$^{3-4}$-]Μικίου Βουδι
]δης Ἀριστοκλείδου Ταμ
]ος Ἀριστοκλείδου Ταμυ
]ης Θεοδώρου Ἰστι
vacat
Θε[-$^{8-11}$- - -] Θεμισ[
Δαφνίων Κλεάρχου Ἰς
Εὐριπίδης Ἀξιονίκου Γρυγ
Κλεοχάρης Κυνίου Μιν
Κλέαρχος Θεππίδου Μιν
Κλεοχάρης Ἡραΐνου Ὡρω
Ἐλπίνικος Ἐλπίνου Ἰστι
Κηφισόδοτος Μνημιμάχου Μἰ
Κλεόνικος Κλεοφάντου Λάκε
Παράμονος Πυργίωνος Ἰστι
vacat

Undated by C.|| A. 11 and 18. Ἐπανθόκριτος and Μελιττίδης unattested before, C. || 21. Γογγύλος: this reading of ed. pr. Kourouniotes, AE (1911) 22-25, is confirmed against IG's [Δημ]ύλος || 39. [ου ἐξ Ἐν], IG ("plausible", C.) || 55-56. the text contains at least two contribution lists; C. || B. 9. [Εὔθε]τος, IG ("plausible", C.) || 21. Θ̣εππίδου: confirmed against IG's add. ult. Ὀριππίδου || as to the demes C. points out that of the fifty-eight demes, on record in this text, thirty-eight with certainty belong to Eretria's district II and IV (cf. W.P. Wallace, HESPERIA 16, 1947, 115-146, based on IG XII 9 241), whereas the remaining twenty were assigned by W., on the basis solely of 241, with probability to II and/or IV. Consequently, C. concludes that IG XII 9 244 records contributions by demesmen from these two districts, which probably organized a religious festival. C. identifies the χῶροι (IG XII 9 189) as the districts, whereas δῆμοι denotes the demes. For demes in Histiaia cf. also our lemma no. 909. For demes and tribes in Eretria cf. also F. Cairns, ZPE 64 (1986) 149-158; on IG XII 9 241 cf. 157 note 21.

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898. ERETRIA. ERECTION OF A HERM BY THE AEINAUTAI, 510-500 B.C. B.C. Petrakos, BCH 87 (1963) 545-547. A. Ritsonis, AAA 17 (1984) [1985] 141-147, argues that a herm stele found in 1977 in Eretria belongs to this inscribed base. The date in the last decade of the 6th century B.C. is based on the sculptural style (P.: early 5th century on the basis of the inscription).

[Τ]ὸ̣[ν] ϝερμῆν Ἀειναῦται | ϝιδρύραντο ἐπὶ τῆς | Τιμανδρίδεο καὶ Τιμα|ρχίδεο καὶ Σκύθεο || ἀρχῆς

1. Ἀειναῦται: cf. IG XII 9 909, 923; Eretrian koinon, probably of sailors, P.

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899. ERETRIA (AREA OF: KASTRI POTAMIAS). ROCK-CUT INSCRIPTION, 5th- 4th CENT. B.C. SEG XXXI 808. Cf. now also A. Sampson, AD 31 (1976) [1984] B 154-155 (ph.); AR (1984-1985) 17.

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900. ERETRIA. EPITAPH OF ASKLEPIODOROS, 4th CENT. B.C. IG XII 9 555. D. Knoepfler, BCH 108 (1984) 245 note 83, reads [Ἀσκ]ληπιόδωρο[ς] | [Ε]ύβίου instead of [Ἀ]βίου and dates this text to the 4th instead of the 3rd century B.C.

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901. ERETRIA. EPITAPH OF THEODOROS, 3rd CENT. B.C. IG XII 9 631. Photo published by D. Knoepfler, BCH 108 (1984) 233 fig. 2, who on 231 note 9 dates this text to the 3rd instead of the 2nd century B.C. For the patronymic Τηχιππίδης in L. 2 see our lemma no. 1708.

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902. ERETRIA. EPITAPH OF KTESON, 2nd CENT. B.C. IG XII 9 741. After revision of the stone D. Knoepfler, BCH 108 (1984) 231 (ph.),

reads in L. 1 Κτήσω[ν] instead of Τησώ .

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903. ERETRIA. EPITAPH OF ZOILOS AND OTHERS, 2nd CENT. A.D. IG XII 9 168. D. Knoepfler, BCH 108 (1984) 229-236 (ph.), demonstrates that this stone, which is now in the National Museum in Athens, was also published as IG II² 11546. He traces the history and the bibliography. K. argues that the name of Zoilos' father, Τείχιππος, in itself proves the Eretrian origin; see our lemma no. 1708. For another epitaph possibly coming from Eretria cf. our lemma no. 365.

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904. ERETRIA. EPITAPH OF PHILIPPOS. Fragment of an inscribed stele. Ed. pr. A. Andreiomenou, AD 31 (1976) [1984] B 133.

Φίλιππος | Διονυσίου

Undated by ed. pr.

905-906. ERETRIA. TWO FRAGMENTARY INSCRIPTIONS. Ed. pr. A. Andreiomenou, AD 31 (1976) [1984] B 135.

905: poros stele, inscribed with letters of the local alphabet.

|ANE[- -]ΩN
ΗΑΛΕΩΝ

Undated by ed. pr.

906: lower left corner of a plaque of local marble, with a dedication.

¯ΙΟ- - - -ΟΜ
ΟΕΝΟΥΑΦΑΡ
ΓΡΑΜΜΑΤΕΥΟΝ
4 ΔΑΦΝΙΩΝΟΣ ΦΗΓ

Undated by ed. pr. [2. Θενου ? || 3-4. γραμματεύον[τος τοῦ δεῖνα τοῦ] Δαφνίωνος Φηγ[; is Φηγ the beginning of the Attic demotikon Φηγαιεύς ?; this does not look like a dedication, Pleket].

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907. ERETRIA. GRAFFITI ON CERAMICS, 4th- 3rd CENT. B.C. In her publication of the finds from a depot of ceramics, I. Metzger, AD 33 A1 (1978) [1984] 198-239, reports the following graffiti: 1) 199 no. 12: ΚΑΛ (outside of a black glazed dish of local production; 4th- 3rd cent. B.C.); 2) 201 no. 35: X (bottom of similar dish); 3) 205 no. 8: Y (in the deeper middle part of the inside of a fishplate; 4th cent. B.C.); 4) 205 no. 10: XX (idem; shortly after 400 B.C.); 5) 227: ΕΥΣ | ΚΑΛ (on the bottom of a Corinthian skyphos).

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908. HAGIA ELEOUSA. EPITAPH OF SOSTRATE, EARLY ROMAN PERIOD. Pedimental stele with rosette in the pediment. Ed. pr. A. Sampson, AD 31 (1976) [1984] B 160.

Σωστράτη | Φιλινιπποῦ | χαῖρε

2. [Φιλινιπποῦ: correct ?; no photo, alas, Pleket].

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909. HISTIAIA. CONTRIBUTION LIST FOR THE RESTORATION OF THE TEMPLE OF ARTEMIS PROSEOA, 2nd HALF OF THE 2nd - EARLY PART OF THE 1st CENT. B.C. White marble stele with remains of a triangular gable; the inscription is a duplicate of IG XII 9 1189 (ph.), with some variant readings and with LL. 40-41 preserved in complete form plus twelve additional complete or restorable lines and a further seven incomplete lines which were not preserved in the IG-copy. Ed. pr. F. Cairns, ZPE 54 (1984) 133-144 (ph.).

[ἀγαθῆι τύχηι· ἱεροθ]ύτου Δη-
[μοκρίτου οἵδε ἐπ]ηγγείλαντο
[καὶ εἰσήνεγκαν ε]ἰς τὴν ἐπανόρθ-
[ωσιν τοῦ ἱεροῦ τ]ῆς Ἀρτέμιδος τῆ-
[ς Προσηώιας καὶ] κατασκευὴν τοῦ
[ἀγάλματο]ς

[Ἐργαίνετος Παρ]αμόνου ἀπ' Ἀμφιθόης τ'
[Θεοφάνης Ἡγ]ησίου Ναπαῖος φ'
[Φύτων Ἀντ]ιγένου Εἰρίστιος υ'
[Ἡρόθεος Ἡ]ροθέου Χρεμμείδης χ'
[Ἀριστοφ]άνης Πύρου ἐκ Πίννου υ'
[Ἀριστ]οφάνης Τίμωνος ἐκ Πίννου τ'
[Σώπ]ατρος Δάμωνος Σημώνδης ρ'
[Μάν]ιος Μέυλιος Μαάρκου Ῥωμαῖος σκε'
[Μ]ενεκλῆς Μενεκλέους ἐξ Σιδοῦντος τ'
Ἰσμηνίας Ἀθανίου ἐκ Τυδείας ι'
Φιλώνδης Ἀρίστωνος ι'
Ἑρμόδωρος Λέοντος ἐκ Κύμβρου λ'
Ἐπικράτης Δημητρίου Θύτης λ'
Μενέδημος Μενεδήμου Ποσειδίτης ρ'
Μελάντας Παραμόνου ἐκ Κύμβρου ν'
Κλέων Δάμωνος Σημώνδης ρ'
Ἀπολλόδωρος Ἀπολλοδώρου ἐκ Μελαττόνων ν'
Δάμων Μνησαγόρου Σημώνδης ρ'
Ἀντιφέρων Δημοκλέους ἐκ Κλιμακῶν ρ'
Καρπιάδης Κάρπου ρ'
Διδύμαρχος Τιμοκρίτου Ὀροβιεύς ρ'
Ἀγαθοκλέας Χαρίτωνος Ποσειδίτης ρ'
Νικόστ[ρ]α[τος Ἀθανί]ου ἐκ Τυδείας ι'
Μν[η]σικράτης Δάμωνος Σημώνδης ξ'
Μικίων Ξένωνος Μηκίστιος ρ'
Φερένικος Μικίωνος Μηκίστιος ρ'
Πρόξενος Διονυσίου ἐξ Ἄνω Λόφου ψ'
Μάχης Φιλομήδου Παλληνίτης σ'
Ἐμπεδόξενο[ς] Πολυκλέους Ἀκαίδης ι'
[Φ]ρυνίτας Δεινοκλέους ἐξ Σιδοῦντος τ'

[Εὐθ]υκράτης Πολυξένου Ὀροβιεύς φ'
[Π]υθαγόρας Ἀντικράτου Παλληνίτης σ'
[Ξ]ενόφαντος Λύκωνος Ποσειδίτης τ'
40 Φιλίων Ἀντιγένου Εἰρίστιος ϙ'
[Φ]ιλιστίων Αἰσχύλου Εἰριεύς ρ'
[Ἀ]ντιγένης Αἰσχύλου Ἰριεύς ρ'
Νικοκράτης Λυσικράτου Ὀροβιεύς ρ'
44 Διονύσιος Τιμαίου ἐκ Κύμβρου ρ'
Ἀμεινοκλῆς Ξενοφίλου Σθεννείδης ν'
Λυκόφρων Θεοκλείδου Μαυσείδης ν'
Θαύμων Εὐφρονίου ἐκ Μαλαρασίου ρ'
48 Παράμονος Ἀνδροτίμου ἐκ Μελαττόνων ν'
Ἀντίφιλος Ἀνδροτίμου ἐκ Μελαττόνων ν'
Τίμαρχος Κλεοτίμου Τιλάδης ν'
Μνησίφιλος Ξενοφίλου Σθεννίδης ν'
52 [Ζ]ώϊλος Ἀριστομένου Εἰριεύς ρ'
[Μεί]λιχος Μικίωνος Διεύς κ'
[.4..Ἡ]ρακλείδου ἐξ Σιδοῦντος κ'
[....9....] Τιμαινέτου ἀφ' Ἡραίου ρ'
56 [.....14.....]υ ἐκ Κύμβρου ν'
[.....16.....ν]εώτερος ρ'
[- - - - - - - - - - - - -] ρ'
[- - - - - - - - - - - - -] ρ'
[- - - - - - - - - - - - -] ν'

1. Πύρρου, IG II 23. ἐγ Μαιόνων, IG II 25. Κλειμακῶν, IG II 29. Τυδήας, IG II 38. Παλληνείτης, IG II 53. [Μεί]λιχος: five other examples in Eretria, ed. pr. || ed. pr. argues that both copies were in the same hand, that the present text was cut first, with a different and poorer lay-out of the superscript and that, when the IG-copy was cut afterwards, advantage was taken of that cutting to correct the mistakes of the first copy. As a result ed. pr. thinks that in L. 23 IG's ἐγ Μαιόνων is the correct demotic, Μελαττόνων being a mistake of the first mason || the two persons without demotics in LL. 17 and 26 were metics, resident at Histiaia; in L. 14 a Roman, "doubtless an Italian trader", ed. pr. [for L. 26 cf. SEG XXIX 806 app. crit. ad L. 10, Pleket]; ed. pr. notes the various relationships between the Histiaians (with demotics), argues that the contributors were drawn from the Histiaian upper (LL. 8 and 33; cf. A. Wilhelm, Beiträge --- 125) and middle classes, and analyses the amounts contributed, from 700 to 10 dr. (total: 8125 dr.) || ed. pr. reports D.M. Lewis' suggestion that the first six contributors who all gave high amounts, were the six current archons of H. || 57. ν]εώτερος: an Histiaian "ephebe", not yet enrolled in a deme || the text gives six new deme names (LL. 45-51, 55), possibly outlying and poorer demes; for the Eretrian demes cf. our lemma no. 897.

910-912. HISTIAIA-OREOS. THREE EPITAPHS. Cf. A. Sampson, AD 31 (1976) [1984] B 159-160. Cf. AR (1984-1985) 16.

910: marble pedimental stele with akroteria; ca 350 B.C.; found in Neos Pyrgos (ph.).

Διόδοτος Ἀντιδότου
Μετάνδρα Κριτύλλης

911: marble stele with anthemion with representation of an akanthos leaf; 4th cent. B.C.; found in Neos Pyrgos (ph.).

Σιμάκη | Ἀρχιστίου

912: pedimental stele, found in the locality Kolōna; undated.

Βρατεία | Μενεκράτου

CRETE

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913. APOLLONIA-PANORMOS. DEDICATION TO APOLLO, 5th CENT. B.C. Small bronze cauldron, with inscription inside; found in Hagia Pelagia, identified as Apollonia by ed. pr. S. Alexiou, Hommage Effenterre (cf. our lemma no. 916) 323-327 (ph.; dr.). Cf. H.W. Catling, AR (1985-1986) 86. Cf. BCH 110 (1986) 748-749 (ph.).

Θάλιος ἀνέθεκε τόπολōνι

τῷ Πόλωνι, ed. pr., who rejects the identification of Panormos with Kastelli Mylopotamou, East of Rethymnon.

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914. APOLLONIA-PANORMOS (HAGIA PELAGIA). AMPHORA STAMPS. Cf. A. Karetsou, AD 31 (1976) [1984] B 354 (ph.; two Rhodian, one Thasian stamp), 355 (ten Thasian stamps). K. also reports the find of the ring-shaped foot of a black glazed vessel with the inscription Κάπιος - - -. For Hagia Pelagia cf. our lemma no. 913.

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915. CHANIA. INSCRIPTION ON A MOSAIC, 3rd CENT. A.D. Mosaic in a Roman house. Ed. pr. G. Tzedakis, AD 32 (1977) [1984] B 328 (ph.).

= Δάφνην ἐποίει

Before the Δ possibly a sigma, Pleket.

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916. GORTYN. THE CRETARCH KYDAS. I. Cret. **IV** 250-251. A.- M. Rouanet-Liesenfelt, in: Aux Origines de l'Hellénisme: La Crète et la Grèce (Hommage à H. van Effenterre; Paris 1984) 343-352, argues that in no. 250 (Ἐπὶ Κύδαντος τῶ Κύδαντος Κρητάρχα καὶ ἀρχῶ ὄκα τὸ ι' etc.) we have the same Kydas as in Cic. Phil. V 12-13; VIII 27,and on a Cretan cistophoric coin (Κύδας Κρητάρχας; Κρηταίεων; cf. SEG XXXIII 735), that he was appointed Cretarch by Antony in 43 B.C. after the creation by the latter of a confederacy and that ἀρχῶ - - το ι' was added to emphasize that he held the function of Cretarch for at least ten years (I. Cret.: ἄρχος denotes the

function of protokosmos, highest Gortynian magistrate). For the word ἀρχός cf. now O. Masson, in: Festschrift E. Risch (ed. A. Etter; Berlin-N.York 1986) 451-457.

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917. GORTYN. HONORARY INSCRIPTION FOR ANICIUS CLAUDIUS, 382 - 383 A.D. I. Cret. IV 322. A. Cameron, ZPE 57 (1984) 147-148, suggests restoring in L. 2 τὸν ἀπὸ ὑπ[ατικῶν] (= Latin consularis) instead of ὑπ[άτων], and gives further prosopographical commentary.

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918. ITANOS. FUNERARY EPIGRAM FOR THREE HEROIZED BOYS, 1st CENT. B.C. - 1st CENT. A.D. I. Cret. III IV 38 (W. Peek, GV 1157; SEG III 774). R. Arena, ZPE 56 (1984) 35-37, discusses the reading γλάθιας in L. 5 and proposes to interpret it as a Cretan variant of γλάσσας = γλώσσας: "- - - rendevi a noi completamente attonite le lingue".

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919. LATO. BUILDING INSCRIPTION CONCERNING THE TEMPLES OF APHRODITE AND ARES, AFTER 113 B.C. I. Cret. I XXII 2. J. Tréheux, in: Hommage Effenterre (cf. our lemma no. 916) 329-342, republishes this text with the new fragments assigned to it by J. Bousquet (BCH 62, 1938, 399 no. 3 and 404), reflects upon the number of eponymous kosmoi which varied throughout the ages (10, 9, 5-6-7) and upon the causes of the reduction of the number through the ages. The text runs as follows.

[Θιοί· Ἀγαθᾶι τύχαι]
[Ἐπὶ τῶν Ἐχανορέων κοσμιόντων]
[ἁ πόλις ἐπωικοδ]όμη[σε τὸν ναὸν τᾶς]
4 [Ἀφροδίτα]ς ἄχρι ἐπ[ὶ]τὰν [ὀροφὰν]
[καὶ τῶ ναῶ τῶ] Ἄρεως τὸν κα[ταλοσέα,]
[τὰν] θύραν καὶ τὰν θυρίδα · ἐ[κόσμιον οἴδε·]

....ων Εὐμήλω,
8 [Ἀπελλ]ᾶς Πολλία,
Κλητώνυμος Πολυτίμω,
Θιοφείδης Ἀγαγλύτω Βύσχω,
Τήλων Ἰάρωνος,

12 Βύσχ[ο]ς vac Ὀρθοκλεῖος
Βο[υα]ρίων Σωσιμένιος
γραμμα[τ]εὺς Πολύτιμος Κλητωνύμω,
vac [Δι]οσκουρίδας Κλέωνο[ς]

The text is printed in I. Cret. under Olous || speculation by T. about the relation between the number of kosmoi in the time of Aristotle and Ephoros (ten) and the number of seats in the banquet-hall, excavated in Lato's prytaneion (eight): only part of the college dined at one time ("fractionnement institutionelle du collège").

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920. LATO. DEDICATION TO HERMES ?, 2nd - 1st CENT. B.C. I.Cret. I XVI 7. E. Voutiras, PHILOLOGUS 128 (1984) 142-144, argues that Hermes rather than Pan was the dedicatee. He is styled Κυφαρισσίτα Κυλλάνιε in L. 5. Κυφαρισσίτας refers to the role of trees (cypresses) in the cult of the god, as does Κεδρίτας (cedres) attested as epithet for Hermes in SEG XXVI 1046. Possibly on Crete, especially in the area of the mountains of Lassithi, Hermes was

identified with an originally Minoan tree- and forest-god. Κυλλάνιος is quite frequent for Hermes, rare for Pan.

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921. LYTTOS (AREA OF: POROS). EPITAPH. Marble plaque; within a framed field an inscription; under the inscription a wreath. Ed. pr. A. Lempesi, AD 32 (1977) [1984] B 316 (ph.).

Ἄττιος ΡΟ[- - - - - Ἀρτ]-
εμιδώρῳ [- - - - - - - - -]
ρα τὰ τέκνα[- - - - - - -]
4 νευει μνήμ̣[ης
χάριν

Undated by ed. pr.; later Roman period, Pleket || 1. Ῥο[υφίνου, ed. pr. || 2. [Γλυκέ- or Τρυφέ]|ρα, ed. pr.

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922. NEAPOLIS. INSCRIBED RING, CHRISTIAN PERIOD ? Bronze ring with an inscription; now in the Museum in Hagios Nikolaos. Ed. pr. K. Davaras, AD 32 (1977) [1984] B 335.

ΥΠΔ|ΓΕΩ|ΡΓΙ

Perhaps ὑπ<ὸ> | Γεω|ργί(ου) ?, Pleket || given to the Museum by an inhabitant of Neapolis, ed. pr.

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923. UNKNOWN PROVENANCE. INSCRIBED RING-STONE, ROMAN PERIOD. Round stone from the bezel of a ring, with representation of a female head; around the head an inscription; now in the Museum in Hagios Nikolaos. Ed. pr. K. Davaras, AD 32 (1977) [1984] B 336 (ph.).

Διονυσίας

924-928. UNKNOWN PROVENANCE. BYZANTINE SEALS AND WEIGHT, 5th-7th CENT. A.D. Four seals and one weight, now in the depot of the Ephoreia of the Byzantine Antiquities of Crete in Iraklion. Ed.pr. D. Tsougarakis, BCH 108 (1984) 731-734 nos. 1-5 (ph.).

924: 731 no. 1. 5th- 6th cent. A.D. Circular metal seal with monogram consisting of the letters E, A, Λ, Y, P and Y: Αὐρελίου or Αὐρελιανοῦ [on the photo one reads from right to left P, Λ, Y, E, Y].

925: 731-732 no. 2. 7th cent. A.D. Circular lead seal. On the obverse the Virgin with child. On the reverse a cruciform monogram reading Δημητρίου .

926: 732 no. 3. 2nd half of the 6th- 7th cent. A.D. Circular lead seal. On the obverse a biblical scene, probably the Annunciation. On the reverse within a milled edge three cruciform monograms. The central cross, ending in a T and a Δ

above and below respectively, is flanked by two smaller crosses; the left one consists of C, E, P, ɣ (Σεργίου; cf. our lemma no. 929); the right one, of which only ɣ is legible, is probably identical.

927: 732-734 no. 4. 6th cent. A.D. Slightly oval lead seal. On the obverse within a milled edge a representation of the Baptism: St. John, Christ, an angel (?) and the Holy Ghost. On the reverse within a milled edge a Greek inscription in Latin letters.

P[e]tṛ | Ч scri|bon(o)s

Πέτρου(?) σκρίβωνος, ed. pr., who points out that seals of σκρίβονες are very rare. He refers to S. Xanthoudidis, JIAN 6 (1903) 121 and 125 (from Crete; 11th cent. A.D.) and to a seal recording the function of excubitor: idem, EEBS 2 (1925) 43, which should be read as [έ]κουβίτωρ(ος) instead of [έ]κουβίτων .

928: 734 no. 5. 7th cent. A.D. Circular glass weight with a cruciform monogram reading Γρηγορίου .

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929. UNKNOWN PROVENANCE. BYZANTINE BILINGUAL SEAL, 5th- 6th CENT. A.D. S. Xanthoudidis, JIAN 6 (1903) 116-117. On the obverse the name of the owner: Σεργίου (cf. our lemma no. 926). D. Tsougarakis, BCH 108 (1984) 734, recognizes in the Latin letters on the reverse ()ЧLЧ | TSTHE | T..) the formula Dulu | t[e]s The|[o]-t[oku] (Δούλου τῆς Θεοτόκου).

SICILY

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930. CULTS. G. Manganaro, in: Il tempio greco in Sicilia. Architettura e culti (Atti della 1a riunione scientifica della Scuola di Perfezionamento in Archeologia Classica dell' Università di Catania, Siracusa 24-27 novembre 1976 = CASA 16 (1977) [1985] 148-164 (ph.; dr.)), collects evidence of various nature on the cults on Sicily. He (re)publishes numerous inscriptions, which we present in separate lemmata.

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931. SICILY. ONOMASTICS. Cf. our lemma no. 1704.

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932. AMESELON ? (NOW: REGALBUTO). DEDICATION TO ZEUS MILICHIOS, 3rd CENT. B.C. Graffito incised on a strigil krateriskos, probably found at M. San Giorgio, identical with Ameselon. Now in the Museum of Syracuse. Ed. pr. G. Manganaro (cf. our lemma no. 930) 150-151 (ph.).

Διὸς Μιλιχίου

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933. APOLLONIA. INSCRIPTION ON AN OSCILLUM. Inscription on a small oscillum in a private collection in S. Fratello (Messina). Ed. pr. G. Manganaro (cf. our lemma no. 930) 160-161 (ph.).

Λεαρέτας

Undated by ed. pr. || lunar sigma.

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934. ENTELLA. DECREE OF THE PEOPLE OF NAKONA, LATE 4th- 3rd CENT. B.C. SEG XXX 1119 (cf. XXXII 914, especially p. 257-258). P. Gauthier, ASNP 14 (1984) 845-848, agrees with S. Alessandri that LL. 31-32 ((θυόντω) ... ἱερεῖον ἑκατέροις, ὅ κα δοκιμάζων|τι, καὶ κτλ.; interpunction and space between ὅ and κα by G.) refers to the δοκιμασία of sacrificial victims. He adduces parallels for this practice from Koresia on Keos (IG XII 5 647 LL. 14-16), Delphi (Syll.³ 145 = CID I no. 10 LL. 14-15), Andania (Syll.³ 736 = LSCG 65 LL. 70-72) and Egypt (Herodotos 2.38, presupposing that the phenomenon was familiar to his Greek readers). [Corrigendum ad SEG XXXII 914 p. 252: I. Savalli's new reading δοκιμάζον|τ<α>ι (not δοκιμάζον|τ{α}ι)instead of δοκιμάζων|τι does not belong to no. 5 (= SEG XXX 1121), but to no. 3 (= SEG XXX 1119)]. D. Asheri, ASNP 14 (1984) 1259-1261 (dr. of the right upper part of the tabula: LL. 1-3), subscribes to Gauthier's interpretation. On the basis of a description and a drawing of an unknown British informant he further points out that in L. 1 in fine there is place for his restoration Φιλ[ωνίδα ?] (cf. SEG XXX p. 251), which should be regarded as exempli gratia. He argues that his translation of κατὰ τὰ<ς ἀ>δελφοθετίας in L. 33 as "come alle adozioni a fratello" is as justified as G. Daux's "pendant les adelphothésies" (cf. SEG XXX p. 258). Cf. also B. Virgilio, STUDI ELLENISTICI 2 (1987) 114 -115 with note 18. In Symposion 1982, Santander, 1-4 Sept.'82 (Valencia 1985) 135-145, D. Asheri returns to this text. In LL. 7-8 he reads Δεκ[ί]|ου; for LL. 19 and 26 he wonders whether we should interpret αὐτῶντα as ἐς τὸν (κλᾶρον ?) αὐτῶντα; for L. 20 he prints ἀλλάλοις and in the app. crit. he adds "sive ἀνδροῖς (?), ΑΝΔΗΟΙΣ phot.". In L. 31 he gives Ὁμονο<ί>αι and ὅ κα δοκιμάζων|-τι . Comment on the στάσις in Nakona (LL. 3-12) and on the reconciliation (LL. 14-35). In L. 32 he translates κατὰ τὰ<ς ἀ>δελφοθετίας as 'selon les rites d'"affrèrement"' (cf. in L. 20 ἀδελφοὶ ἀἰρετοί: "frères élus"). Further comment on the juridical aspects and the origins of ἀδελφοθεσία; possibility that the term is to be related to the admission to civic phratriai. For αὐτῶντα and αὐτοῖστα (LL. 19,26 and 27) cf. L.Dubois, RPh(1986) 103.

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935. HALAESAE. TABULA HALAESINA, 2nd CENT. B.C. SEG XXVIII 763*. A.M. Prestianni Giallombardo, CRDAC 11 (1980-1981) [1984] 175-181, discusses the sacred areas on record in this inscription.

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936. IAITAS (MONTE IATO). GRAFFITO ON A KANTHAROS, CA 350-300 B.C. Fragment of a kantharos, perhaps Attic, found in a sacred building near the agora. Ed. pr. H.P. Isler, SICILIA ARCHEOLOGICA 56 (1984) 12 (ph.).

Ἀγαθοῦ [Δαίμονος ?]

Cf. the similar dedication to Aphrodite, SEG XXXI 826.

937. IAITAS (MONTE IATO). GRAFFITO ON A CONTAINER, 4th CENT. B.C. Fragment of a large container, found in a private house. The name was incised four times. Ed. pr. H.P. Isler, SICILIA ARCHEOLOGICA 56 (1984) 21 (ph.; dr.).

a) Ἀπολλ[οδώρου] b) Ἀπολλοδ[ώρου]

c) [Ἀ]πολλ[ο]δ̣ώρου d) [Ἀπολλοδώρ]ου

A private incision rather than the potter's signature, ed. pr.

938. IAITAS (MONTE IATO). STAMPED TILES, 3rd CENT. B.C. - MID 1st CENT. A.D. SEG XXVI 1066-1072. H.P. Isler, Studia Ietina II (ed. H.P. Isler; Zürich 1984) 77-79, republishes the tiles from the temple of Aphrodite.

939. KAMARINA. INSCRIPTIONS, ARCHAIC-HELLENISTIC PERIOD. F. Cordano, BA 26 (1984) 31-54 (ph.; dr.), collects and discusses documents "important for the history of the city". A) Archaic period: SEG XXVIII 37 (5); XXXII 918 (A and B); a new Attic amphora from the Refriscolaro nekropolis with an inscription in retrograde letters incised on the shoulder, now in the Antiquarium of Kamarina: Εὐκλέος εἰμί (ph.); a new epitaph (top of a limestone cippus from the same nekropolis, now in the Museo Archeologico of Ragusa; 6th cent. B.C.): Κλεινοῦς (ph.; dr.); M. Gras, KOKALOS (1980-1981) I 109 (ph.; dr.; antefix with the name Δίοπος; ca 560-550 B.C.); the text presented in our lemma no. 946; two cups with the Siculan graffito ΝΕΝΔΑΣ (ph.; dr.; cf. A. Prosdocimi - L. Agostiniani, KOKALOS 1976-1977, 229-230 and SEG XXIX 872); M. Guarducci, ASAA 21-22 (1959-1960) 262-263 (Attic kylix; 5th cent., inscribed Ῥῶμις). B) Hellenistic period: see our lemmata nos. 940-941, 942 and 947. Ample onomastic comments. On 52-54 C. presents a list of names attested at Kamarina. Most of them are known by defixiones. On 32-33 C. discusses the relations between Kamarina and Corinth (pottery).

940. KAMARINA. CONTRACT OF SALE OF A HOUSE WITH A SHOP, 2nd HALF OF THE 4th CENT.- 250 B.C. P. Pelagatti, BA (1976) 126-128. Republished by F. Cordano, BA 26 (1984) 34-41 (ph.; dr.) (with Italian translation). Ample onomastic comments.

[.....] Ἡραίου ἔκ[ται ἱστα]μένου, συ[ν]αλλακτήρων π[ρ]οστάτας
Δίνα[ρχος] Κλεάνδρου· Σω[σί]στρατ[ο]ς Θέων[ο]ς νη.πρ. ἐπρίατο οἴκησιν καὶ
τὰ<ν> καπή[λ]ειαν τὰν Δίων[ος] πᾶσαν καὶ τὰ θυρώματα, τοίχους κοινοὺς

ποτὶ Φιλόξενον καὶ Θράσυλλ<ο>ν, λαύρα [ὑ]πὲρ Γάου κα Φ[ε]ρσ-
σ[σ]οφάσας,
πὰρ Δίωνος τοῦ Ἡρακλείδα τε. πρ. τετρώκοντα ταλάντων, ἄμποχοι·
Ἀρίστων Ἐμμενίδα νη. πρ. Φίλιππος Παυσανία νητ. πρώτα
Ἀρταμίδωρος Ἡρακλεί[δ]α τε. πρ. Παυσανίας Σωσικράτεος νη. πρ.
Ἡράκλειος Νίκωνος τρ. [π]ρῶ. Σάννω[ν] Ζωπύρου τετρα. πρω.
Σῖμος Γελώιου νητ. πρ. Μύων Εὐθυμένεος ἐκτ. πρωτ.
Δ Φ
Θεύδω[ρ]ος Δάμωνος ἐκ. πρ. Γέλων Καλλιστράτου ἐκτ. πρω.

1. προστάτας: a magistrate presiding over the drawing of contracts, C. [rather: president of those responsible for the drawing of contracts, Pleket] || 2. νη. = νή(τη) (= νεάτη), C.; the many abbreviated numerals in this text (πρ(ωτά); τρ. = τρίτη; τε(τρα) = τετάρτη; ἐκ. = ἕκτη) indicate the tripartite Doric tribal division with its subdivision in phratriai (in our case probably ten, see the table on 44; cf. also our lemma no. 941), C. || 3. TA, lamina; καπήλειαν τὰν: NT in ligature || 4. ΘΡΑΣΥΛΛΝ, lamina; λαύρα (passage, street) can assume the meaning of district, quarter of a city, C. [for λαύραρχος cf. SEG XXX 1449, Pleket]; ὑπὲρ (opposite of ὑπὸ) is to be connected with a declining area, C. || 9. for Γελώιος cf. F. Cordano, RFIC 113 (1985) 158-162 || 10. Δ Φ: initials of δαμόσιοι φραδάτερες (the persons mentioned in L. 11); for φραδάτηρ cf. two inscriptions from Akrai (IG XIV 211 - 212): possibly the public notaries responsible for the transcription of the contract, C. || on the document cf. also C. Ampolo, PP 40 (1985) 361-366.

941. KAMARINA. PART OF A CONTRACT OF SALE ?, 2nd HALF OF THE 4th CENT.- 250 B.C. Fragment of a lead lamina, found in 1971; now in the Museum in Ragusa. Ed. pr. F. Cordano, BA 26 (1984) 41-44 (ph.; dr.). Ample onomastic comments.

[- - προστ]άτα[ς - - - -
[- - Θ]ουκλῆς Εὐδόξου δευτ[έρ]αι
[- -]πρω: Ἴνικις [Σ]τράτωνος ἕνα. δευ.
[- - ἑν]α. πρω. Σωκρ[ά]της Σωσικράτεος
[- -] Ἡρακλείδ[α] δεκ. πρω. Λέοντις
[- -] Γνάθωνος πεμ. πρω.
[- -] Θεότ[ι]μος Λαμίσκου ἕνα. πρω.

Probably a list of ἄμποχοι (guaranteers) in a contract, ed. pr. || 1. rest. e.g., after the text in our lemma no. 940, ed. pr. || 2. δευτέραι: perhaps an indication of the day; in any case this numeral cannot be compared with those following on personal names, for which cf. our lemma no. 940, C. || on the outside of the lamina: Κοράγου: the name of the person to whom the document refers, probably the buyer; perhaps the document was stored in an archive (public or not), C. || on a further fragment belonging to our text only the word φυλά is legible (if it is not part of a name). For the three Doric phylai cf. our lemma no. 940; cf. also SEG XXVII 650 for the continuation of this tradition in a more recent period (only the buyer is indicated with two abbreviations in the latter document), C. || on this document cf. C.Ampolo, PP 40 (1985) 361-366.

942. KAMARINA. DEFIXIO, 4th CENT. B.C. Rectangular lead lamina originally rolled up. Found in the nekropolis of Passo Marinaro in 1981 (on the find spot see G. Di Stefano in an addendum apud ed. pr., ibid., 55-56); now in the Museum in Raguso. Ed. pr. F. Cordano, BA 26 (1984) 44-49 (ph.; dr.), who on 48-49 presents a list of six other defixiones from Passo Marinaro (L.H. Jeffery, ABSA 50, 1955, 74 nos. 14-16; SEG IV 29-31; dr. of all these texts by P. Orsi; now in the Museum in Syracuse) and concludes from the find spots that they were not deposited during the funerary ceremonies. They may have been offered to the deceased or to the chthonic deities in a private cult. Ample onomastic comments.

Διονύσιος Φιλίνου Φ[- -]
Ἐργοτέλεος - Νεομήν[ιος]
[Ἐργο]τέλεος - Δρακόντι[ος]

4 [- -]δομιος Γίγας Σιμίας
[- - -] Γελώιου

1. Probably Φ[ιλῖνος: father of Dionysios; in LL. 2-3 his brother is mentioned, ed. pr. || 2. initio EP: ligature || 2-3. horizontal strokes in the text || 4. the sigma of Γίγας was added in smaller script after Σιμίας had been written; Εὐ]δόμιος vel sim., ed. pr. || 5. initio: a name in the nominative, ed. pr.

943. KAMARINA. DEDICATION TO APHRODITE. White pebble with relief letters on its sides (A and B). Now in a private Collection. Ed. pr. G. Manganaro (cf. our lemma no. 930) 150 (ph.).

A) Ἀφρο|δίται B) Ἀριστό|κλεια (delphin)

Undated by ed. pr. || offering of a "ciottolo veramente marino" to Aphrodite, goddess of the sea, ed. pr.

944-945. KAMARINA (AREA OF: COMISO, BETWEEN COMISO AND NOTO). TWO CHRISTIAN PRAYERS FOR VINEYARDS, EARLY BYZANTINE PERIOD. M. Burzachechi, RAL VIII 14 (1959) 403-410. Republished by D.R. Jordan, GRBS 25 (1984) 297-302 (dr.).

944: 297-300 no. 1.

- - - - - - - - - - - - - - -
Αμηλ. Γα[βριηλ (?) $\overset{ca}{-}\overset{12}{-}$ - -]
Χρ(ιστ)ὲ ὁ πλοιθύνας ἀσ[τέρας
ἰς τ]-
ὸν οὐρανὸν κα<ὶ> τὸ ὕδορ εἰς
τὴν
θαλάσσην, πλοίθυνον κὲ
τὺς καρπὺς ἰς τὸν ἀμπελ-
ὅναν Παύλου
Magical signs
Magical signs

Many ligatures||Ἀμήν. πα - - - | Χρ(ιστ)έ, ὁ πλοιθύνα[ς] ἀ[στέρας ς τ]|ὸν οὐρανὸν κἄρτου δορεὰς ς τὴν | θαλάσσην, πλοίθυνον κὲ | τὺς καρπὺς ἰς τὸν ἀμπελ|ὅναν Παύλου, B. ||

1. Αμηλ: hitherto unattested name of an angel, J.; the rest of this line is compatible with ΓΑ, ΙΑ, ΡΑ, ΤΑ and ΦΑ; the restoration Γα[βριηλ is e.g., J.; the names of the angels seem to have been enclosed in rectangular "boxes" arranged side by side: cf. those in L. 5 of text no. 2, J. || 2. πλοιθύνας = πληθύνας (cf. also L. 4), J. || 3. ΚΑΡ, lapis; ὕδορ = ὕδωρ, J. || 4-5. = καὶ τοὺς καρποὺς εἰς, J. || 5-6. ἀμπελõναν = ἀμπελῶνα, J.

945: 300-302 no. 2 (dr.).

- - - - - - - - - - - - - - - - -
[ca 11 - - (e.g.) πλοίθυνον κὲ]
[τὺς] καρπ[ὺς κὲ ca -8- - τῆς]
[χό]ρας κὲ ἀμπε<λ>õνος Παύ-
λου· Ἴδ-
4 [ε] έπ' ἀτοῦ τοῦ κοίτου αύ-
το<ῦ> †
Αβιμηλ. Λασθηλ. Αμιαηλ.
-ca 5 Εαο. Αζαηρ.
- - - - - - - - - - - - - - - - -

Some ligatures; the words in LL. 4-5 are enclosed in boxes arranged side by side || - - -[κ]αρπ- - - | - - -ΡΑϹ ΚΕΑ μετάδουλος Παύλου ιδ | - - - ϹΠΑΤΟΝ τὸν κοῖτον αὐτõν † | Ἀβιμήλ. Λασθήν. Ἀμιαήλ. | - - - Ἐάο, Ἀζαήρ, B. || 3. initio: = [χώ]ρας καὶ, J. ; ΑΜΠΈΑΟΝΟϹ, lapis, = ἀμπελῶνος, J. || 4. ἀτοῦ = αὐτοῦ, J. ; in fine ΑΥΤΟΝ, lapis; either κοίτου, from κοῖτος, "pen", i.e. a pen for animals, or a mistake for ΚΟΙΠΟΥ (= κήπου) || 5. the nomina sacra are very much like those in SEG XVIII 414 (also from Comiso; for this text see also B., art.cit. 405-407 no. II; J. (301 note 11) assumes a different inscriber and a different vineyard from the two texts presented here, but a common origin (contra B.)): Αβιμηλ, Λασφειλ, Αμαηλ, Ελοελ || 6. initio: broken letters, probably not compatible with Ελοελ, J. ; Εαο (Ε or Γ) may be a variant of Ιαω (Yahweh), J.; Αζαηρ: apparently a variant of the name of the fallen angel Αζαηλ, J.

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946. KAMARINA (?? AREA OF: COMISO). FUNERARY EPIGRAM FOR CHORO(I) AND APELOS (?), 2nd HALF OF THE 6th CENT. B.C. G. Pugliese Carratelli, NSA (1942) 321-324. M. Guarducci, ASAA 21-22 (1959 - 1960) 259-262. Adduced by F. Cordano, BA 26 (1984) 33 (ph.) (cf. our lemma no. 939) as probably coming from Kamarina. The stone is now in the Museo Archeologico of Ragusa. We present Guarducci's text.

Τεῖδε Χοροὶ κ' Ἄ[π]|ελος κεῖ<ν>ται θα[ν]|άτοιο λαχόντε|ς
ἀνφοτέρος δ||ὲ καλὸς υἱὸς ἔ|θαπσε φίλος

1-2. Χορωὶ Κα[τ]|ελὸς, P.C. || 4. ἀνφοτέρους, P.C. || 5. καλοὺς, P.C. || 6. Φίλος, P.C. (rejected also by Cordano) || "Una famiglia siceliota, con possibili commistioni etniche, ma non certo

linguistiche", Cordano.

947. KAMARINA. INSCRIPTION ON A POT, EARLY HELLENISTIC PERIOD. Inscription on the shoulder of a lead pot, found in the "House of the Inscription" (i.e. the inscription presented in our lemma no. 940); now in the Museum in Ragusa. Ed. pr. F. Cordano, BA 26 (1984) 41 (ph.).

Ἀγύλιος

Probably a person residing in the house where the pot was found, ed. pr.

948. KATANE (AREA OF: ACIREALE). EPIGRAM ON A STATUE OF PRIAPOS, 2nd- 3rd CENT. A.D. SEG II 533; IV 59. Republished by G. Manganaro (cf. our lemma no. 930) 162-163 (dr.), who points out that the text consists of iambic trimeters.

[Ἐμὲ Πρίαπον Σ]άμ[ιος τὸν κηπουρὸν]
[ἐνταῦθ' ἔθη]κεν ἔνθα καὶ ἔνθ[α βλέψοντα]
[μὴ εἰσέρχε]σθαι τοὺς ἀπ' ἄστεω[ς πτωχούς,]
[μήτ' εἰσέρ]χεσθαι τοὺς ἀπ' Ἀκιδο[ς κλῶπας,]
[σώσοντα τ']αὐτῷ καρπὸν ὡς ὁρ[θὸν φαίνω]
[ἐμὸν πέος] τοῦτο τὸ παχὺ τοῖς σ[υλῶσιν]
[Posuit hic] me Samius utroque in[spicientem,]
[meum en]ormem penem ut osten[dam furibus]
](vac) Rubri Sami fil[i

1. In fine κηπουροῦντα, C. Curti apud ed. pr. 162 note 77.

949. KEPHALOIDION (AREA OF). EPITAPH, 1st- 2nd CENT. A.D. ? Slab of yellowish limestone, found in a nekropolis, now in the Museo Mandralisca, Cefalù. Ed. pr. A. Tullio, BOLLETTINO --- BENI CULTURALI AMBIENTALI --- SICILIA 2 (1981) no. 3-4, 51-52 (ph.).

[traces pf letters]
[- -]οκλεῖ
χαῖρε

2. On the photo only ΟΚΛ, Moretti, who also holds that this inscription is notably earlier.

950. LILYBAION. GREEK INSCRIPTIONS. Lilibeo. Testimonianze archeologiche dal IV sec. a. C. al V. d. C. (Marsala 1984) is a catalogue of an exhibition of various archaeological finds. Among the latter is a selection of Greek inscriptions. M.T. Manni Piraino republishes here (96 no. 102; 123 no. 152; 140 no. 169; 178 nos. 193-194) SEG XXVI 1075-1076, 1078 (she now considers Λυκίου as an ethnikon), 1079-1082 and the six funerary aediculae formerly published in Iscrizioni greche lapidarie del Museo di Palermo (Palermo 1972) nos. 19-24.

951. LILYBAION. HONORARY INSCRIPTION FOR DIOGNETOS MEGAS, 1st HALF OF THE 2nd CENT. B.C. Marble table. Ed. pr. M.T. Manni Piraino, KOKALOS 9 (1963) 159 (ph.; cf. J. and L. Robert, BE 1965 no. 507). Republished by M.T. Manni Piraino, Lilibeo (cf. our lemma no. 950) 125.

ὁ δᾶμος | τῶν Λιλυβαιιτᾶν | Διόγνητον | Δαματρίου Μήγα[ν] || εὐεργέταν

Diognetos Megas is the father of Μᾶρκος Οὐαλέριος Διογνήτου Μήγα υἱὸς Χόρτων (IG XIV 273, 277; CIL X 7240).

952-953. LILYBAION. DEFIXIONES ON LEAD TABLETS, 2nd- 1st CENT. B.C. E. Gabrici, NSA (1941) 296-302 nos. 2-3. Republished by A. Brugnone in Lilibeo (cf. our lemma no. 950) 158-164 nos. 184-185 (dr.), with translations. The tablets are now in the Museo Archeologico in Palermo.

952: 158-162 no. 184 (Gabrici 296-299 no. 2); 2nd- 1st cent. B.C. Sinistrorsum.

A

δεομαι σο[.κα
το ερμη κα[τοχ
ερμ ν σοι κα[ι οι
πολλοι παρα[ιτηται ?
δε ανικονοι τ[ηλκι.ε
δορεν το πεμ[πο
παδεικουμε[νιημα
εροτο
παδεισκην κ[αλην
δορουμαι σο[ι καλον
οτα νοετα τορ[ακαλη
πρειμα αλλε[ια εχον
α τρειχας καλα[ς προσο
ν καλον μετοπον [καλον
φρυς καλαι οφθαλμ[οι καλο
δυο οπα ρεια δυο μυ[κτηρ.σ
ομα οδοντες οτα [ρεια
τραχηλες ομοι ακ[ροτερα
κατορυσο ν σει[σαο..οι
μνημα εις το επαφρο[δειτον
αλλεια πρειμ[αμ τα
υτης την επειστ[ολην
και το ψομ[- - -

B

]φτηθος
]σθοι δυο κ
ε]να καρδειαν
]φει ο κερβερος
]ας πρειμας
]φος καλος σομ
]ν μηροι καλοι.α
νη]μαι καλαι ακρ
ια] καλα απαντα
α] εν(?)ατη καλα αλ
]ειμα παραδειδο
ν] ερμης ινα αυτη[ν
σ]ει. την κυρειαδε[υ
ει]ε εροτο ερμη κατ[ε
ο]νειε ινα αποξει[ς
ηι]μαν αλλειαν
α] δο. ειο τη κυρε[ι
φ]ονη κατορυσο εις

The bracketed letters, which are not visible on the original, are restored on the basis of the copies published by Gabrici, B. || probably the defixio of a lover rejected by Prima Allia; the nomen Allius is attested epigraphically at Syracuse and Taormina, B. || (A) 2. κατωχε, G. || 5. B. comments on the Τελχῖνες; for their amorphic nature cf. Eust. Comm. ad Il. IX 529 || 7. ικνουμενη, G. || 19. σεισαο

εὐοι, G. || 23. - - -γρα[φω], G. || (B) 2-3. ερα]σθοι δυο κ[ηδουσι, G. || 7. ημηροι, G. || 10. τ]α ειλατη, G. || 11-12. παραδειδο|[μι....]ν, G. || 13. παραδο]σει, G. || 17. δορειο, G. || 19. [Αιδην], G. || B. provides the following interpretative transcription:

A) δέομαί σου, κά|τω Ἑρμῆ κάτοχε, | Ἑρμῆ, σοῦ καὶ οἱ | πολλοὶ παραιτηταὶ (παραστάται ?) | δὲ ἀνεικόνοι (sic) Τελχῖνες· || δῶρον τὸ πέμπω | παιδίσκην ἱκνουμένην Πρῖμαν. | Ἐρωτῶ· | παιδίσκην καλὴν|δωροῦμαί σοι καλὸν (δῶρον), || ὦτα νοητά, θώρακα καλήν (sic), | Πρῖμαν Ἀλλίαν, ἔχοντ|α (sic) τρίχας καλάς, πρόσωπο|ν καλόν, μέτωπον καλόν, ὀ|φρῦς καλάς, ὀφθαλμοὶ καλοί, || δύο ὦπα λεῖα, δύο μυκτῆρας, στ|όμα, ὀδόντες, ὦτα λεῖα, | τράχηλος, ὦμοι, ἀκρωτήρια, | κατορύσσω - - - | Μνῆμα εἴη τὸ ἐπαφρόδιτον. || Ἀλλία Πρῖμαν τα|ύτης τὴν ἐπιστολὴν | καὶ τὸ - - - γράφω

B) - - - - | - - - - - | - - ἕνα (sic) καρδίαν |- - - ὁ Κέρβερος | [Ἀλλί]ας Πρίμας || [- -λό]φος καλός, σῶμ|[α καλό]ν, μηροὶ καλοί.. | [- -κ]νῆμαι καλαί, ἀκρ|[ωτήρ]ια καλὰ ἅπαντα, | [- - -] καλά· Ἀλ||[λία Πρ]ῖμα παραδίδω | [σοὶ δῶρο]ν, Ἑρμῆς, ἵνα αὐτὴν | [παραδό]σῃς τῇ κυρίᾳ ἀδευ|[κεῖ- - -]· Ἐρωτῶ, Ἑρμῆ κάτοχε, καταχθόνιε, ἵνα ἀποξῇς || [- -Πρ]ῖμαν Ἀλλίαν | - - -δῶρον τῇ κυρί|[ᾳ Περσε]φόνῃ, κατορύσσω εἰς | - - - -

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953: 163-164 no. 185 (Gabrici 299-302 no. 3); 1st cent. B.C.

Γάϊος Οὐείβιος [- -
Λουκί(ου) Οὐειβί(ου), Βάρβαρα
Λολλία, ἡ γυνὴ Αγβωρ
Βουκι, Γάϊος Ῥάμιος,
κωμεδατι Πόλλα
Γναῖο(ς) Εἰστάνιος,
Γάϊος Εἰστάνιος,
Λολλί<α>, Ἀλλ[ί]α - -τη.
Λολλίας (?), Τιτίνι Λυκο[-
καὶ το<ὺς> ὑπὲρ ἔτους ἅπαντας

The names in this defixio of (presumably) juridical nature could be κατήγοροι, συνήγοροι or σύνδικοι: the adversaries of the author of the defixio in a process, B. || 1. Vibius is epigraphically attested in other places on Sicily, B. || 3. Ἄγβωρ[ος], G.; Αγβωρ: a non-Greek name, B. || 4. Λουκί(ου), G.; Βουκι: cf. Βουκίων (Alkiphron 3. 7), B. || 5. Κωμεδιάτι, G. || 8. Λολλί[ας] Ἀλλία- -, G. ; the last letter seems to be a μ corrected into σ or ρ sinistrorsum; perhaps a relative, e.g. [μή]τηρ, B. || 9. Λολλία Στιτίνι Λύκο[νος], G.; Τιτίνι(ος): already known in Lilybaion (CIL X 7248), B. || 10. "per plù di un anno", B.

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954. LILYBAION. FUNERARY EPIGRAM FOR POSEIDERMOS OF MASSALIA, ABOUT 200 B.C. Funerary grooved column; in the middle, a rectan-

gular table with inscription. Now in the Deposito Comunale at Marsala. Ed. pr. M.T. Manni Piraino, KOKALOS 9 (1963) 157 (ph.; cf. J. and L. Robert, BE 1965 no. 507); republished by M.T.Manni Piraino, Lilibeo (cf. our lemma no. 950) 175 (ph.).

Ἐσθλὸν ἐν ἀγκοίνησιν ἔχ[ω ξένο]ν, ὦ παροδίτα,
φῶτα Ποσείδερμον, Μασσαλ[ιή]ς ναέτην,
Πυθαγόρεω φίλον υἷα τὸν ἐνθάδ[ε μ]οῖρα κραταιὴ
πλάγξασα ἐκ πάτρης τῆλε φίλ[ης ὅ]λεσεν

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955. LILYBAION. FUNERARY INSCRIPTION OF ACHILLEUS, 2nd CENT. A.D. Small funerary column, now in the Museo Archeologico in Palermo. Below a painted tablet: between two hands a young man with chlamys. Ed. pr. M.T. Manni Piraino, Lilibeo (cf. our lemma no. 950) 175-176 (ph.).

Ἀχιλλεὺς Προθύμου, | χαῖρε καὶ | κατὰ χθονός

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956. LILYBAION. AMPHORA STAMPS, HELLENISTIC PERIOD. A. Brugnone, Lilibeo (cf. our lemma no. 950) 126 ff. nos. 156-162, presents a selection of amphora stamps found in this city and now in the Museo Archeologico in Palermo. A) Rhodian amphorae: 1) Ἐπὶ Νίκωνος (just before 240 B.C.); 2) Ἐπὶ Ξενοφάνεος (200-190 B.C., cf. IG XIV 2393, 394-396 etc.); 3) Ἐπὶ Τιμουρρόδου, Ἀρταμιτίου (175-146 B.C., cf. IG XIV 2393, 489-492 etc.); 4) Θεσμοφορ(ίου), Ἀγησίλα (240-215 B.C.); 5) Ἰμᾶ (just before 175 B.C.; cf. IG XIV 2393, 304-305). B) Naxian amphorae: Νάξιος (cf. IG XIV 2393, 372 and addenda, etc.); C) Knidian amphorae: Βοΐσκο(υ) .

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957. LIPARI. ONOMASTICS. L. Moretti, RFIC 112 (1984) 319-324, comments on the following names attested in Liparitan inscriptions: 1) Ἀγησύλιος (see SEG XXXII 920); 2) Δαμούχων, unattested so far, on record in P. Orsi, NSA (1929) 83 no. 13: ΔΑΜΟ+ΩΝ, erroneously corrected to Δαμοφῶν by Orsi. The name is related to Δημοῦχος, Δαμουχίδας . Early attestation (5th cent. B.C.) of the Rhodian dialect and alphabet; 3) Μυκώτας, correct reading by M.T. Manni Piraino, KOKALOS 13 (1967) 199 of G. Libertini, Le isole Eolie nell' antichità greca e romana (Firenze 1921) 224 no. 39, who read Μυρότας . Not a fem. genitive of Μυκώτα, or Μυκωτᾶ, but a nominative masc., related to Μύκων, Μύκης; perhaps from the Ionian islands; 4) Σωσήν; Σωσῆνος on stamped tiles IG XIV 2395, 6 a and 6 b, 2400 and KOKALOS 20 (1974) 252 no. 23. Date: 2nd cent. B.C.. Related to Σωσίας, not to Σωσῖνος . Unattested so far; perhaps this name comes from the area on Sicily colonized by Corinthians, or Σωσήν is an immigrant from the E. coast of the Adriatic. He was possibly the owner of a large tile factory; 5) Φάϋλλος (see SEG XXXII 922); 6) Γ(αίου) Πουβλειλί|ου κτλ. instead of Γναίου Βασιλίο|υ or Γ(αίου) Πουβλισιδί|ου is the correct reading, based on a copy of J. Houel, of IG XIV 387 (cf. Add. p. 687). For the gentilicium Publilius see P. Orsi, NSA (1929) 82 no. 3: Ποπλιλίου [- -]νάρου, where the cognomen could be restored as [Ται]νάρου, [Νιν]νάρου vel sim.

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958. LIPARI. CORRECTIONS IN SOME INSCRIPTIONS. L. Moretti, RFIC 112 (1984) 318-319, proposes some corrections in Liparitan inscriptions: 1) IG XIV 385 should be read as Ἀδείμαν[τος] | [Φ]ρίξ[ου] instead of Ἀδ]ρίξ[ου] as proposed by G. Libertini, op. cit. (cf. our lemma no. 957) 218; 2) in Libertini 233 no. 38 ΑΙΝΗ-ΣΟΣ should be interpreted as Αἰνησοῦς, from the female name Αἰνησώ; 3) P. Orsi, NSA (1929) 83 no. 8: ΛΥΚΙΣΚΟΥ (Λυκίσκου) instead of ΛΙΚΙΣΚΟΥ; 4) ibid. no. 10 : Δεινία (Doric genitive) instead of ΛΕΙΝΙΑ; 5) ibid. no. 12: ΤΙΜΑΣΩ (= Τιμησώ) instead of ΓΙΜΑΣΩ .

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959. MONTAGNA DI MARZO. INSCRIPTION ON A VASE, 3rd CENT. B.C. Inscription incised on a black glazed strigil skyphos. Now in the Museum of Agrigento. Ed. pr. G. Manganaro (cf. our lemma no. 930) 151 (ph.).

Πολυστεφάνου

Σωτεῖρα is called πολυστέφανος in a dedication from Agrigentum (IG XIV 262): a figure related to Aphrodite, ed. pr., who assumes that the genitive depends on a word like ἰαρός .

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960. MONTAGNA DI MARZO. GRAFFITO ON A VASE, 3rd- 2nd CENT. B.C. Graffito on the shoulder of a black glazed oinochoe (lagynos ?) probably from Montagna di Marzo. Now in the Museum in Syracuse. Ed. pr. G. Manganaro (cf. our lemma no. 930) 152 (ph.).

Μελίσας

Lunar sigma || personification of the honey, unattested so far, ed. pr.

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961. MORGANTINA. INSCRIPTION ON AN ALTAR. Small limestone altar. Now in the Museum in Syracuse. Ed. pr. G. Manganaro (cf. our lemma no. 930) 156 note 43.

Διός

Undated by ed. pr. || domestic altar probably for the worship of Hiero II as Zeus, ed. pr. with parallels.

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962. MORGANTINA. INSCRIPTION ON A PITHOS, 4th CENT. B.C. G. Stamires, AJA 62 (1958) 162-164; M. Smith, AJA 63 (1959) 183-184. Republished by G. Manganaro (cf. our lemma no. 930) 151-152 (ph.).

ἱερὸς ἐλαίᾱ Λίνου

ΙΕΡΟΣΕΛΑΙΕΛΙΝΟΥ, vase || Λίνος: figure belonging to the sphere of Apollo; the pithos could have contained "olives sacred to Linos", M. || ἱερὸς Ἐλαιελίνου (Ἐλαιελινος or -νης could be a god), Stamires; ἱερὸς ἔλᾳ ἑλίνου, "(this pithos) is sacred to the Goddess of Elinos" (ela(t), a transcription from the Punic = goddess), Smith.

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963. MORGANTINA. INSCRIPTION ON A VASE. Strigil skyphos. H.L. Allen, AJA 78 (1974) 381. Republished by G. Manganaro (cf. our lemma no. 930) 152.

Ἀφροδίτ[α]ς

Undated by ed. pr.

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964. MORGANTINA. INSCRIPTION ON A VASE. Strigil skyphos of the Gnathia type, found in the sanctuary of Demeter. Ed. pr. G. Manganaro (cf. our lemma no. 930) 153.

Δαίμονος

Undated by ed. pr. || Δαίμων = Ἀγαθὸς Δαίμων, connected with Zeus Soter in the domestic cult, ed. pr.

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965. NAXOS (AREA OF). INSCRIPTION ON A KYLIX, 5th CENT. B.C. Inscription on the foot of a kylix, found near the hill of Larunghi. Ed. pr. M. Costanza Lentini, BOLLETTINO --- BENI CULTURALI AMBIENTALI --- SICILIA 3 (1982) 181 (ph.).

Τιττάβ̄ ⁝ Φίλη

φίλη, ed. pr. [Τιτταβώ and Φίλη: nom. fem. ?, Pleket].

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966. PHINTIAS (NOW LICATA). INSCRIPTIONS ON PRE-CAMPANIAN VASES, CA 350 B.C. E. de Miro, KOKALOS 28-29 (1982-1983) 176-177 (ph.), reports that near Licata several vases were found inscribed with the following text.

Θέσταν | Μνάμων

Θέστη (or the textual variant Θέστις) is a spring near Kyrene (Herod. 4. 159); perhaps the cult of this water deity reached Phintias through the intermediary of the Phoenicians, ed. pr. [L. Dubois (per litt. to Moretti) suggests: Θεστᾶν μνάμων: a μνάμων of the Θέσται (= Suppliants) made this offering on behalf of those, whose mnamōn he was].

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967. SEGESTA. INSCRIPTION ON THE FOOT OF A LEKYTHOS, 1st HALF OF THE 5th CENT. B.C. SEG XXX 1127 bis. G. Manganaro (cf. our lemma no. 930) 149 (dr.), republishes the text which he presented earlier: SEG XXX 1891.

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968. SELINOUS (AREA OF: SALAPARUTA). DEDICATION, EARLY 6th CENT. B.C. SEG XXVI 1104. M.T. Manni Piraino, CRDAC 11 (1980 - 1981) [1984] 165-168, reads in LL. 1-2 *h*έ|[σ]ατο δέ με, and rejects *h*ε̣|ζ̣ο̣[ε] (Gallavotti).

969. SELINOUS. VOTIVE STELE, 2nd HALF OF THE 6th CENT. B.C. SEG XXVI 1106 (IGLP 65). G. Manganaro (cf. our lemma no. 930) 149 (ph.), reads this text as follows.

[τῶ Διὸς] τῶ Μιλι[χιῶ | ἔμ]ι Σάϝονος

τῶ Μιλ[ιχίο ἔμι | προτὰ Μύλω τ]ῶ [Σ]άϝονος, SEG; τῶ Μιλ[ιχίῶ - - - | - - -]ῶ [.]άϝῶνος, IGLP || for this text and for the name Σάκων cf. our lemma no. 1711 || this formula indicates that the cippus belongs to the god as well as to the dedicator, M., with further examples and variants.

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970. SELINOUS. DEDICATION BY THE CITIZENS OF SELINOUS, 475-450 B.C. IG XIV 268 (SEG XXXII 933*). M.T. Manni Piraino, CRDAC 11 (1980-1981) [1984] 468-470, briefly discusses this inscription. C. Ampolo, PP 39 (1984) 81-89, considers the sixty talents mentioned in LL. 10-11 against the background of Thuc. VI, 20: χρήματά τ' ἔχουσι τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν τοῖς ἱεροῖς ἐστὶ Σελινουντίοις, κτλ. She accepts G. Pugliese Carratelli's view that these treasures were accumulated over time rather than being the spoils of victory (see SEG XXXII). She underlines the importance of objects of precious metal countersigned with the names of protecting deities in this and other temples and suggests reading φιάλας instead of φιλίας in L. 7; ἐλάω, ἐλαύνω then indicate the chasing of the metal ("il battere o lavorare a sbalzo lamine di metallo") and κολάπτω refers to the incision (of inscriptions). The inscription gives orders to (re)work phialai in gold, to inscribe the names of gods and to transfer them to the Apollonion. Temple G functioned as a public treasury.
D. Musti, RFIC 113 (1985) 134-157, argues, contra G. Pugliese Carratelli, that νικῶντι (L. 1) and νικῶμες (L. 2) refer to a recent victory, not to a constant situation. He rejects Ampolo's reading φιάλας in L. 7 and interprets φιλίας γενομένας (φιλία = 'peace', not 'treaty') as a condition for a future action: "Una volta fatta la pace" (an inscription will be engraved in gold, etc.), adducing parallels for this use of the genitive absolute. The object to be dedicated is rather a golden tablet or a stele than a shield (so W.M. Calder). As to κολάπτω (cf. IG XIV 256, 612 and 952) and ἐλαύνω/ἐλάω M. basically agrees with Ampolo's view. In RFIC, ibidem, 443-445 he adduces the Entella tablet SEG XXX 1119 LL. 33-34 as a parallel; whereas the latter is the object of ἀνατιθέναι, in our and other texts inscriptions engraved on metal are subject to κατατιθέναι, which refers to a "consecration deposit". In L. 10 M. prefers with Calder ἐν]γρά[ψ]αντες to προ]γρά[ψ]αντες (= κολάπτειν; cf. the Entella tablet (1119) where κολάπτειν is used as an equivalent of γράφειν in the other tablets); in the same line one should understand τὸ (sc. ὄνομα) Διὸς (is to be inscribed) or τῶ (= τοῦ) Διὸς (the object should be registered as property of Zeus). Long discussion of the sixty talents (weight or quantity in gold ?; impossibility of establishing their value), of the Thucydides passage mentioned above, and of the role of precious objects and money as deposits in the economy of the early and later 5th cent. B.C. ("il rapporto varierà secondo città ed epoche"). Cf. also B. Vir-

gilio, STUDI ELLENISTICI 2 (1987) 114 note 17 (in favor of φιλίας).

971. SELINOUS. DEDICATION TO ANGELOS AND HEKATE, CA 450 B.C. ? IG XIV 270 (SEG XIV 594; XXVII 660; L.H. Jeffery, LSAG 277 no. 41; IGLP 53). G. Manganaro (cf. our lemma no. 930) 148 (ph.), presents the following text after revision of the stone.

Ἀ[λε]ξίας ho Ξένονος | [τᾶ]ι Ἀνγέλōι καὶ Ηεκάται | ά[ν]έθēκε

2. Ἀρκὰς Γελοῖ τᾶι hεκάται, SEG XIV; [ἐπ]ί - - - τᾶι, IGLP; Angelos: similar to Artemis; cf. Hes. s.v. Ἄγγελον, probably attesting the arrival of the cult of Angelos at Syracuse together with the oligarchs of Megara Hyblaia, whom Gelo in 483 B.C. admitted among the Syracusan citizens when he destroyed the city, M. [Cf. now also F. Cordano, RFIC 113 (1985) 161-162 with note 1 on 162, who reports that after study of the stone she prefers in L. 2 initio θ[ύ]τας Γελοῖ; she refers to M. Guarducci's suggestion θ[ύ]τ[α]ς Γελοῖ (KOKALOS 12, 1966, 187), Pleket].

972. SELINOUS. EPITAPH, 3rd QUARTER OF THE 5th CENT. B.C. IGLP 69. G. Manganaro (cf. our lemma no. 930) 149 (ph.), reads Ἀμε|ινία (boustrophedon text) instead of ΙΝΙ . Consequently the existence of an indigenous deity Ἴνις should be rejected.

973. SOLUNTO. BILINGUAL INSCRIPTION ON AN OSCILLUM, 3rd CENT. B.C. V. Tusa, OA 4 (1965) 1-3. G. Garbini, PP 39 (1984) 441-443 (ph.), proposes a new reading for the Phoenician inscription: L'GB, which probably means 'love' (cf. Hebraic 'āgāb, from the root 'gb, which is related to the Greek ἀγαπάω). He subsequently interprets the Greek φαδις as related to ἡδύς, in its turn related to *swādis; cf. Latin suavis. He supposes that Φαδις is the name of a deceased woman.

974. SYRACUSE. HONORARY DECREE FOR SOSIS, CA 100 B.C. IGLP 106. Republished with restorations by G. Manganaro (cf. our lemma no. 930) 157 (ph.; dr.).

Ἐπὶ ἱερέως το[ῦ Ἀπόλλωνος,]
τῶν Μουσῶν [καὶ Διονύσου,]
Ἀπολλωνίου [τοῦ δεῖνα]
4 Συρακοσίου, [ἄρχοντος δὲ]
Νύμφωνος [τοῦ δεῖνα]
Συρακοσίου· [vac]
Ἐπειδὴ Σῶσις Ἀρισ [- - Συρακό]-
8 σιος πρόξενος κ[αὶ εὐεργήτας τῶι]
[κοι]νῶι τῶν περ[ὶ τὸν Ἀπόλλωνα, τὰς]
[Μούσ]ας καὶ [Διόνυσον τεχνιτῶν]
- - - - - - - - - - - - - - - - - -

1. το[ῖς, IGLP || 5. [υἱοῦ, IGLP || 8. [τῶι, IGLP || 10. [τὰς Μούσα]ς κα[- -, IGLP.

975. SYRACUSE. INSCRIPTION IN THE THEATRE. M. Guarducci, EG II 571. G. Manganaro (cf. our lemma no. 930) 157, reports that after inspection of the stone he reads [Ἡρ]ακ[λ]έο[ς Κ]ρατε[ρό]-φρονο[ς]. He rejects G.'s theory that this and other (lost) dedications directed the spectators to their reserved seats. Rather the various sectors of the theatre were consecrated to members of the royal family and to gods.

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976. SYRACUSE. CULT OF PEDIAKRATES. G. Castellana, Studi di Antichità in onore di Guglielmo Maetzke I (Roma 1984) 219-223, discusses testimonia (among them SEG XV 559, 2nd- 1st cent. B.C.) and the character of this hero, whose name he translates as "Signore delle pianure".

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977. SYRACUSE. INSCRIPTIONS ON AN ALTAR, 5th CENT. B.C. ? B. Neutsch, AA (1954) 604-605. Inscriptions on two blocks of the big limestone altar in the temenos of Apollo Temenites. Published (B) and republished (A) by G. Manganaro (cf. our lemma no. 930) 158 (ph.).

A) Σπέ[νδεται (?)]· | Πῦρ· | Ἄρκο

B) ΕΞΟ[- -|- -]Α | [- -]ΙΦΕΛΟ

A. ΠΥΡ | ΑΓ - -, Neutsch; Ἄρκος: Security (= Ἀσφαλεία), M.; cf. our lemma no. 982 || B. perhaps ἔξο[υσί]α[ι] | [- -κ]α[ὶ | Δε]ιφέλῶ: an indication of the magistrates who commissioned the altar ?; the dedication to Apollo could have stood on another side, M.

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978. SYRACUSE. DEDICATION TO APOLLO AND THE NYMPHS, 4th CENT. B.C. Limestone block from a large altar, found near the "ara of Hiero II". Now in the Museum in Syracuse. Inscription on the front side. Ed. pr. G. Manganaro (cf. our lemma no. 930) 155 (ph.; dr.).

[Ἀπόλλονι vac κα]ὶ vac Νύμ[φαις]
[τὸν βομὸν] οἰκοδ[όμεσε]
[ὸ δεῖνα...]τελέ[ος]

For the formula cf. Syll.^{3} 63 L. 10; 1009 L. 10, ed. pr.

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979. SYRACUSE. DEDICATION TO DEMETER AND KORE, 4th CENT. (?) B.C. G.V. Gentili, ASS 7 (1961) 8; G. Manganaro, AC 15 (1963) 24; 17 (1965) 186; ATHENAEUM 43 (1965) 315 note 11. Republished by G. Manganaro (cf. our lemma no. 930) 155 (ph.; dr.).

Δάμ[ατρι καὶ Κόραι]
βασιλ[έα Ἱερώνυμον]
βασι[λέος Γέλωνος]
[Συρακόσιοι]

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980. SYRACUSE. INSCRIPTION ON AN ANCHOR, 2nd CENT. B.C. G.Manganaro, AC 17 (1965) 192. Republished by id. (cf. our lemma no. 930) 159 (ph.). The inscription is on two sides (A and B).

A) Διὸς B) Κασίου

M. adduces some parallels, inter alia an unpublished anchor found in the sea near Capo Peloro, now in the Museum of Messina, with a sinistrorsum inscription on its left prong: ΚΑΣΕ (= Κάσ-<σι>ε, M.) [For Κάσιος cf. P. Chuvin - J. Yoyotte, RA (1986) 41-63, Pleket].

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981. SYRACUSE (AREA OF: AVOLA). INSCRIPTION BY THE PROSTATAI OF DEMETER, 1st CENT. B.C. G.V. Gentili, FASTI ARCHEOLOGICI 9 (1956) no. 2792. Inscription on the base of an acephalic statue holding a torch in its right and a piglet in its left hand (Demeter ?). Now in the Museum of Syracuse. Republished by G. Manganaro (cf. our lemma no. 930) 159 (ph.).

Προστάτ[αι] Δάματρος·
Γάϊος Ὁρκήιος Γαίου,
Γάϊος Σολπίκιος Λευκίου,
Λεύκιος Καύλιος Λευκίου,
Χαιρήτιος Χαιρητίου,
Λύκων Νύμφωνος

2. Ὁρκιος, G. || 3. Σουλπίκιος Γαίου, G. || the first three prostatai bear typical Roman gentilicia: Orceius is typical of Praeneste, Sulpicius of Cameria, whereas Caulius is rare, M.

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982. SYRACUSE (AREA OF: ORTYGIA). INSCRIPTION ON AN ALTAR. P. Orsi, MonAL 25 (1918) 610-611. Republished by G. Manganaro (cf. our lemma no. 930) 158-159 (ph.) after revision of the stone.

Ἄρκος

Undated || Ἱέ]ρακος, O. ; for Ἄρκος cf. our lemma no. 977 app. crit.

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983. SYRACUSE. EPITAPH OF PEREGRINA, 452 A.D. C. Wessel, Inscr. gr. chr. veteres occidentis (1936) no. 127; S.L. Agnello, Silloge di iscr. paleocr. della Sicilia (Roma 1953) no. 97. D. Feissel, BCH 108 (1984) 567 note 124, reads in LL. 9-11 καὶ ἥ τις [viz. ὑπατία] ἀπὸ | Ἀνατολῆς | μηνυθήσεται (cf. our lemma no. 1262, app. crit. ad LL. 14-15) instead of καὶ εἴ τις (J. Führer, Forschungen zur Sicilia sotterranea, 1897, 150 no. 8) or ἤτις (sc. ὑπατεία) of the other editors.

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984. SYRACUSE ? GRAFFITI ON VASES. P. Pelagatti, in: Archeologia nella Sicilia sud-orientale (Napoli 1973) 108-109 nos. 361-363. Graffiti (same text) on three small amphoras. Republished by G. Manganaro (cf. our lemma no. 930) 154 (ph.).

Καὶ εἰ|ς ὥρας

Augural formula: "and for the coming year", M., who dates the vases "some time after Hiero II" (ca 306-215 B.C.) and supposes that they were used in the Dionysiac cult, after a Ptolemaic model (lagynophoria).

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985. SYRACUSE. GRAFFITO ON A VASE. Graffito on the rim of a vase, found in the area of the "ara of Hiero II". Ed. pr. G. Manganaro (cf. our lemma no. 930) 153 (ph.).

[Δι]ὸς Σωτῆρος

Undated by ed. pr.

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986. SYRACUSE ? INSCRIPTION ON A VASE. Inscription on a small krater. G. Manganaro, SicGymn 16 (1963) 64. Republished by idem (cf. our lemma no. 930) 152 (ph.).

Ἡρακλέος

Undated by ed. pr.

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987. TAUROMENION. ABBREVIATIONS IN GREEK HELLENISTIC INSCRIPTIONS. C. Antonetti, Sigle epigrafiche greche di Tauromenion, MEMORIE ISTITUTO VENETO 39 fasc. 3 (1984), discusses the epigraphic abbreviations which follow the proper names in the inscriptions of this city. There are twenty-four of them (Αλκ, Αρεθ, Ασιν, etc.; cf. e.g. SEG XXXII 938-939), usually interpreted as demotics, as in other cities of Magna Graecia and Sicily. A. argues that they denote original ethnic groups.

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988. TAUROMENION. DEDICATION TO AGATHOS DAIMON, 4th CENT. B.C.? IG XIV p. 685 Add. 5 A. Republished by G. Manganaro (cf. our lemma no. 930) 155-156 (ph.; dr.).

[Ἀγαθῶ]ι Δαίμονι
[- - κλ]εος οἱ υἱοὶ
[-] Η, Σῖμος
[..]ὐτων

[Ἀγαθῶ]ι Δαίμονι | - -εος οἱ υἱοὶ | - - Σῖμος, [Ἀρί]στων, IG; [Ἀρί]στων is excluded by the stone, M., who suggests Κρ]ύτων, Βρ]ύτων vel sim.

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989. TYNDARIS. INSCRIPTION ERECTED BY A HIEROPHANTES, 1st- 2nd CENT. A.D. G. Manganaro, PP 20 (1965) 177-178. Republished by id. (cf. our lemma no. 930) 160, incorporating the suggestions of J. and L. Robert, BE (1966) no. 525.

[.Κορν]ήλιος Μαγουλνι|ανὸς | [ἱεροφ]άντης
Ἑκάτης | [Σωτεί]ρης, ἄγος ὁσί||ως |
[ἐπετέλε]σεν ἰδίοις | [συνμ]ύσταις

3. - -αν τῆς, M., PP || 4-5. ὀσι|[ώσε]ως, M., PP || 7. [χρή-μασι συνμ]ύσταις, M., PP [4. ἄγος: "sacrificio di pazificazione per i propri synmystai", Moretti].

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990. UNKNOWN PROVENANCE (EASTERN SICILY). DIPINTO ON A VASE, 4th CENT. B.C. Dipinto painted on a small black glazed kantharos. Now in the Museum in Syracuse. Ed. pr. G. Manganaro (cf. our lemma no. 930) 152 (ph.).

Τᾶς Εὐύλας

Unattested so far; personification of the "fertile" larva of insects or worms (εὐλά) or of the wood (ὕλη), ed. pr.; τᾶς Εὐ[υ]-λᾶς, C. Gallavotti apud ed. pr. (154 note 32): Doric form of εὐλή (= worm, larva).

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991. UNKNOWN PROVENANCE. GRAFFITO ON A VASE. Graffito on a fragment of a black glazed vase. Now in the Museum in Agrigento. Ed. pr. G. Manganaro (cf. our lemma no. 930) 153 (ph.).

Τᾶς Ἐλευθίας

Undated by ed. pr. || epithet of Aphrodite, ed. pr., who on the basis of photos on 153 note 27 transcribes two graffiti on other vase fragments in the same museum: [ἱερ]όν and]ᾳλίου .

ITALY

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992. ITALY. For a ring possibly coming from Italy see our lemma no. 1669.

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993. ITALY. MOSAIC INSCRIPTIONS. For the phenomenon of Greek mosaic inscriptions in Italy cf. M. Donderer, in: Mosaïque. Recueil d'hommages à Henri Stern (Paris 1983) 124.

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994. APULIA. INSCRIPTION ON A VASE, LATE 4th CENT. B.C. Apulian loutrophoros. On one side an aedicula with tympanon and lateral columns. In this construction at the left the deceased young man seated on a stool, holding a spear in his left hand. At the right Hermes with petasos, holding a caduceus in his left hand and grasping the young man's left wrist with his right hand. Their dialogue, unique in Apulian vase painting, is written above their heads, each sentence above the speaker. Ed. pr. A.D. Trendall - A. Cambitoglou, First Supplement to The red-figured vases of Apulia (BICS Suppl. 42; London 1983) 174-175 no. 28/86 (f). Full presentation by M. Schmidt, AK 27 (1984) 34-40 (ph.). On the Doric dialect of the inscription W. Batschelet-Massini, ibid. 41-46.

Hermes: ἄστα ἐς *h*Αΐδα

Young man: οὐκ ἀνήισταμαι

ἅστα (2nd person singular aorist imperative): unattested so far in this form, B.-M. || ἁΑΐδα: Doric genitive form, attested here for the first time; normal Doric form: Ἀΐδα, B.-M., with an elaborate discussion of our Apulian form, including a discussion (p. 40) of SEG XVI 380 L. 2: οἴχεται δ' εἰς ΑFίδαν .

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995. BARIUM (AREA OF). GRAFFITO ON A PITHOS. RICERCHE E STUDI 10 (1977) 74 no. 21. A.W. Johnston, BICS 31 (1984) 49 note 33, points out that this graffito has been erroneously interpreted as a personal name (Apilii). It reads ΞΔΠ//// (= 19), probably indicating the capacity of the pithos in amphorae.

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996. CROTON. THE CULTS. G.F. Maddoli, in: Crotone. Atti del ventitreesimo convegno di studi sulla Magna Grecia, Taranto, 7-10 ottobre 1983 (Taranto 1984) 313-343, uses mainly literary and some epigraphical evidence in a study of the cults of Croton. Cf. also our lemmata nos. 997-999. See also M. Giangiulio, "Per la storia dei culti di Crotone antica. Il santuario di Hera Lacinia. Strutture e funzioni cultuali, origini storiche e mitiche", ASCL 49 (1982) [1984] 7-69 (non vidimus).

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997. CROTON. DEDICATION TO HERA, CA 550-500 B.C. ? F. von Duhn, NSA (1897) 346-347; L.H. Jeffery, LSAG 261 no. 21. After revision of the stone G.F. Maddoli (cf. our lemma no. 996) 318-319, argues that it is possibly a block belonging to a monument (altar?) rather than a cippus. An adjoining block might have contained the final sigma: ἡέρας | Ἐλευθερία[ς] . Cf. also M. Giangiulio, ibidem 347-348, who proposes the following alternatives: 1) ἡέρας | ἐλευθερία<ς> + a preposition, e.g. ἐλευθερία<ς> ἕνεκα; 2) ἡέρας | ἐλευθέρια (= "Sacro ad Hera. In ringraziamento per la libertà", with reference to IG IX 2 1034: Ἄπλουνι Τεμπλείτᾳ | Αἰσχυλὶς Σατύροι ἐλευθέρια).

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998. CROTON. DEDICATION TO HERA LAKINIA, 4th CENT. B.C. P. Orsi, NSA (1911) Suppl. 94-95. G.F. Maddoli (cf. our lemma no. 996) 320 (dr.), reads ἐλεύ]θερον εἶμειν τᾶς Ἥρας τᾶς Λακινίας instead of ἐς τ]ὸ [ἰ]ερόν κτλ. Cf. the 5th century dedication published by Orsi, ibidem 100-101: τ' Ἥ[ραι ἀνέθηκεν ὁ δεῖνα ὑπὲρ ἐλε]υθερίας and M.L. Lazzarini, Crotone 353-355 (ph.), who reports on eight fragments of inscribed bronze sheets from Croton. Two of them probably contain the name of Hera. One of these (no. 4 L. 3) has ΕΛΕΥ, from ἐλεύ[θερος] rather than from Ἐλευ[θερία] according to Lazzarini.

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999. CROTON. INSCRIBED ANCHOR OF PHAYLLOS, 480 B.C. ? L.H. Jeffery, LSAG 261 no. 22 (SEG XXVIII 774 bis). G.F. Maddoli (cf. our lemma no. 996) 332-333, suggests connecting this dedication to

Zeus Meilichios directly with Phayllos' fighting at Salamis in 480 B.C. (Her. 8.47; cf. L.H. Jeffery 258). The original location of the stone was probably not in the Heraion.

1000. HERAKLEIA. TABULAE HERACLEENSES. IG XIV 645 (SEG IV 77). R. Arena, ACME 37, 3 (1984) 20-22, argues that the form βουβῆτις (a stream for watering cattle) attested in II LL. 13-14, is not directly derived from the Greek, but is an adaptation of Oscan boubetis (nom. sing.). Cf. Bubetii ludi (Plin., N.H. 18. 12) and the Latian ethnikon Bubetani, a people belonging to the foedus Albanum (ibid. 3. 69).

1001. HERDONIAE (AREA OF). DAUNIAN CUP WITH GREEK INSCRIPTIONS, CA 400 B.C. Daunian cup, now in the Guarini Collection in Pulsano (Taranto). Two inscriptions: a) under the rim of the cup; b) on the foot. Ed. pr. C. Santoro, Nuovi studi messapici. Primo supplemento (Galatina 1984) 107-108 (ph.; dr.). Cf. also id., in: Antichità della collezione Guarini (Galatina 1984) 117-118 no. 10 (ph.).

a) Καυλοο Υριω Αυβασιαεο b) πκρ

"(Sono) di Kaulos Irio [= cittadino di Iria ?], (figlio) di Aubasiaeus", ed. pr. [after the photo and dr. Moretti reads Καυλόο Ὑρίων βασι<λ>έο; however he believes that this inscription is a very awkward forgery; for the city of Hyria cf. SEG XXXIII 455, Pleket].

1002. HIPPONION. ORPHIC TEXT, CA 400 B.C. SEG XXVI 1139; XXVIII 775 bis*. G. Scalera McClintock, PP 39 (1984) 652-655, defends G. Pugliese Carratelli's reading in L. 1 Μναμοσύνας τόδε ἠρίον . She explains the expression as an oxymoron: "memory = immortality" versus "the tomb = mortality". This is the "internal significance", meant for the psyche of the deceased mystes, whereas for the uninitiated the formula seems to indicate the name of the deceased and to refer to analogous expressions like μνῆμα τοῦ δεῖνος . Speculations on the function of the formula for the deceased. Comment on ψυχρὸν ὕδωρ (L. 12), for which McC. adduces Aristotle, De Anima 405 b, which contains an etymology (probably of Pythagorean origin) of ψυχή which relates the word to κατάψυξις ("raffreddamento").
B. Feyerabend, RhM 127 (1984) 1-22, comments on the topical metaphor of the road expressed in LL. 15-16. She reads these lines as follows: καὶ δὴ καὶ συχνὰν ὁδὸν ἔρχεαι ἄν τε καὶ ἄλλοι | μύσται καὶ βάκχοι ἱερὰν στείχουσι κλυτάν τε instead of καὶ δὴ καὶ συχνῶν ϝοδὸν ἔρχεα<ι>, ϝάν τε καὶ ἄλλοι | μύσται καὶ βάκχοι ϝιερὰν στείχουσι κλεινοί .
After revision of the leaf M. Guarducci, RFIC 113 (1985) 385-397 (ph.), now reads in L. 1 ἔρ<γ>ον (with W. Burkert) instead of ἠρίον; in L. 10 she prefers ὑὸς Γᾶς ἔμι καὶ instead of ὑὸς Βαρέας καί; in 12 she reads ψυχρὸν ὕδ͞ρ πιεῖν αὐτῆς instead of π[ρο]ρέον τῆς and in 15 σὺ πιὸν (with C. Gallavotti) instead of συχνῶν.

She points out that a number of unclear signs is due to previous use of the leaf. In L. 1 μέλλ̄ισι is third, not second person (so also Gallavotti). Guarducci argues that some words have been omitted between LL. 1 and 2; she compares this passage with LL. 12-13 of the Petelia leaf (G. Pugliese Carratelli, PP 29, 1974, 113 ff.), similar, but apparently added later, where she suggests restoring θανεῖσθ[αι, | ἐν χρυσίωι] τόδε γράψ[αι . A number of unclear signs in the Hipponion text is due to previous use of the leaf. Discussion of the following passages, notably directed against dubious interpretations of Gallavotti: L. 2 (εὑρ̄εας), L. 3 (λευκά), L. 4 (ψύχονται), L. 11 (δότ' ὅ[κα]), LL. 15-16 (*h*οδὸν - - *h*ιερὰν, referring not only to the road in the underworld, but also to the Sacred Way from Athens to Eleusis, the only passage where μύσται and βάκχοι could occasionally go together). Discussion of I. Cret. II XVII 31 bis (contra Gallavotti).
R. Janko, CQ 34 (1984) 89-100, studies the interrelations of ten different texts from the series of gold leaves bearing instructions for the afterlife ("Group B", consisting of the Hipponion-text, SEG XXVII 226 bis, and texts from Petelia, Pharsalus and Eleutherna: see G. Pugliese Carratelli, PP 29, 1974, 108-126). He argues that metre and diction are products of memorization. By means of a line-by-line comparison he concludes that there was a long and a short archetype; the former came into being in the late 5th cent. B.C., underwent abbreviations in the 4th century B.C. when it vanishes, the latter, known by the late 4th century B.C., radically altered the former by omission and reordering. For both versions J. presents tentative reconstructions. On 100 a stemma illuminates the interrelations of the archetypes and the ten texts. J.'s readings of these texts are based on a comparison of the existing transcriptions with the published photos. In the text from Hipponion he reads in L. 1 θανε̄σθαν (dittography of AN within the same word), in L. 13 τοί <σ'> ἐλεοῦσιν . Other differences with existing readings, restorations or emendations are minor ones.
D. Musti, QUCC 45 (1984) 61-83, focuses on the religious aspects of the gold leaves (Orphism; Eleusinian influences; prominent role of Mnemosyne or Persephone and its socio-historical implications). On 79-83 he comments on L. 1 of the Hipponion-text: he suggests reading εἴριον or ἔριον, "(thread of) wool"; the instructions for the voyage of the soul would be indicated as a thread, the "Thread of Memory". He translates LL. 1-2 as follows: "Questo è il filo della memoria, quando tu morirai, verso le case dell' Ade". Then the instructions follow: "C' è una fonte a destra" etc.

1003. MEDIOLANUM. BILINGUAL FUNERARY EPIGRAM FOR THE PHYSICIAN DIOSKOUROS, 2nd HALF OF THE 4th - EARLY 5th CENT. A.D. GV 1907 (M. Guarducci, EG IV 505-508). D. Feissel, BCH 108 (1984) 558-563 (and cf. 579 addendum), points out that in verse 10 (LL. 16-17: ἦν δ' ἀπὸ πάτρης | Αἰγύπτου ζαθέης, ἡ δὲ πόλις τὸ γέρας) τὸ γέρας does not refer to (funerary) honor or glory, but to the city of Geras/Gerra (Gerron, Ger(r)os), for which he collects seventeen items. Five of them have the form Γέρας, all are late documents (4th- 6th cent. A.D.).

1004. METAPONTUM. DEDICATION BY NIKOMACHOS TO HERAKLES, CA 525-500 B.C. IG XIV 652 (L.H. Jeffery, LSAG 261 no. 16). Y. Duhoux, ZPE 54 (1984) 127-131 (dr.; with translation and copious bibliography), discusses the order in which the four lines, each of which was engraved on one side of the obeliskos, are to be read and on metrical grounds proposes the following:

Χαῖρε Fάναξ Η<Ε>ράκλεες
Νικόμαχός μ' έπόε,
δὸς δέ F' ἰν ἀνθρōποις ←
4 δόξαν ἔχεν ἀγαθ<άν> →
ὅ τοι κεραμεύς μ' ἀνέθεκε ←

But cf. now P.A. Hansen, ZPE 58 (1985) 231-233, who defends his reading in CEG no. 396:

Νικόμαχός μ' ἐπόε· |
χαῖρε Fάναξ ἡέρακλες· | ὅ τοι κεραμεύς μ' ἀνέθεκε· |
δὸς δέ F' ἰν ἀνθρόποις | δόξαν ἔχεν ἀγαθ<ά>ν

1005. METAPONTUM (AREA OF: LAMA DI PARIO). AGONISTIC EPIGRAM OF K[- -] OF TARENTUM, 2nd HALF OF THE 4th CENT. B.C. SEG IV 79; J. Ebert, Griechische Epigramme auf Sieger --- (1972) no. 58. F. G. Lo Porto, ASMG 8 (1967) 95-96, adds a new fragment (formerly NSA 1926, 321). Cf. now L. Moretti, in: Alessandria e il mondo ellenistico-romano. Studi in onore di A. Adriani vol. III (Roma 1984) 495-497 (dr.). We print Moretti's text.

[Πυ]θοῖ καὶ Νεμέαι Κ[- -πὺξ έστε]φανώθην
ὺFὺς Μν[.....ο]υ, [κυδάνας δ' ἄστυ] Τάραντος

2. [τ]εῦς μν[ᾶμα, Lo Porto (τεῦς Doric for σου); Moretti discusses the form ὺFύς = ὺός .

1006. METAPONTUM. DEFIXIO OF PHYSICIANS, MID 3rd CENT. B.C. SEG XXX 1175. O. Masson, MH 41 (1984) 139-142, rejects the restoration of the "curieux anthroponyme" [Βά]καλλες in L. 15. He collects the (literary) evidence for the Βάκαλες, a barbarian tribe in Libya, West of Kyrene and argues that Βάκαλ, a name frequent in Kyrenaika, is the ethnikon of the Βάκαλες used as an anthroponym.

1007. OTRANTO. INSCRIPTION ON A BRONZE HANDLE, 7th CENT. A.D. Bronze handle, the main part of which consists of a flat cross with representations of St. Peter and St. John on sides (a) and (b). Found in a tomb. Mentioned by E.M. De Juliis, in: Crotone (cf. our lemma no. 996) 432 (ph. of (a)).

a) Πέτρος b) Ἰοάνν(ης)

1008. PETELIA. RECONSTRUCTION OF THE STOA OF THE GYMNASIUM, 3rd- 2nd CENT. B.C. IG XIV 637. F. Costabile, ASCL 51 (1984) 5-15 (ph.), republishes this inscription with new readings.

['Επὶ γ]υμ[ν]ασιάρχ[ων]
[Μινάτο]υ Κρι[τ]τίο[υ] Μινά[του]
[Μενί]δα, Μάρκου Κρι[ττίου]
4 [Μινάτ]ου ἡ στοάι ά[νεσκευ]-
[άσθη] ἐκ τῶν κοιν[ῶν]
χρημάτων

1-4. The two gymnasiarchs are the brothers Minatos Krittios [Meni?]das, son of Minatos, and Markos Krittios, son of Minatos, Costabile || 4. στοάι is not a mason's error (Costabile), but an example of iota parasitum, Moretti ||[5-6. the κοινὰ χρήματα do not belong to the polis (C.) but to the gymnasium, Moretti; cf. SEG XXXII 634].

1009. PETELIA. BRICK STAMPS WITH TWO MAGISTRATES' NAMES. F. Costabile, Atti XV Convegno Magna Grecia (Naples 1976) 464 ff.(ph.), collected several brick stamps, mostly found in Strongoli (ancient Petelia), all with the same pair of magistrates. Cf. P. Poccetti, Nuovi documenti italici (Pisa 1979) 147-148 and F. Costabile, ASCL 51 (1984) 12-13.

'Επὶ Λευκίου Ορ
καὶ Νουίου Ελε

Ορ(- -) and Ελε(- -) are abbreviations of osco-latin nomina gentilicia, P.; it is also possible that they are demotics.

1010. PORTUS. CORPUS. G. Sacco, Iscrizioni greche d'Italia: Porto (Roma 1984), presents the Greek inscriptions from Portus: 102 texts, twenty-one of which are inedita. The latter are mostly insignificant fragments: nos. 11, 22 and 23 (mentioning a person from Egyptian Alexandria), 35-36, 47, 56, 61, 64-66, 95, 98-100. No. 19 is a dedication to [Zeus Helios] Sarapis; nos. 24 and 34 are small epitaphs; no. 51 has the words [τόπος ? ἀμ]ερι̣μνίας ὃς πᾶσι <π>ρ<ό>κ̣[ειται]; no. 84 (b) is a small new fragment joining CIJ 548; no. 93 is a Jewish epitaph. The eighty-one remaining old texts are republished, with excellent photos and commentary. Some of these old texts provide information on the relation between Alexandria and Rome (corn-ships; the ναύκληροι of the Alexandrian στόλος = 'fleet'); others mention functionaries and cult objects in the cult of Sarapis: νεωκόρος, ἀρχιυπηρέτης, καμεινεύτης, ἱερόφωνος, ἱεροδούλεια, ξόανον, κρηπίδειον, λαμπάς, πολύλυχνον, θυμιατήριον, ἔνπυρον, βάθρον . Useful indices (names; important Greek words) conclude this volume. A comparatio numerorum with SEG follows. S. gives a concordance with IG, CIJ, CIL, IGUR and ICUR.

SEG		Sacco	SEG		Sacco
XIII	473	42	XXIX	980	92
XIII	474	32	XXIX	981	85
XXVI	1149	12	XXX	1181	25
XXIX	978	7	XXX	1182	37
XXIX	979	55	XXX	1183	26

SEG		Sacco	SEG		Sacco
XXX	1184	27	XXXIII	775	1
XXX	1185	28	XXXIII	777	39
XXX	1186	29	XXXIII	778	80
XXX	1187	30	XXXIII	779	69
XXX	1188	49	XXXIII	780	76
XXXII	1059	68			

For a review cf. P. Roesch, GNOMON 58 (1986) 748-750.

1011. RAVENNA. EPITAPH FOR THE CLASSIARIUS TI. CLAUDIUS - -RION, CA 150 A.D. Marble slab, found in Ravenna near the Church of S. Francesco; now in the National Museum. Ed. pr. M. Bollini, Le iscrizioni greche di Ravenna (Faenza 1975) 13-15 (ph.), who discusses palaeography and date of this inscription in FR 127-130 (1984-1985) 81-86.

[Θ(εοῖς)] Κ(αταχθονίοις)
[Τιβέριο]ν Κλαύδιον
[- - -]ρίωνα
4 [σησκουπ?]λικάριον
[- - -]ων διέθετ[ο]
[- - - κ]ληρονόμων
[- - - -]τ̣[- - -]

4. or [δυπ]λικάριον, [τριπ]λικάριον, ed. pr.

1012. ROME. HONORARY INSCRIPTION FOR THE PROCONSUL OF BITHYNIA RUFUS, LATE REPUBLIC (- EARLY EMPIRE ?). SEG XXIX 992 (IG XIV 1077; IGR I 139; IGUR 71; CIL VI 1508). W. Eck, CHIRON 14 (1984) 201-217 (ph.; dr.), rejects Moretti's suggestion (cf. SEG XXIX) that in L. 1 besides the name of the honorand and his function there was an indication of the province (Ponti et Bithyniae): the geographical or administrative area is generally absent in this type of honorary inscriptions. E. presents a new reconstruction in which the unusually large size of the text as proposed by Moretti (7-8 metres or even more) is preserved (E.'s heading reads: ---o L(uci) f(ilio) Rufo procos, i.e. fr. a-d). A comparison with other honorary monuments in Rome and in other Italian and provincial cities for former governors and/or patroni (appendices a-c on 212-217: "Ehrendenkmäler auswärtiger Gemeinwesen für römische Senatoren": mostly a single statue of the honorand, standing or seated on horseback, with a maximal largeness or depth of 2 m.) shows that Rufus' monument (with an estimated size of 9 m.) was exceptional. E. suggests that the inscription was placed on eye level and that it formed part of the base of a statue group representing Rufus and the eight or nine honoring cities, since the latter are mentioned individually and emphatically. He argues that Μάρκος Αὐρήλιος Νικομήδης <τ>οῦ Κλεοχάρο[υ]ς (fr. e), who according to this onomastical formula recently became a Roman citizen (cf. SEG XXIX), received his citizenship from M. Aurelius Cotta, consul in 74 B.C. and proconsul of Pontus-Bithynia in 73-70 B.C. This would date the monument rather to the late Republic than to the early Empire. Conceivably various Bithynian cities suffered from the wartime conditions in the former period and received protection from the proconsul of their province.
Cf. also W. Eck's article in: F. Millar - E. Segal (edd.), Caesar Augustus. Seven Aspects (Oxford 1984), on senatorial self-represent-

ation.

1013. ROME. HONORARY INSCRIPTION FOR M. AURELIUS PAPIRIUS DIONYSIOS, 2nd HALF OF THE 2nd CENT. A.D. IG XIV 1072 (CIG 5895; IGR I 135; IGUR I 59). See our lemma no. 1693.

1014. ROME. TWO COMMEMORATIONS IN THE DOMUS AUREA. L.Correra, BULL. COMM. 23 (1895) 207 nos. 324-325. H. Solin, GLOTTA 62 (1984) 170 note 5, points out that one should read the first of these two texts (given as MNHCΘHCYPTYXHΣ and MNHCΘH EYTY) as μνησθῆ Εὐτύχης .

1015. ROME. EXHORTATION BY GALLOS/GAMOS, LATE 2nd- EARLY 3rd CENT. A.D. Graffito incised on a wall of a chamber with frescoes of the Castra Peregrina under S. Stefano. Ed. pr. H. Solin, GLOTTA 62 (1984) 167-174 (ph.; dr.).

μνησθῆ Γάμος
ὁ γράψας εὐτυχής
ἀλλὰ παρανγέλλω· μὴ
4 λειχέτω

εἰ δὲ καὶ θέλει λίχειν,
καὶ πυγιζέσθω
ἢ ληικαζέτω

1. Or Γάλλος, ed. pr. || 1-2. ed. pr. hesitatingly suggests that these lines belong together syntactically || 2. εὐτυχής: not attested before in combination with the well-known formula μνησθῆ ὁ δεῖνα, ed. pr. || 3. or ἄμα, ed. pr.; παρανγέλλω: "ermahnen", "erweisen", possibly a parody of military terminology, ed. pr. || 5. ΛΙ was added later above the line, ed. pr. || 3-7. ed. pr. speculates on the subject of λειχέτω and the other imperatives: probably an unknown "Lüstling", rather an adversary than a lover. Less probable interpretations: 1) impersonal exhortations (sc. τὶς); 2) Gamos commemorates (μνήσθη, active) a woman called Εὐτύχη . Highly improbable is that Gallos himself is the subject || comment on the obscenities: λείχω refers to cunnilingus, πυγίζω to pedicatio and λαικάζω to fellatio.

1016. ROME. GNOSTIC AMULET, 3rd CENT. A.D. Oval, gnostic gem, certainly from Rome, given to the Museum of Ferrara in 1763 by G. Riminaldi. Ed. pr. A. D'Agostini, Gemme del Museo Civico di Ferrara (Firenze 1984) 47 no. 79 (ph.).

(recto: cock-snake god) Ἰαω
(verso) αβλαθ | αβρασαξ | αναλβα

Cf. SEG XXX 1793-1794; XXXI 621, 844, 893, 1568, 1600; XXXII 1565.

1017-1018. SALAPIA. INSCRIPTIONS ON CERAMICS, 5th- 4th CENT. B.C. Ed. pr. C. Santoro, in: Antichità della collezione Guarini (Galatina 1984) 116-117 nos. 5-8 (ph.).

1017: 116-117 no. 5-7 (ph.). Inscriptions incised on a fragment

of a krater with representations of Teukros, Tekmessa, Eurysakes etc. Date: 4th cent. B.C.

A) [E]ὐρυσάκης C) Τελαμών

B) Τεῦκρος D) Τέκμησσα

A) Ὑρσσάκης, ed. pr.; [E]ὐρυσάκης, Moretti.

1018: 117 no. 8 (ph.). Sigla incised on the bottom of a kylix. Date: 5th cent. B.C.

A) ϹA B) ΛΔ

1019. SALERNUM (AREA OF: PONTECAGNANO). ATTIC KYLIX, 520-510 B.C. Kylix, found in an Etruscan tomb; the inscription, in Achaean alphabet, runs all around the foot of the kylix. Ed. pr. M. Torelli, ARCHEOLOGIA E STORIA ANTICA (Istituto Universitario Orientale, Napoli, Dipartimento di studi del mondo classico) 6 (1984) 277-280 (ph.; dr.). Cf. A.M. D'Onofrio, ibidem, 281-283; M.L. Lazzarini, RFIC 112 (1984) 407-412 (ph.); C. Gallavotti, BPEC 6 (1985) 39-40 (on the metre). We give Lazzarini's text.

Παρμένοντός ἔμι καὶ Στρίνπονος· ἐμὲ μ̄ὲδ̄ὲ̄ς ἀνκλετέτ̄ō

ἀνκλετέτ̄ō = ἀνακλεπτέτω, L. || Torelli: τῶ Παρμένοντος ἔμί· καὶ Στρίμπονος ἐμὲν ἔρ̄ες ἀνκλ̄ἔτε ("Io sono di Parmenonte; gridate, anche: siamo figli di Strimpone !"); D'Onofrio: Παρμένοντός ἔμὶ καὶ Στρίνπονος ἔ μεσ̄ερ̄ες ἀνκλετ̄ἔτ̄ō ("Sono la coppa di Parmenonte e di Strimpone; quella che sta al centro sia chiamata !") || perhaps ἥ με | μηδὲ εἷς was intended, G.

1020. TARENTUM. DEDICATION TO TARAS, 2nd CENT. A.D. Lower part of a marble statue of Apollo; only the omphalos and the snake are preserved. Found in 1899 in the area of the Thermae Pentascinenses, now in the National Museum of Taranto. Ed. pr. E. Lippolis, TARAS 4 (1984) 141-142 (ph.).

Διονύσιος Διονυσίου | Ἀθηναῖος καὶ Κοσσμιανὸ[ς] | καὶ Σέλευκος θεὸν θεῷ | Τάραντι

1021. TARENTUM. DEDICATION TO TARAS, 2nd CENT. A.D. ? Lower part of a statue; only the snake is preserved. Found in 1908 in the area of the Thermae Pentascinenses, now lost. Ed. pr. E. Lippolis, TARAS 4 (1984) 142.

Σύμφορος κ[αὶ - -] | Τάραντι

1022. TARENTUM. EPITAPH OF M. AUR. SERENOS, 1st HALF OF THE 3rd CENT. A.D. Small marble slab in the Museo Nazionale of Taranto. Ed. pr. L. Gasperini, in: Alessandria --- (cf. our lemma no. 1005) 476-479 (ph.).

Μ. Αὐρ. Σερῆνος | ὁ καὶ Ἡλιόδωρος | Ἀλεξανδρεὺς | καὶ Ἡλῖος καὶ || Δελφὸς βου|λευτὴ[ς] καὶ Λα|[κ]εδαιμόνιος | γραμματεὺς ξυ|στοῦ ζήσας ἔτη ξγ' || ἡμέρ(ας) ια'· Ἀρτεμίδω|-ρος ἐποίει · | χαίρετε

Serenos was bouleutes of Alexandria, Elis, Delphi and secretary of the xystos at Sparta, ed. pr. [Cf. also A.J. Spawforth - S. Walker, JRS 76 (1986) 91, on contacts between Tarentum and Sparta, Pleket].

1023-1025. TARENTUM (AREA OF: TALSANO AND FAGGIANO). INSCRIPTIONS ON CERAMICS, LATE 6th - 4th CENT. B.C. Ed. pr. C. Santoro, in: op. cit. (cf. our lemma no. 1017-1018) 116 nos. 3-4, 118 no. 9 (ph.).

1023: 116 no. 3. Talsano. Inscriptions painted on the side of a kylix. Date: late 6th cent. B.C.

A) χαῖρε καὶ πίει τένδε

B) χαῖρε καὶ πίει τένδε

1024: 116 no. 4. Faggiano. Inscription painted on the bottom of a kylix with representation of a female figure holding a phallos. Date: 5th cent. B.C.

καλός

1025: 118 no. 9. Area of: Faggiano. Inscription incised on the neck of an Apulian (Gnathian ?) krateriskos. Date: 4th cent. B.C.

Ἀφροδίτας

1026. TARENTUM. GRAFFITO ON A VASE, 5th CENT. B.C. Graffito under the rim of a black glazed skyphos. Mentioned by E.M. De Juliis, in: Crotone (cf. our lemma no. 996) 427 (ph.).

ΓΟΛΕΝΟΣ

Πολενος, De J.

1027. TERRACINA. INSCRIPTION ON A COLUMN OF THE CATHEDRAL, 7th - 8th CENT. A.D. M.- R. de La Blanchère, Terracine. Essai d'histoire locale (Paris 1883); G. Lugli, Anxur-Tarracina (Forma Italiae I 1, Roma 1926); A. Guillou, MEFR 83 (1971) (Sér. Moyen-Âge) 149-158. M.R. Coppola, MEFR 96 (1984) 368-370, reads this inscription as Ὀρθοδόξ(ων) κ(αὶ) νηκ(η)τ(ῶν) | β(ασιλέων) πολλὰ τὰ ἔτη instead of Ὀρθοδόξοις καὶ νικηταῖς βασιλεῦσι πολλὰ τὰ ἔτη . She prefers not to connect this acclamation with the expected arrival of Constans II at Terracina in 662 A.D., but with the role which the city had to play in the duchy of Rome as an assembling place of troops

(Cf. the Latin inscription under the Greek text: mundicicatus | est forus iste | tenp(ore) d(o)m(in)i Georgii | consul et dux).

1028. TUSCULUM (AREA OF: MONTECOMPATRI). EPITAPH OF APHRODISIA, 2nd- 3rd CENT. A.D. Marble plaque, found near Monte Cucca. Ed. pr. D. Rizzo, DOCUMENTA ALBANA, ser. II 6 (1984) 59-61 (ph.).

Ἀφροδεισίᾳ | ἡρωΐδι | Τρόφιμος ὁ ἀνὴρ | μνείας ἕνεκεν

2. Ἡρωΐδι as cognomen, ed. pr. [obviously we have the heroization of the deceased here (cf. IGUR 301, 373 and 405), Moretti].

1029. TUSCULUM (AREA OF: MONTECOMPATRI). FORGERY. IG XIV 912. D. Rizzo, art. cit. (cf. our lemma no. 1028) 61-62 (ph.), considers this inscription authentic [However, it is a forgery, as demonstrated by A. Ferrua, RQA 57 (1962) 104, Moretti].

1030. VULCI. INSCRIPTIONS ON THE FRANCOIS VASE. Cf. our lemma no. 50.

1031. UNKNOWN PROVENANCE. INSCRIPTION ON A CUIRASS, CA 330 B.C. SEG XXIX 1029. G. Colonna, Studi di Antichità in onore di Guglielmo Maetzke II (Roma 1984) 229-241 (ph.), interprets this cuirass as a trophy of the victory of a Samnite military chief, Novius Fannius, over a Roman magistrate or a military chief allied with the Romans.

1032. UNKNOWN PROVENANCE. EPITAPH OF IA, 2nd CENT. A.D. Stele, found at Cosenza (Consentia) in 1904; now in the National Museum of Reggio Calabria. E. Galli, Per la Sibaritide (Acireale 1907) 105-106. A. Russi, NONA MISCELLANEA GRECA E ROMANA (= STUDI PUBBL. DALL'ISTITUTO ITALIANO PER LA STORIA ANTICA, Fasc. 35, Rome 1984) 287-295 (ph.), especially discusses the origin of the stone which came to Cosenza - so it seems - from elsewhere.

Ἴα Δημητρίου θυγάτηρ, χαῖρε

SARDINIA

1033. CORNUS. MARKS ON TERRACOTTA SLABS, 7th CENT. A.D. L. Pani Ermini, RPAA 53-54 (1980-1982) [1984] 240 (ph.), draws attention to terracotta slabs produced for burials marked with the letter Φ.

GAUL

1034. GALLIA. PHYSICIANS. B. Rémy, GALLIA 42 (1984) 115-152 (ph.), publishes a catalogue of twenty-four inscriptions, found in Gallia recording physicians; twenty-two of them are in Latin, nos. 12-13 (pp. 131-133) in Greek. For these texts see L. Robert, RPh (1939) 171-172 and J. and L. Robert, BE (1962) no. 374.

1035. ALESIA. INSCRIPTIONS ON A SILVER KANTHAROS, 1st CENT. B.C. CIL XIII 3 10026 (24). In the context of an exhaustive study of this kantharos M. Lejeune, NMAI 66 (1983) 19-53 (ph.; dr.), offers on 41-44 two solutions for the main inscription: μεδα( ) αραγε( ). It either indicates the owner in Gallo-Greek: μεδα-(μος ?) αραγε(νι ?) (patronymic in the genitive with Gallic ending in -ι), μεδα(μος ?) αραγε(νιος ?) (patronymic adjective), or the chaser in Oscan-Greek: μεδα(τιες ?) αραγε(τασις) ("M. orfèvre"). The secondary inscription (ημυν + non-alphabetical traces) remains enigmatic. It was probably engraved by the Gallic importer of the vase. L. proposes either an unknown Gallic word: **enum ("prendre, acquérir") or the Greek ἠμῖν ("mais nous n'osons la proposer sérieusement").

1036. BERTHOUVILLE. INSCRIPTION ON A SILVER DRINKING CUP, BEFORE LATE 2nd CENT. A.D. E. Babelon, Le trésor d'argenterie de Berthouville près de Bernay (Paris 1916) 92. On one of the Berthouville Centaur Skyphi immediately before the centaur is a pillar carrying a plaque inscribed with a few indeterminate letters, rendered as |'ΛΤΓ by B., which may be construed either as the Latin FATA or the Greek ΓΑΙΑ according to J. Van de Grift, AJA 88 (1984) 379.

1037. OLBIA (AREA OF: L'ACAPTE). INDIGENOUS NAMES IN EX VOTOS. (Cf. SEG XXXII 1080). J. Coupry - M. Giffault, in: Hommages Lerat (cf. our lemma no. 372) 209-219, study the non-Greek names on the ex votos, found in the sanctuary of Aristaios in l'Acapte. They deal with the following names: A) Celtic-Gallic (209-216): Αδρετιλ(λ)ος, Βιτουνα, Δητουτομαριος, Δοκελα, Κατοουλας, Κελτικιος, Κνουελα, Κομεντων, Κονγενοαλος, Λικινος, Λουβιος, Ολιτταιος, Ουελαυνος, Ουενινος, Ουιβοτνος, Παρμενικκα, Ραιτιλος, Ρεγο(υ)αλος, Ριγιλος, Σεγυννος, Σολιμαρος, Τρεκκων, Φιλιστακή [a Greek name, O. Masson, per ep.], - -]γουαριηος; B) Punic (216-217): Ανα ("balbutiement universel"), Αρις, Λιβυς [a Greek name, O. Masson per ep.]. On 217-219 Roman names.

SPAIN

1038. SPAIN. GREEK EPIGRAPHY. A discussion of its problems by P. Debord, in: Épigraphie hispanique. Problèmes de méthode et d'édition (Actes de la Table Ronde Internationale organisée à l'Université de Bordeaux III les 8-9-10 décembre 1981; ed. R. Etienne, 1984), 350-352. No texts.

1039. ITALICA. PLANTA PEDUM INSCRIPTION, ROMAN IMPERIAL PERIOD. L'Année Épigraphique (1941) no. 92. A.M. Canto, ZPE 54 (1984) 183 -194, especially 184 no. 2 (ph.) and 191-192 (commentary), republishes the text.

ϛοικυΛ· μυοισνηκιλατι π
ϛομισωΙ ισεμεΝ εατσυογυΑ

C. argues that the text is in archaic Greek letters and is engraved pseudo-boustrophedon. He proposes to read it as Λούκιος Ζώσιμος π(άτρωνος) Ἰταλικήνσιουμ Αὐγούσταε Νέμεσι . Previous scholars interpreted the π in L. 1 as the beginning of p(ublicus), sc. servus. On the basis of an analysis of all fifteen plantae pedum texts from the amphitheatre C. argues that these texts were dedicated by those who financed the gladiatorial munera. P(atronus) fits in with this hypothesis better than p(ublicus), sc. servus.

BRITANNIA

1040. FAHAN MURA (N. COAST OF IRELAND). DOXOLOGY, 8th CENT. A.D. R.A.S. Macalister, JOURNAL OF THE ROYAL SOCIETY OF IRELAND 59 (1929) 89-98. W. Berschin, AEVUM 58 (1984) 141 (ph.), dates this text to the 8th cent. A.D. instead of to 633 A.D.

Δόξα καὶ τίμη πατρὶ καὶ υἱῷ | καὶ πνεύματι ἁγίῳ

1041. GAYTON THORPE (NORFOLK). GRAFFITO ON A JAR, ROMAN IMPERIAL PERIOD. Graffito on the base of a jar in buff fabric, found in 1983 at the site of a Roman villa. Edd. pr. M.W.C. Hassal - R.S.O. Tomlin, BRITANNIA 15 (1984) 344 no. 41.

Οδευσυς

Metathesis for Ὀδυσ(σ)εύς, edd. pr.

PANNONIA

1042. UNKNOWN PROVENANCE. PERSONIFICATION OF THE DANUBE, 3rd CENT. A.D. SEG XXIX 1035. On personifications of the Danube see now C.M. Petolescu, THRACO-DACICA 6, 1-2 (1985) 196-199; SEG XXIX 1035 = 198 no. 5 (dr.).

CARIA

1043. APHRODISIAS. Q. OPPIUS. E. Badian, ANSMusN 29 (1984) 99-102, points to the fact that Q. Oppius, known from bronze coins as pr(aetor), is now on record also in J. Reynolds, Aphrodisias and Rome (London 1982; cf. SEG XXXII 1097) nos. 2 and 3 as στρατηγὸς ἀνθύπατος and ἀνθύπατος Ῥωμαίων στρατηγός respectively. The first document dates from the time when he was under siege at Laodikeia (88 B.C.), the second after his release that followed the Peace of Dardanus. B. considers the possibility that Q. Oppius chose to call himself praetor also after his release to suit his interests, perhaps encouraged by Sulla, who freed Oppius through his treaty with Mithridates at Dardanus. Oppius' coins are shown to have a Sullan connection.

1044. APHRODISIAS. LETTERS OF OCTAVIAN/AUGUSTUS, CA 39-31 B.C. E. Badian, GRBS 25 (1984) 157-170, comments on J. Reynolds, Aphrodisias and Rome (London 1982; cf. SEG XXXII 1097) nos. 10, 12 and 13. Nos. 10 and 12: comment on the relations between Octavian and Antony, on the addressee of the letter, Stephanos (a slave and a member of Antony's familia), on patrons and clients in foreign policy and on the meaning of ἀνάγκη in no. 12: cf. SEG XXXII 1128. No. 13: B. prefers a date in 31 B.C. after Actium. Cf. SEG XXXII 833. Comment on the concept of civitas libera: immunitas was not necessarily included in libertas. On this text cf. now also W. Williams, ZPE 66 (1986) 181.

1045. APHRODISIAS. HONORARY DECREE FOR THE PANKRATIAST AURELIUS ACHILLES, 212-250/60 A.D. SEG XXXI 903. J. and L. Robert, BE (1984) no. 411, disagree with J. Ebert that τὸ τελεώτατον τῶν ἀγωνισμάτων (LL. 28-29) indicates "die höchste Wettkampfleistung", viz. the double victory among youths and adults. They comment on ἀγώνισμα, which is a "catégorie d'épreuves", and as such the exact synonym of ἆθλημα (parallels for both terms). The "most perfect" achievement of the agon in their view is the pankration.

1046-1065. APHRODISIAS. ACCLAMATIONS IN HONOR OF ALBINUS, 1st HALF OF THE 6th CENTURY A.D. Texts inscribed on the twenty columns of the West portico of the Agora; nineteen columns survived. Ed. pr. C. Roueché, JRS 74 (1984) 181-199 nos. 1-20 (ph.), with a detailed introduction on the variety, functions and structure of acclamations in late Roman society. Four texts (nos. 1, 4, 8 and the lower part of 13) have been published before and were refound by the modern excavators. Ed. pr. believes that the acclamations for Albinus were made at ceremonies of dedication or inauguration of buildings donated by him.

1046: 191 no. 1. Εἷς τὸν † κόσμον | ὅλον εἷς ὁ θεός

Already in H. Grégoire, IGC 271

1047: 191 no. 2. Πολλὰ τὰ | ἔτη τῶν | βασιλέων

1048: 191 no. 3. Πολλὰ τὰ | ἔτη τῶν | ἐπάρχων

Eparchs: the praetorian and city prefects, ed. pr.

1049: 191 no. 4. Πολλὰ τὰ | ἔτη τῆς | συνκλήτου

Already in H. Grégoire, IGC 274, who printed συγκλήτου

1050: 191 no. 5. Πολλὰ τὰ | ἔτη τῆς | μητροπό(λεως)

1051: 192 no. 6. ΠΕΡΔΕ Ἀλβῖνε | αὔξι ὁ κτίστης | τῆς στοᾶς

ΠΕΡΔΕ: voc. of a name?, ed. pr.; other suggestions: transliteration of the Latin per te or perde (= "spend extravagantly"); or abbreviated form of περιιδέ; cf. our lemma no. 1055. R.W. Daniel, ZPE 61 (1985) 127-130, interprets πέρδε as "fart" ("humorous expression of well-wishing, probably with an apotropaic aspect"); cf. also D. Bain, ZPE 63 (1986) 104; Albinus: unattested so far in Aphrodisias || 2. for αὔξι cf. our lemma no. 1306.

1052: 192 no. 7. Φιλόπατρει | κύρι v διαμίνῃς | ἡμῖν

1053: 192 no. 8. Τὰ σὰ [κτ]ίσματα | αἰωνία v ὑπόμνη|σις | Ἀλβῖνε φιλοκτίστα

Already in H. Grégoire, IGC 273 (CIG 2809 b)

1054: 192 no. 9. [..]Ị̣ΤΙẒΙΣ
[.....]Σ
[.....]Ḥ̣ΜΟ

4 ⌜⏑̣|[...]Ị̣Ọ̣Ṇ
Ἀλβῖνε λαμπρ(ότατε)

5. λαμπρότατος = clarissimus; from ca 450 A. D. separated from effective membership of the senate, ed. pr. [for λαμπρότατος cf. SEG XXXI 1701, Pleket].

1055: 192 no. 10. ΠΕΡΔΕ | Ἀλβῖνε ΗΔΕ | τὶ ἐχαρίσω

1. Cf. our lemma no. 1051 || 2. ΗΔΕ = ἰδέ ("behold") rather than ἤδέ, ed. pr.; C.P. Jones (apud ed. pr.) suggests that we have a transliteration of the Latin ede = 'give'; R.W. Daniel, ZPE 61 (1985) 128-129, suggests: ἤδ' ἔτι ἐχαρίσω: "and you have even done a kindness"

1056: 192 no. 11. Ὅλη ἡ πόλις τοῦ-
το λέγι· τοὺς ἐχθρούς
σου τῷ ποταμῷ·
4 ὁ μέγας θεὸς τοῦτο
παράσχῃ

1057: 192 no. 12. The column is lost but undoubtedly it was inscribed.

1058: 192 no. 13. Αὔξι Ἀλβῖνος | ὁ λανπρ(ότατος) τῇ συν|κλήτῳ

Lower part already in H. Grégoire, IGC 274; [..... Ἀ]λβῖνος, ed. pr. in JRS; we give the text given to us per litt. by ed. pr. who points out that the upper part, which initially had fallen and could not be read, could be read later on completely

1059: 192 no. 14. [?... - - -]| ὁ φθόνος τύχην | οὐ νικᾷ

Under the inscription a small naked female figure (perhaps Tyche?, ed. pr.); the tyche probably is Albinus' own, ed. pr.

1060: 193 no. 15. Αὔξι Ἀλβῖνος | ὁ κτίστης καὶ τούτου| τοῦ ἔργου

1061: 193 no. 16. Χρήματα παρίδες | καὶ δόξαν ἑκτήσω | [Ἀλβῖ]νε λανπρ(ότατε)

[παρῖδες = παρεῖδες?, Herrmann]

1062: 193 no. 17. Ἐκ προγόνων | φιλόπατρι Ἀλβῖνε | λαμπρ(ότατε) ἄφθονά σοι | γένοιτο

1063: 193 no. 18. [?Κτίσμα] πόλι παρέχων | [? καὶ ἐν τ]ούτῳ εὐφημῖτε

2. εὐφημῖτε = εὐφημεῖται, ed. pr.

1064: 193 no. 19. Τοῖς κτίσμασίν σου | τὴν πόλιν ἐφεδρύνας, | Ἄλβῖνε φιλόπατρι

2. ἐφεδρύνας = ἐφαιδρύνας [perhaps ἐφαιδρύνας for ἐφαίδρυνες, Herrmann]

1065: 193 no. 20. (a) Ἡ πό[λις ὅλ]η ὁμοφώνως | εὐφη[μ]ῆσα λέγι· ὸ σοῦ | ληθαργῶν, Ἄλβῖνε λανπρ(ότατε), | θεὸν οὐκ οἶδεν

4. Cf. SEG XXX 1666, where Roueché (196) now suggests reading in L. 4 ὸ σ{ι}οῦ λανθάννων (cf. ληθαργῶν in L. 3 of the present inscription) instead of ὸσίου. Below and to the left a small seated male figure holding something in each hand; above this in small letters Πάπα | ϕ ι (πάπα: Albinus as "father of the polis"?, ed. pr.)

(b) Νικᾷ ἡ | τύχη | τῆς πό|λεως

Some way below the small figure

1066. HALIKARNASSOS. HONORARY INSCRIPTION FOR THE RUNNER DRAKONTOMENES, 50 B.C. Syll.^{3} 1064 (L. Moretti, IAG 56). J. Robert reads in L. 7 Ῥωμαῖα τὰ ἐν Κιβύραι instead of ἐν Κε[ρκύρ]αι. Cf. PRAKTIKA 8th CONGRESS, 38 note 2.

1067. HALIKARNASSOS (AREA OF: BITEZ, CA 4 KM E. OF BODRUM). HONORARY EPITAPH FOR MENESTRATE, EARLY TO MID 1st CENT. B.C. Inscribed stone. Ed. pr. D.H. French, EA 4 (1984) 75-83 (dr.).

Ὁ δῆμος καὶ οἱ πραγματευόμενοι
ἐνταῦθα Ῥωμαῖοι τὸ σῆμα
Μενεστράτης Μελανθίου τοῦ
Δράκοντος φιλοπάτριδος υἱοῦ
φιλοπάτριδος φιλορωμαίου τῆς
καλουμένης Χωτίδος, γυναι-
κὸς δὲ Δημητρίου τοῦ Νέωνος
Κορρᾶ ἀρετῆς ἕνεκα καὶ σωφροσύ<νης>
τῆς κατὰ τὸν βίον καὶ φιλαγαθίας
vac τῆς εἰς αὐτούς vac
vac
Μηνοφάνης Λυσανίου Σινωπεὺς ἐποίησε

Bitez: ancient Pedasa?, ed. pr. with further references || 1-2. first attestation of a Roman community in H., ed. pr., who reconstructs the stemma of the family of the honorand on the basis of other inscriptions (collected in an appendix on 82-83) mentioning members of this family || 3. Melanthios is known from other texts, ed. pr. || 6. Χωτίς: Carian name, ed. pr. [or 'prononciation vul-

gaire' for Χρωτίς?: cf. O. Masson, ZPE 23 (1976) 263, Herrmann] || 8. Κορρᾶς: perhaps short form of the Macedonian name Κόρραγος, ed. pr., who however, also points to Κορρη (Lydian) and Κορρις (Carian); cf. SEG XXIX 668 || 11. unattested before, ed. pr. || in two other inscriptions from Halikarnassos (GIBM 899 L. 3 and G.E. Bean - J. M. Cook, BSA 50 (1955) 100 no. 8 L. 2) French (83) suggests reading Θυάμιο]ς and Θυάμιος respectively instead of Θυάλλιο]ς and Θυάλλιος, referring to the name Θύαμις in Heliodoros' romance.

1068. KAUNOS AND ITS TERRITORY. TOPOGRAPHY. Starting from the concise description of the topography of Kaunos by Quintus of Smyrna, Posthomerica 76-80, L. Robert, BCH 108 (1984) 499-532, presents detailed observations on this subject, using all sorts of evidence, but mainly drawing from the records of early travellers and from his own observations. Long comments on the various products of the area: agricultural (inter alia figs, incense), wood, fish, salt etc.. Maps and photographs of the landscape. Occasional references to inscriptions. On 526-532 R. collects the epigraphical and papyrological evidence for the activities of the Kaunian dēmos and its citizens (Καύνιοι; both travellers and emigrants) abroad, with special reference to Egypt and Miletos. He shows that Kaunos is a normal Greek city with standard institutions (also penteteric crown-games) and not lagging behind the cities on the W. coast (contra G.E. Bean).

1069. KERAMOS. DEDICATION OF A STATUETTE OF HERMES WITH A SUNDIAL, HELLENISTIC/IMPERIAL PERIOD (?). Grey marble column, with a mortise on the upper surface. LL. 1-3 are in a script with lunar sigmas (Roman imperial period); LL. 4-7 have square sigmas and could have been Hellenistic. Ed.pr. E. Varinlioğlu, EA 3 (1984) 133-135 (ph.). Now in I. Keramos 11.

Θέων Ἀλεξαν|δροεὺς εὐξάμε|νος ἑκόσμησε
ἕστασέμ με Φίλιστος ἐπάκρον ἑσθλὸν ὁδίταις
Ἑρμᾶν τοῖς ὁσίοις ἄγγελον εὐτυχίας·
ἔνθεν ἰσαμερίας ἀτρεκὴς δρόμος, ἀλίου εὖτ' ἂν
ἀκτὶς ἀκροτάτου λάμπηι ὑπὲρ Κασίου

1-2. Ἀλεξανδροεὺς = Ἀλεξανδρεύς, ed. pr. || 6-7. description of a sun-dial; Κασίων is the hill East of Pelusion, ed. pr.: "An dieser Stelle beginnt das Gegenbild der Sonnenbahn zur Zeit der Tag- und Nachtgleiche, sobald die Sonne im Osten aufgeht", ed. pr. || the relation between LL. 1-3 and 4-7 is not clear, ed. pr., who wonders whether "der Stein als Ballast aus Ägypten nach Karien gebracht worden (ist)?"; it is not clear whether Theon is somehow related to the famous Egyptian mathematician/astronomer Theon (4th cent. A.D.), ed. pr.; J. and L. Robert, BE (1984) no. 442, believe that the lettering is not as late as the time of Theodosius. [For Κάσιος cf. P. Chuvin - I. Yoyotte, RA (1986) 41-63, esp. 63, Pleket].

1070. KNIDOS. TWO SIGNATURES OF THEON FROM ANTIOCHEIA, 170-150

B.C. Cf. our lemma no. 1745.

1071. MYLASA. Cf. C. Habicht, BASP 21 (1984) 69-72, who comments on two major leaders in Late Republican Mylasa, Hybreas and Euthydemos. The latter's descendants (Menandros, son of Ouliades, grandson of Euthydemos) are on record in CIG 2698 and in R.M. Sherk, RDGE no. 60 L. 10 (Ouliades: leader of an embassy to Octavian in 31 B.C.).

1072. PHYSKOS. EPITAPH OF MENESTHEUS AND RELATIVES, 2nd-3rd CENT. A.D. Square block of gray Rhodian stone, serving as base for an otherwise missing cylindrical funerary altar; seen along the harbor of Marmaris; now apparently lost. Ed. pr. E.E. Rice, JHS 104 (1984) 184-186 (ph.).

Μενεσθε<ὺς> Ξίνιος Νισύριος | Ἀριστάριον Μενεκλείδα Ἀρ[--] | Ἀθαναγόρας Μενεσθέος Νισύρ[ιος]

1. ΘΕΟΥ, lapis; corr. ed.pr. who attributes the "error in inflection" to the late date of the text (cf. L. 3: gen. of Μενεσθεύς, a nominative Μενεσθέος being unattested); ed. pr. translates Ξίνιος as "son of Xeinis" || 2. Ἀρ[ία] or Ἀρ[γεία], both Rhodian demes; Aristarion probably was Menestheus' wife, ed. pr. || 3. Athanagoras: the couple's son, ed. pr., who studies the vicissitudes of Nisyros as Rhodian deme; as to Physkos: "one may safely suppose that this monument was set up in Physkos, the only Rhodian deme center in the vicinity of Marmaris".

1073. STRATONIKEIA. CORPUS. SEG XXXI 941. M.Ç. Şahin, EA 3 (1984) 32, suggests that in nos. 22-39, which all begin with ὁ αὐτός followed by the gen. plur. of an ethnikon, one should interpret the clause as ὁ αὐτὸς (ἱερεὺς) Ῥοδίων [vel sim.] (τῆι βουλῆι καὶ τῶι δήμωι χαίρειν). As to the stemma for nos. 289-296, the three persons, who are put forward as ancestors of T. Flavius Phaedrus, should be deleted, since we know that Phaedrus' father had the same name as his son (cf. the stemma for nos. 214-218). Ş. restores no. 550 as follows: ἐπὶ σ[τεφανηφόρου] | Ἀπολ[λοδότου τοῦ] | Χρυσ[άορος - -]; for Apollodotos he refers to no. 1038 (a). Both texts are Hellenistic.

1074. TRALLES. FRAGMENTARY HONORARY INSCRIPTION. A.E. Kontoleon, BCH 10 (1886) 456 no. 7 (J.R.S. Sterrett, An Epigraphical Journey in Asia Minor, Pap. American School Class. Studies Athens, II, Boston 1888, 334 no. 389). F. Poljakov, EA 4 (1984) 73, presents the following text:

[- -] Μένανδρον διττὸν
[γυμ]νασιαρχήσαντα πα-
[ρ' ἑαυ]τοῦ καὶ στρατηγήσαν-
τα τῆς πόλεως

1. διττὸν: "zum zweitenmal", P. [Sterrett: δὶ<ς> τόν, Herrmann] || 2. ἀσιαρχήσαντα, Sterrett, disregarding the preceding nu || P.'s restoration is based on another Trallian honorary inscription (L. Robert, Études Anatoliennes 420 note 2).

IONIA

1075. DIDYMA. HONORARY DECREE FOR APAME, 299 B.C. I. Didyma 480 (SEG XXVI 1234*). L. Robert, BCH 108 (1984) 467-472, once more points out that the Seleukid general Demodamas, on record in Pliny, N.H. 6.49, is also known from this decree (L. 2) and from I. Didyma no. 479 (OGIS 213) LL. 1-2. He focuses on LL. 5-7 of no. 480, recording an earlier (πρότερον (L. 5) ..., καὶ νῦν (L. 7)) expedition of Seleukos I, probably to be dated shortly before 306 B.C. (so also A. Rehm, I. Didyma p. 282A), in which Demodamas participated. R. explains the special links between Queen Apame and Demodamas from the fact that the latter operated in her native country Baktria. R. wonders whether Demodamas erected the altars to Apollo Didymaeus beyond the Iaxartes (Pliny, l.c.) during this expedition of Seleukos rather than during an expedition in which D. was general of Antiochos, who became king in 294-293 B.C. In L. 26 in fine R. prefers [εἰκόνος] to [ἐργασίας]. (470 note 21).

1076. DIDYMA. THE ARTEMIS CULT. K. Tuchelt, MDAI (I) 34 (1984) 230-232, stresses the relationship between the cult of Artemis and a spring. The hydraulic installations built in the late 1st cent. A.D. by Iason and his daughter Theognis, who was a hydrophoros of Artemis (I. Didyma 140, 264, 326-327), should be connected with the hieron of Artemis, as is suggested by other hydrophoric dedications (I. Didyma 360, 381).

1077. EPHESOS. INDICES OF WORDS AND NAMES. Cf. Die Inschriften von Ephesos, Teil VIII.1, Wortindex (ed. H. Engelmann; IGSK vol. 17,3; Bonn 1984); Teil VIII.2, Verzeichnis der Eigennamen (ed. J. Nollé, IGSK vol. 17,4; Bonn 1984). Cf. our lemma no. 1707.

1078. EPHESOS. GUIDE TO THE EPIGRAPHICAL MUSEUM. D. Knibbe - B. Iplikçioğlu, Ephesos im Spiegel seiner Inschriften (Wien 1984), present, after an introduction on the history and institutions of Ephesos, a catalogue of 57 inscriptions, now exposed in the new epigraphical Museum, mostly with German translations and brief commentary. Written for the general public.

1079. EPHESOS. RECORD OF CONTRIBUTIONS OF GOLD AND SILVER TO THE ARTEMISION, MID 6th CENT. B.C. I. Eph. 1 (L.H. Jeffery, LSAG 344 no. 53). C. Talamo, PP 39 (1984) 213-216, interprets δόρυ in A L. 3 and B L. 1 as "military contingent" rather than as "booty"

or "wood". That the Artemision received money "from the military contingent" (ἐκ τοῦ δόρατος) is explained by the assumption that the sanctuary supervised the formation of new levies, which were supplied to Lydia upon pay. The other sections of Talamo's essay on the Artemision (197-216) deal with foundation myths, the two passages Call., Hymn. III 237-258 and 266-267, Artemis and the κουρῆτες and two sacerdotal magistrates: ἐσσήν and μεγάβυξος (with a discussion of the terms ἱστιατόρες and δαιτυμόνες), which are also attested in inscriptions.

1080. EPHESOS. FRAGMENTARY CITIZENSHIP DECREE, AFTER 306 B.C. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 148.

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        - -]ς Ἀρτεμι.[- -          - -]αίδεω.Τ
        - -]ιος παρὰ τοῦ           - -]άναγρά[ψ]α[ι].
        - -]τα τε γραμμ            - -]ν τῆς.Ρ
4       - -]περὶ τὸμ βασι̣     12  ἀνα]γράφωσι.
        - -]εταξεν ΤΗ              - -]ΠΡΟΥ.
        - -]αν αὐτῶι κα[ὶ]         - -]..Ε..Ε.
        - -]ο̣ι δοῦναι..            ἕλ]αχε φυ[λὴν]
8   ἐφ ἴσηι κα]ὶ ὁμοίηι.....
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For similar decrees see I. Eph. 1408-1478 and 2002-2016, edd. pr.; cf. also SEG XXXIII 932 || 1. perhaps the patronymic of the "Antragsteller", edd. pr. || 4. one of the Diadochs, which yields the terminus post quem mentioned in the heading, edd. pr. || 7-12. δοῦναι [name πολιτείαν ἐφ ἴσηι κα]ὶ ὁμοίηι [καὶ αὐτῶι καὶ ἐκγόνοις name] αἰδεω [ἐπικληρῶσαι δὲ αὐτὸν τοὺς ἐσσῆνας? εἰς φυλὴν καὶ χιλιαστὺν καὶ] ἀναγρά[ψ]α[ι αὐτῶι ταῦτα τοὺς νεωποίας εἰς τὸ ἱερὸ]ν τῆς Ἀρ[τέμιδος, edd. pr. [However, after ἐκγόνοις no name is expected; perhaps in L. 9 ἐπικληρῶσ]αι δὲ <α>[ὐ]τ[ὸν?, Herrmann] || 12. ἀνα]γράφωσι instead of the normal οὗ καὶ τὰς λοιπὰς πολιτείας ἀναγράφουσιν, edd. pr.

1081. EPHESOS. FRAGMENT OF A CITIZENSHIP DECREE, HELLENISTIC PERIOD. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 113-114, who restore the fragment as follows:

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   .ΑΙΡ.[- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - ἐπαιν]-
   ἑσα[ι αὐτὸν - - - - - - - - - - - - - - - - - - - - - - - - - - - - - ]
   .ων κ[αὶ δοῦναι αὐτῶι πολιτείαν ἐφ' ἴσῃ καὶ ὁμοίῃ]
4  ἀσυλε[ὶ καὶ ἀσπονδεὶ καθάπερ καὶ τοῖς ἄλλοις εὐεργετοῦσι τὴν
                                                              πόλιν]
   δέδοτ[αι - - - - - - - - - - - - - - ·"Ελαχε φυλὴν - - - - χιλιασ]-
   τὺν Ἡγ[ητόρειος - - - - - - - - - - - - - - - - - - - - - - - - ταῦ]-
   τα δὲ ε[ἶναι - - - - - - - - - - - - - - - - - - - - καὶ αὐτῶι καὶ]
8  ἐκγόνοι[ς - - - - - - - - - - - - - - - - - - - - - - - - - - - - - ]
   - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
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[3-4. The restoration is impossible: it goes with the privilege

of im- and export, not with citizenship, Herrmann]

1082. EPHESOS. FRAGMENT OF A DECREE CONCERNING THE KOLOPHONIANS, HELLENISTIC PERIOD. White marble stele. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 112.

Ἐπὶ Φιλέου [- - -]
Ἔδοξεν τῆι βουλῆι κα[ὶ τῶι δήμωι]·
Ἐπειδὴ ὁ δῆμος ὁ Ἐφ[εσίων]
[Κ]ολοφωνίων τοὺς[ ]

1. Φιλέας: also in the Hellenistic list of names I. Eph. 4103 L. 35, edd. pr. || 3. in fine τῶν], edd. pr. [it seems that the lines were longer, Herrmann]

1083. EPHESOS. LIST OF NAMES, HELLENISTIC PERIOD. White marble base (?). Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 110.

[Ἐ]γκαίριος
Ἀγέλεω,
Θρασύβουλος
Θρασυμήδεος,
[Ἱ]ππoκλῆς
Ἀμύντορος,
Τήλεφος
Χέλλωνος,
Κλεάναξ
Ἀπολλοδώρου,
.....τηος
- - - - -

This text resembles I. Eph. 4103: Ἔγκαίριος, Ἀγέλης, Θρασυμήδης and Ἱππoκλῆς also occur in that list of gerousiastai and molpoi, edd. pr. [1. for Ἔγκαίριος cf. L. Robert, Monnaies grecques 28 note 8, Herrmann]

1084. EPHESOS. LIST OF NAMES, LATE HELLENISTIC PERIOD. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 109.

..μείο[--]| Μελίτων Μελί[τωνος--]| Ἀνδρόνικος Ἀπολλων[ίου--]

1. Ἑρμείο[υ?, edd. pr.

1085. EPHESOS. HONORARY INSCRIPTION FOR C. CASSIUS ARTEMIDOROS, 2nd HALF OF THE 1st CENT. B.C.. Bluish marble block. Built into the Eastern retaining-wall of the church of St. John; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 128-129.

[Ὁ δ]ῆμος
[Γ]άϊ[ο]ν Κάσσιον Ἀρτεμ[ι]-
[δ]ώρου ὸν Ἀρτεμίδω-
[ρ]ον ἀρετῆς ἕνεκεν καὶ
[ε]ὐνοίας τῆς εἰς ἑαυτόν

The honorand is unknown so far, edd. pr., who argue that his Roman gentilicium suggests that he was a partisan of C. Cassius, who

served the interests of the Ephesians when his patron squeezed money out of Asia in 42 B.C. (App., B.C. IV 74, 313); the form of the letters corresponds to this period, edd. pr.

1086. EPHESOS. LIST OF KOURETES, 95-98 A.D. SEG XXXIII 935; I. Eph. 1015. O. Salomies, ARCTOS 18 (1984) 94-95, argues that in L. 6 one should read A]ὔλος instead of Λ]ῦδος Παψέννιος Φηλειείων. This person is a Roman with triple name rather than an Egyptian: Papsennius, though unattested as a gentilicium so far, probably derives from the Etruscan Papsenna.

1087. EPHESOS. HONORARY INSCRIPTION (?) FOR NERVA (?), 96-98 A.D. (?). White marble plaque (revetment of a monument?). Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 109-110.

ʽΑσκληπ̣[- - -]
Δημητρίο[υ - -]
- - -]ε̣σκεύασαν δε[- - -]
4 - -ά]νδριαντίδια ἐκ τῆ̣[ς- -]
- -A]ὐτοκράτορι Ν̣έ̣[ρουᾳ - -]

Several persons erected some monument for Nerva or, less probably, Nero. This monument either consisted of metal statuettes referring to the ἀρεταί of the emperor or of one statue of the emperor, the material of which was provided by the melting of already existing ἀνδριαντίδια. In the latter case one could consider ἐκ τή[ξεως or ἐκτή[ξει in L. 4. A third possibility would be that a number of statuettes dedicated to the emperor was made from the melted metal of earlier statuettes, edd. pr.

1088. EPHESOS. HONORARY INSCRIPTION FOR OFELLIUS LAETUS, 1st CENT. A.D. I. EPH. 3901 (SEG XXXI 951). G. Daux, BCH 108 (1984) 398 note 7, reads in L. 2 λόγων τε καὶ ἡθῶν instead of λόγων καὶ ἡθῶν.

1089. EPHESOS. LETTER OF LUCIUS VERUS TO THE EPHESIANS, 167 A.D. OR LATER. Bluish-white marble plaque. Found in the debris of Hanghaus II. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 132-133.

[Αὐτοκράτωρ Καῖσαρ Λ. A]ὐρήλιος Οὐῆρ[ος Σεβαστός
[- - - - - - - - - -]·ὕπατος·τὸ Γ̄·π[
[- - - - - - - - - - Θε]οῦ·Νέρουα·ἀπόγον[ος
4 [- - - - - - - - - -]Ο̣ΤΕΡΙΣ[...]Σ̣ παρ̣[

This fragment belongs to the same text as SEG XXXIII 898, edd. pr., who present the following reconstruction:

[Αὐτοκράτωρ Καῖσαρ Λ. A]ὐρήλιος Οὐῆρ[ος Σεβαστός, ἀρχιερεὺς μέγιστος δημαρχικῆς ἐξουσίας]
[τὸ.αὐτοκράτωρ τὸ ἑ]·ὕπατος·τὸ Γ̄, Π[αρθικὸς μ]έγι[στος, ʽΑρμε-

νιακός, Μηδικός, ἀνθύπατος,]
[πατὴρ πατρίδος, Θε]οῦ·Νέρουα·ἀπόγον[ος, Θεοῦ Τραιανοῦ ἔκγονος,
Θεο]ῦ·Ἁδρια[νοῦ υἱωνός, Θεοῦ]
4 [Ἀντωνίνου υἱὸς..]ϙτερισ[...]ʂ.παρ' [Ἐφεσίων τῇ βουλῇ καὶ τῷ
δή]μῳ·χαίρειν·Ἐπ̣[εἰ - - -]
[-
]ατων·οὑ πρὸς τὸ φ[- - -]
[- -
]EINATE πρέποι γὰ[ρ - - -]
[- -
]ου φιλονεικία τ[- - -]

|| 2. the "Iterationszahl" of the trib. pot. was ζ', η' or θ', edd. pr. || 4.]ϙτερισ[θεὶ]ς,]ῳτερισ[θεὶ]ς, νε]ῳτερισ[θεὶ]ς, edd. pr.

1090. EPHESOS. BASE OF A STATUE GROUP FOR THE FAMILY OF MARCUS AURELIUS, AFTER 180 A.D.?. White marble block. Refashioned to a "Kämpferkapitell" in the Byzantine period, reused in one of the late houses S. of the church of St. John; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 129.

- - - - - - - - - -	- - - - - - - - - -
[Μ. Αὐρηλίου]	[Μ. Αὐρηλίου]
[Ἀντω]νείνου θεοῦ	Ἀντω[νείνου θεοῦ]
4 [Καίσ]αρος Σεβαστοῦ	Καίσαρο[ς Σεβαστοῦ]

[Τῆς πρώτης καὶ μεγίστης μητροπόλεως τῆς Ἀσίας καὶ δὶς νεωκόρου τῶν Σεβαστῶν ἡ φιλοσέβαστ]ος Ἐφεσίων βουλὴ καὶ ὁ δῆμο[ς]
[- - - - - - - -γραμματεύοντος τοῦ δ]ήμου καὶ ἐπιμεληθέντος

This block belongs to the statue base of the monument I. Eph. 290, where Marcus appears as θεός in the inscriptions belonging to the statues of his daughters Fadilla and Faustina, edd. pr.

1091. EPHESOS. HONORARY INSCRIPTION FOR ANTONINUS, 2nd CENT. A.D.?. White marble base. Inscription in a recessed field. Found on the street between the stadion and theatre; now erected in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 131-132.

Ἀντωνεῖ|νον | τὸν ἴδιον | πάτρωνα || Διομήδης

Undated by edd. pr. || 1-2. probably P. Vedius Papianus Antoninus (cf. app. crit. of our lemma no. 1094); his first three names seem to be lost with the "Aufsatzprofil"; for a Vedius Diomedes cf. I. Eph. 912, edd. pr. || 4. πάτρων shows that the dedicant was a freedman according to the Roman law, edd. pr.

1092. EPHESOS. FRAGMENT RECORDING A PAVEMENT, 2nd CENT. A.D. White marble block, reused in the wall along the stairs W. of the interior side of the "Tor der Verfolgung"; in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 114-115.

φυ(λῆς) Τηίων·
Μενεκράτης Διαδο[χιανοῦ]
Ἀρτεμίδωρος Ἐπα[- -]
4 Μ. Ὅσιος Μ. Ὁσίο[υ υἱός]

τοῦ στρώματ[ος - -]
βυβλιοθήκη[- - -]
υἱοῦ Πομ[- - -]

3. Ἐπα[γάθου, Ἐπα[φροδείτου, edd. pr. || the inscription was probably much wider and recorded further phylai and persons at the right, whereas LL. 5-8 occupied the full width, edd. pr. || several phylai, each of them represented by three members, undertook the pavement near a library, probably that of Celsus, edd. pr., who speculate on the historical context and quote I. Eph. 3009.

1093. EPHESOS. HONORARY INSCRIPTION FOR C. MINDIUS HEGOUMENOS, 2nd-3rd CENT. A.D. Bluish-white marble base. Found near the church of St. John. Now erected behind the "Tor der Verfolgung". Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 125.

Γ. Μίνδιον Ἡγούμε-
νον φιλοσέβαστον,
δεκαπρωτεύσαντα,
4 ἐφηβαρχήσαντα ἐν-
δόξως, λιμεναρχήσαν-
τα, παιδονομήσαντα, νε-
οποιήσαντα εὐσεβῶς
8 καὶ φιλοτείμως αὐθαίρετον,

πατέρα Μινδίας Στρατονείκη[ς]
Ἡγουμένης, ἀρχιερείας Ἀσίας
ναῶν τῶν ἐν Ἐφέσῳ καὶ θεωρ[ὸν]
12 τῶν μεγάλων Ὀλυμπίων κα[ὶ]
Μινδίας Σωτηρίδος Ἀγριππείν[ης],
ἱερείας τῆς κυρίας Ἀρτέμιδος,
[πάπ]πον ἱεροκήρυκος [- - -]
16 [- - Ἡ]γουμ[- - - - - - -]

The honorand is probably to be identified with Μίνδιος Ἡγούμενος on record on the family sarcophagus I. Eph. 3229 together with his brother Μίνδιος Ἀσκληπιάδης and sister Μινδία Ἀγριππείνη, after whom one of his daughters (L. 13) was apparently named, edd. pr.; the family belonged to the rich establishment of the 2nd-3rd cent. A.D. and probably possessed an estate in the lower Kaystros valley, edd. pr. || 11. [rather θεωρ[οῦ]; for the function of theoros of the Ephesian Olympia, held by women, cf. L. Robert, CRAI (1974) 176, Pleket]

1094. EPHESOS. HONORARY INSCRIPTION FOR VALERIUS FESTUS BY THE EPHESIAN SILVERSMITHS, 2nd HALF OF THE 3rd CENT. A.D. White marble base. Inscription in a recessed field. Found along the street between the stadion and theatre; now erected in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 130-131.

Ἀγαθῇ Τύχῃ
Τῆς πρώτης καὶ με-
γίστης μητροπόλεως
4 τῆς Ἀσίας καὶ τρὶς νε-
ωκόρου τῶν Σεβαστ(ῶν)
Ἐφεσίων οἱ ἀργυροχόοι
Οὐαλέριον Φῆστον
8 τὸν ἑκ προγόνων ἀνθυ(πατικόν),

κτίστην μὲν πολλῶν ἔργων
τῆς Ἀσίας τῆς δὲ Ἐφέσου
κατὰ τὸν ἥρωα Ἀντωνῖνον,
12 τὸν δὲ λιμένα μείζονα
Κροίσου ποιήσαντα,
τὸν ἑαυτῶν σωτῆρα
καὶ ἐν πᾶσιν εὐεργέτην
16 ἀνέστησαν

Shortly before 260 A.D. Ephesos became for the third time τρὶς

νεωκόρος τῶν Σεβαστῶν; the letter forms suggest this period rather than the reigns of Caracalla and Geta and of Heliogabalus, edd. pr. || [for the silversmiths cf. L. Robert, CRAI (1981) 528, Herrmann] || 8. [perhaps ἀνθυ[πάτων], Herrmann] || 11. "nächst" ("secundum") [why not: 'about the time of'?, Pleket] the heros Antoninus, who is probably (M.Cl.)P. Vedius Antoninus Phaedrus Sabinianus (FiE IX/1/1 128,4) or his son P. Vedius Papianus Antoninus (ibidem, 129, 5); one of them apparently had a heroic cult which was still celebrated in the 2nd half of the 3rd cent. A.D., edd. pr.; cf. our lemma no. 1091 || 12-13. [had Kroisos done some work for the harbour of Ephesos? Edd. pr. think of some proverbial saying, derived from Kroisos' famous wealth(?). Festus' activities refer to the honorary title κτίστης τοῦ λιμένος (L. Robert, REG 79, 1966, 760), Herrmann]. For the silversmiths cf. now G.H.R.Horsley, New Documents illustrating early Christianity (1987) 6-10.

1095. EPHESOS. LIST OF MEMBERS OF A CULT ASSOCIATION, 3rd CENT. A.D. White marble stump of a polygonal column. Probably originally from a portico in the area of "Stiegengasse 3"; reused in Hanghaus II; in situ. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 141-142.

Ἰουλ·Θεοδωρᾶ·γ'·θυ.Κλ. Ἐφε[...]νοῦ
Κλαύ·Ἰού(λ)·Εὔνους·υἱὸς·Κλαυ. Ὀνησίμου
Ἰούλι·Διονυσιαν(ὸς)·θυ. Γα. Ἰουλ.Διονυσίου.
4 Τίτος Φλάβ. Μοσχιανός, μαγίστωρ
Τίτου Φλαβ. Φλαβιανοῦ ἱεροσύνη

1. Ἰουλ. Θεοδωρᾶ γ': the third Ἰούλ(ιος) whose father was called Θεοδωρᾶς, edd. pr., who interpret θυ as θυ(γατριδοῦς) [however, θυ = θυ(γάτηρ); cf. in L. 2 υἱός: Ἰουλ(ία) Θεοδώρα, Pleket; γ': perhaps pointing to a "homonymes Metronymikon": R. Koerner, Die Abkürzung der Homonymität in griechischen Inschriften (1961) 76, Herrmann]; Ἐφε[σια]νοῦ, edd. pr. || 3. [rather Ἰουλί(α) Διονυσιαν(ὴ) θυ(γάτηρ), Pleket] || 4-5. μαγίστωρ = magister, a frequent designation of a functionary in Roman associations, edd. pr.

1096. EPHESOS. FRAGMENTARY DECREE. White marble base with mouldings. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 138.

- - ψηφισαμένων] καὶ εἰσηγη[σαμένων - -
- -]ου καὶ Κλ. Λουκίου [- - - - - - - -
- -]τοῦ δήμου τῶν καὶ ἐπ[- - - - - - - -

Undated by edd. pr. || 2-3. [γραμμα|τέως]?, edd. pr.

1097. EPHESOS. FRAGMENT OF A HONORARY INSCRIPTION (?). Bluish-white marble block (base?). Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 139. Undated.

- - - -]ου γυμνασι[αρχ - -

- - Ἀρ]τεμιδωρ[ο - - - - -
- - - -]εως, ἐκγο[νο- - - -
4 - - - -]Πυθίωνο[ς - - - - -

1098. EPHESOS. INSCRIPTION CONCERNING FINANCIAL MATTERS OF THE GEROUSIA. Large bluish-white marble orthostate. Inscription in a recessed field. Hanghaus II WT 2 in situ. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 145.

ȦΙΣ - - - - .ΙΟΙΣ διανομὰς ὡς μηδενὶ
Α[- -]
Ο[- -]
4 Ω[- -]
Α ΟΝ[-]
ΕΙΩΣ[-]
Μ.ΣΤȦ[- - - - - - - - - - - - - - - - - - - -]
8 Ν..ΓΟ[- - - - - - - - - - - - - - - - - - - -]
ΩΝ Ȧ[-]
Χ ΝΙΣǪ.ΣΙ - -.Ι[- - - - - - - - - - - - - -]
ΣǪΔǪ[- - - - - - - - - - - - - - - - - - -]
12 Ν.Ṃ[- - - - - - - - - - - - - - - - - - -]
ΟΥΚΛǪΝ.ǪΝΜ....[- - - - - - - - - - - - -]
Μ..ΑΜȦΝΟΙΣΕΠΙΤΟΚ..ΕΩΝ..ΚΟΠΩΝ
Ο.ΣΙΑΣ ἀποθήσεται πρὸς. ǪΤΑΣ.ΤΥ.ǪΙΣ
16 [ἔ]δοξεν τῇ γερουσίᾳ ὅπως πάσαις αἷς [- -]
θέσιν ἢ ἐξ ὁποίας .Η.ǪΙ....ΙȦΙ..Ǫ.Ρ[- - -]
ΟΝ..ȦȚȦ[- - - - - - - - - - - - - - - - - -]
ΕΙΟΝ..Ι.Ǫ..ΤΟ[- - - - - - - - - - - - - - -]
20 Π....ΣΟ.Κ[- - - - - - - - - - - - - - - -]
Ι ὑποκει.. [- - - - - - - - - - - - - - -]
Η.Ι.Ι..ΟΜΕΝΟΡΙΟ[- - - - - - - - - - - - -]
Ι.....Ȩ.Ν..ΙΩΣΙΝ...Ǫ[- - - - - - - - - - -]
24 Σ.ΕΙΟΥ[.....]ΝΑΦΕΙΝΑΙ.....ΣΙΝ
Ε.ΙǪΕΝ[- - - - - - - - - - - - - - - -]
ΤΟ μηδὲν τῆς ἀληθοῦς εἰσπράξεως[- - - - -]
ΡΙΑΣ ἀποχῆς πᾶν ὅλουΔΟΣ....ὑπὸ ΤΙ[- - - -]

Undated by edd. pr. || the inscription was probably published on the wall of an official building; probably the text began on a stone at the left of ours, edd. pr. || 1. διανομάς: cf. I. Eph. 1054 LL. 3-4: δόντος διανομὰς | ὅσας καὶ τῇ γερουσίᾳ, edd. pr., who refer to I. Eph. 25 for the problem of the finances of the gerousia.

1099. EPHESOS. LIST OF NAMES. White marble plaque. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 115.

Διονύ[σιος- - - - - - -]
Τ́ίτος Κορ[νήλιος- - - -]
Ἥλεις Ἡρακλ[είδους- -]
4 Λεύκιος Πονπ̣[ήιος - - -]
Ἀπολλώνιος [- - - - - -]
Λούκιος <Σ>ήιος Ṇ[- - -]

Ἀγάθη Μερο[- - -]
8 [- -]...ΡΑΙ[- - -]
[- - -].ΕΥ.[- - -]
[- - -].Ο.[- - -]
[- - -].Α[- - - -]

Undated by edd. pr. || 3. [Ἠλεις: cf. SEG XXXIII 990, Pleket] || 6. ΛΟΥΚΙΟΣΗΙΟΣ, lapis: either haplography or Ἤιος (= Heius), edd. pr. [for Ἤιος cf. L. Robert, Hellenica II 10; BE (1960) no. 159, Herrmann] || 7. Μερ[όη?, edd. pr. [rather Ἀγαθήμερο[ς, Pleket]

1100. EPHESOS. LIST OF NAMES. White marble plaque. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 109.

[Ἀγαθῇ] Τύχηι
[- - -] Μενεκράτους
[- - -] ἱερὸς ἀκροβά-
[της -]αφεὺς ὀπισθο-
[- - -]ρμίου ἀκροβά-
[τ - -]TIK.[- - - -]

Undated by edd. pr. || 4-5. ἀντιγρ]αφεὺς? Ὀπισθο|[λεπρίας?, edd. pr., who refer to Strabo 14.634 for Ὀπισθολεπρία as a part of the city of Ephesos.

1101. EPHESOS. MONUMENT FOR AN UNKNOWN EMPEROR. White marble base of a monument. Found in the neighborhood of Ephesos. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 107. Undated.

- -] Καίσαρι [- -|- -] Σεβαστῷ [- -

1102. EPHESOS. FRAGMENT RECORDING AN EMPEROR. White marble coping stone from the lining of a basin in a Nymphaion. Provenance unknown. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 133. Undated.

- - - - - - - - - - - - - - - - -
- - Αὐτο]κράτορι Καίσα[ρι - -

1103. EPHESOS. HONORARY INSCRIPTION FOR CORNELIUS GAMOS. Bluish-white marble base. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 121-122.

[Τὸ ἱερώτατον]
[συν]έδριον·τῶν νεοποιῶν
[τῆς] κυρίας ἡμῶν θεᾶς Ἀρ-
[τέ]μιδος·ἐτείμησεν·
[Κ]ορνήλιον Γάμον φιλο(σέβαστον)
βούλαρχον·στρατηγόν,
[πα]ραφύλακα·νεοποιόν,
[δε]κάπρωτον·δὶς γραμματέα
[χρ]υσ[οφ]όρων, παιδονόμον,
[- - - -]ην·καὶ εἰς εὐωνισ-
[μὸν - -ο]υ πολλάκις ἐπιδόν-
[τα

Undated by edd. pr. || the honorand is unknown so far, edd. pr. ||

10. [γερουσιάστ]ην?, Pleket || 10-11. εὐωνισ|[μὸν σείτο]υ?, edd. pr. [cf. L. Robert, GNOMON 31 (1959) 665 and BE (1963) no. 169, Herrmann] || J.H.M. Strubbe suggests [σειτών]ην .

1104. EPHESOS. HONORARY INSCRIPTION FOR FLAVIA CHRYSANTHE. White marble base. Found near the church of St. John. Now erected behind the "Tor der Verfolgung". Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 123.

[Τὴς πρώτης καὶ μεγ]ίσ[της]
[μητρ]οπόλεως τῆς Ἀσίας
[καὶ δὶς] νεωκόρου τῶν Σεβαστ[ῶν Ἐ]-
[φ]εσίων πόλεως ἡ βουλὴ καὶ ὁ [δῆμος]
ἐτείμησαν
[Φ]λαβίαν Χρυσάνθην τὴ[ν - - - -]
[κα]ὶ γυμνασίαρχον, θυ[γατέρα - -]
[- -]ίου ἐπιτρόπου το[- - - ἑκτε]-
[λέσ]ασαν τὰ μυστήρι[α πάντα φιλο]-
τείμως

Undated by edd. pr. || 6. τὴ[ν πρύτανιν]: the honorand, who is unknown so far, was probably honoured at the end of her prytany, edd. pr. || 8. ἐπιτρόπου το[ῦ Σεβ(αστοῦ), ἑκτε]|[λέσ]ασαν, edd. pr.

1105. EPHESOS. HONORARY INSCRIPTION FOR T. CLAUDIUS CHARINOS. White marble base. Found along the street between the stadion and theatre; now erected in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 133-134.

Τιβ.Κλαύδιον Χαρεῖνον
διά τε τὴν ἠθῶν σεμ[νό]-
τητα καὶ διὰ τὴν π[ρ]ὸς τὴ[ν]
πατρίδα εὔνοιαν τὴν διη[νε]-
κῶς ἀπὸ πρώτης ἡλι[κίας]
μέχρι γήρως ἐπιδειχ[θεῖσαν],
φιλότειμον αἰεὶ παρ[ασ]-
χόντα ἑαυτὸν [ἔν τε πά]-
σαις ἀρχαῖς [καὶ λειτουρ]-
[γί]αις....[- - - - - -]
traces

Undated by edd. pr. || the honorand is unknown so far, edd. pr. || [2-3. for ἠθῶν σεμνότης cf. L. Robert, OMS I 681, Herrmann]

1106. EPHESOS. MONUMENT OF AN ACROBAT AND A BOXER. Crowning of a white marble base, with mouldings. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 146.

[Ἀγ]αθῇ Τύχῃ
Ἄ]τταλος·ἀκρο[βάτης]
τῆς ἐπιφα]νεστάτης·θεᾶς [- - -
- - - -Ἐ]φέσιος·πύκτη[ς - - -

Undated by edd. pr. || 2. Ἄτταλος was probably a Roman citizen; praenomen and (abbreviated?) gentilicium are lost, edd. pr.

1107. EPHESOS. HONORARY INSCRIPTION. White marble base. Reused as architrave. Found along the street between the stadion and theatre; in situ. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 143-144.

[τὸν] πρύτανιν[- - - - - - - -]
[συ]νγενῆ πρυτάν[εω]ν κ[αὶ υἱὸν]
βουλῆς·τὸν εἰρήναρ[χον]
τῆς πόλεως·στρατηγή[σαν]-
τα ὑγιῶς καὶ ἐνποριαρχ[ήσαν]-
τα ἀγνῶς καὶ γενάμενον [ἐπὶ]
τῶν ἀρχείων τ[ῆς π]όλεω[ς καὶ]
παραφυλάξαντα καὶ οἰνοδ[οτή]-
σαντα ἐν τῷ Ἀνδροκλω.[...],
πρωτεύσαντα τῶν ἱερῶ[ν - - -]
καὶ γενάμενον ἐπ' ἀρχείωγ [βου]-
λῆς καὶ δεκαπρωτεύσαντ[α τῶν]
προσόδων τῆς κυρίας Ἀρτέ̣[μιδος]
ἡ συνεργασία τῶν ἐν Ἐφέσῳ [- -]
[.].ι.ρ̣ό̣δ̣ων [...]γ̣αιων προ[- -]
[- - - - - - - - - - - -]N[- -]
[- - - - - - - - - - - -]Y[- -]
[- - - - - - - - - - -]AI[- -]
[- - - - - - - - - - -]OY[- -]
[- - - - - - - - - - -]..[- -]
[- - - - - - - - - - -]AI[- -]
[- - - - - - - - - - -]O.[- -]
[- - - - - - - - - - - -]K[- -]

Undated by edd. pr. || 2-3. cf. L. Robert, Documents de l'Asie Min. méridionale (1966) 86; Laodicée du Lycos, 317 || 5. the function of emporiarch is unknown at Ephesos so far, edd. pr. [for emporion cf. SEG XXX 1441, Pleket] || 9. Ἀνδροκλωγ̣[είῳ]?: either the club building of the paraphylakes or the tomb of Androklos (Paus. 7.2. 9), edd. pr., who refer to I. Eph. 501 for the close connection of the paraphylakes to that city-founder || 9-11. or [δεκα]|πρωτεύσαντα τῶν ἱερῶ[ν προσόδων, edd. pr., who think of the revenues of the Artemision, which are, however, mentioned in LL. 12-13; γενάμενον in L. 11 (cf. also L. 6): like the city as a whole each body had its own archive, edd. pr.

1108. EPHESOS. HONORARY INSCRIPTION. Bluish-white marble base. Found along the street between the stadion and theatre; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 134-135.

].γραμμα[τέα
].μων γρα[μματέα?
] στρατηγ[ὸν
ἀγω]γ̣οθέτην τ̣ῷ̣[ν
]ἀγνεάρχην[.]α[
]ς καὶ ἱεροκ[ήρ]υ[κα
]είρης καὶ π[
] ἀγιωτάτης [
μ]όνον καὶ πρ[
δου]κηναρίων συνγ[ενῆ
]ν· Μ·Αὐρ·Ἀρού[ντιος
Σεν]έκας Ἡρώδης[
Ἀ]ρουντία Φλάκ[κιλλα
]η Ἀριστοκλείδ[ους?
ἔκ]γονοι ἀσιαρχῶν [
].άνέστησαν [
]τῶν πατρὸς[

Undated by edd. pr. || 7. κοσμητ]είρης (τῆς Ἀρτέμιδος)?; the mother or another female ancestor could have held this office || 8. ἁγιωτάτης [Ἀρτέμιδος; it is not clear which function is meant, edd. pr. || 9. πρ[ύτανιν?, Pleket [or πρ[ῶτον?, Herrmann] || 10. the honorand had among his ancestors "ducenare Prokuratoren" and perhaps even ὑπατικοί, edd. pr. || 14. γυν]ὴ Ἀριστοκλείδ[ους?; the dedicants were (from the mother's side?) descendants of asiarchs and from consular persons(?), edd. pr. || 17-18. perhaps [τὸν ἀνδριάντα] | τοῦ ἑαυ]τῶν πατρὸς, edd. pr.

1109. EPHESOS. HONORARY INSCRIPTION FOR AN UNKNOWN BENEFACTOR. White marble orthostate. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 137-138.

]εύσαντα λαμπρῶ[ς
]ς Ποπλίου φιλοσε[βάστου
]ς καὶ ἱερείας Λητο[ῦς
4 ἔ]ν τε τῷ πρυτανείῳ κ[

]χείλια ἐπιτελέσ[αντα
κ]αὶ τὸ ἔλαιον ἐν τῷ ἱερῷ[
é]πιβάλλοντα αὐτῷ δηνά[ρια
8 Ἀρ]τεμιδώρου φιλοσεβάστ[ου

Undated by edd. pr. || 1. πρυταν]εύσαντα? or ἐσσην]εύσαντα?, edd. pr. || 3. for Leto in the myth of Artemis' birth cf. FiE IX/1/1 70 ff.; in Koressos there was an altar of Leto: cf. Stephanos of Byzantium s.v. Koressos; cf. I. Eph. 4107 and 1383, edd. pr. || 6. ἔθηκε δὲ κ]αὶ?, edd. pr. || 6-7. [τὸν | χρόνον τὸν é]πιβάλλοντα αὐτῷ?, edd. pr..

1110. EPHESOS. HONORARY INSCRIPTION. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 110-111.

[νε]ωκόρ[ον ναοῦ ἐν Ἐφέσῳ κοι]-
νοῦ τῆς Ἀσία[ς - - - - γυμνα]-
σίαρχον, πο[λλοῖς - - - - ἔρ]-
4 γ[οις] ἐκ τῶν [ἰδίων κοσμήσαντα]
[τὴν π]ατρίδα [- - - - - - -]
ἀνέ[στησεν]
ἐπιμεληθέ[ντος - - - - - -]
8 του Γαίο[υ]

Undated by edd. pr. || 1-2. imperial temple of Domitian (Vespasian), edd. pr. || 2. πολλάκις γυμνα]-?, edd. pr. || 3. πο[λλοῖς καὶ μεγάλοις ἔρ]-?, edd. pr. || 5. [ἡμῶν? name of the dedicant, edd. pr. || 8. "ob man τοῦ Γαίο[υ] zu verstehen hat?", edd. pr.

1111. EPHESOS. HONORARY INSCRIPTION. White marble base of a monument. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 111.

[- - - τ]ειμηθέντα
[- - ἐν] Ἀθήναισιν

[- - -]ν·ἔγγόνη
[- - - -Λο]νγείνου

[- - -]ν πανταχόθεν
[- - Φ]ουρίας Ῥογά-
[τας - -]πρυτάνεω[.]
[- - - - -]του·Ạ[..]
[- - - - -]ΟΔ[....]

Undated by edd. pr. || the text was perhaps metrical, which would explain the epic form Ἀθήναισιν in L. 2, edd. pr. || probably a honorary inscription for a male relative of Φ]ουρία Ῥογά[τα; she or the honorand are descendants of prytaneis (L. 5: πρυτάνεω[ν]), edd. pr. || 6. further distinguished descendants, edd. pr.

1112. EPHESOS. FRAGMENT OF A HONORARY INSCRIPTION. White marble block. Inscription in a slightly recessed field. Built into the Eastern retaining wall of the church of St. John; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 129. Undated.

[- - - -]ς καὶ πρύταν[ις]
[καὶ γραμμ]ατεὺς τοῦ δήμου
[καὶ πολλάκι]ς ἀγωνοθέτης
[- - - - τῆς] πατρίδος καὶ

1113. EPHESOS. FRAGMENT OF A HONORARY INSCRIPTION. White marble fragment (of a base?). Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 148. Undated.

[- - - - - -] Μαρκιανοῦ Πρεισκι-
[ανοῦ] τοῦ καὶ ἀνδριάντα ἐκ
[τῶν ἰ]δίων ἀναστήσαντος

1114. EPHESOS. HONORARY INSCRIPTION. White marble base. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 148-149. Undated.

[Τ]ῆς πρώτ[ης καὶ]
[με]γίστης μη[τρο]-
[πόλεω]ς·τῆς Ἀ[σίας]
[καὶ δὶ]ς νεωκ[όρου]
[τῶν Σεβα]στῶ[ν Ἐφε]-
[σίων πόλε]ως [ἡ βουλὴ]
[καὶ ὁ δῆμος ἐτείμησαν]

1115. EPHESOS. EPIGRAM ON A STATUE BASE. White marble base. Found on the street between the stadion and the theatre, still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 127-128. The restoration and the commentary are by W. Peek.

[Τί]ς πόθεν εἰμ', ὦ ξεῖνε,
[εἰ ε]ἶρεαι, οὐκ ἐπικεύσω·
[ἦλθ]ον ἀπ' Ἰταλίης,
[Κρὴς] ὔπατος γενόμην
[οἰκοδ]όμων, καὶ τοῖο
[τάδ' Ἑρμ]ίπ(π)οιο λοετροῦ
[ἐρκεῖ' ἀ]σκήσας κείοσι
[λ]αϊνέοις,
[ὡς δά]πεδον λεπτῆισι
[καὶ ἰθ]είηισι λίθοισι,
[ἔσχον] καὶ τόδ' ἄγαλμ'.
[ἦν, τ]άδε πάντ', ἀπέχει
[ε]ὐτυχῶς

Undated by edd. pr. || 4. initio: monosyllabic name like Κρής or

Τρώς; ὕπατος: "oberster der Bauherren", not "consul", Peek || 7. "ἐρκεῖα sieht als künstlicher Ersatz von τείχεα nicht eben überzeugend aus; man würde eher einen Begriff wie 'die Front' erwarten", Peek || 10. if καὶ ἰθείησι (rather than κατιθείησι) were right, it means "mit geraden (genau rechteckig) zugeschnittenen": rather a "Platten-Belag" than a mosaic (cf. our lemma no. 857), Peek || 12. cf. e.g. Peek, GV 1621 L. 10: ἔχεις ἅπαντα μῦθον, εὐόδει, φίλε, Peek

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1116. EPHESOS. EPIGRAM FOR TERTULLIANUS (?). White marble base with mouldings. Found on the street between the stadion and theatre; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 132.

Ἀγαθῆι Τύχηι
Οὗτος ἐγὼ κλεινῆς γενέθλης, φίλε, Τερτυλλ-
..ν..
ἐκγεγαὼς εἶσην ἔσχον ὁμωνυμίη
μοιριδίην γένεσιν πατρώιον· ὡς γὰρ ἐκε[ῖ-
νοι
ἀλλήλων ἀρχὰς ἔσχον ἀμει-
[βόμενοι]
- -

Undated by edd. pr. || 2-3. Τερτυλλ|ε̣ίνῳ, edd. pr., or Τερτυλλ|ι-ανοῦ, W. Peek apud edd. pr., who translates: "Ich hier, dem berühmten Geschlecht des Tertullianus entsprossen, erhielt mit der Namensgleichheit dieselbe, vom Schicksal mit der Geburt gegebene Bestimmung, wie die Väter; denn wie jene einander mit den Ämtern abwechselten, [so habe auch ich ---------]". The family of Tertullianus apparently belonged to the Ephesian elite, edd. pr. [5. γένεσις cf. L. Robert, OMS II 988-989; cf. BE (1976) no. 485, Pleket]

1117. EPHESOS. BUILDING INSCRIPTION. White marble architrave block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 119.

[- - - -]ιερὰς·δεκαδύο καλέσας Ⅱ[- -]
[- - ἐπι]μελησάμενος καὶ αὐτὸς [- - -]

Undated by edd. pr. || perhaps the architrave belonged to a tomb, edd. pr. || καλεῖν could refer to the feeding and regaling of the twelve priestesses by the unknown subject (a deceased?), unless the point between ἱερὰς and δεκαδύο divided two parts of a sentence, edd. pr. [however, ἱερᾶς is not ἱερείας!, Herrmann]

1118. EPHESOS. FRAGMENT CONCERNING THE NEOPOIOI OF THE PHYLAI. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 139. Undated.

]ιος·χ(ιλιαστὺν)·Κλαυδιε[ύς
β]ουλευτής

1119. EPHESOS (AREA OF). BOUNDARY STONE OF THE HIEROPOIOI. Bluish limestone stone; inscription in a recessed field. Found in the lower Kaystros valley. Edd. pr. D. Knibbe - B- Iplikçioğlu, JÖAI 55 (1984) 118-119.

Ὅροι ἱεροποιῶν

Undated by edd. pr. || like Artemis herself (see SEG XXIX 1099) the ἱεροποιοί connected with the Artemision possessed land in the Kaystros valley, edd. pr.

1120. EPHESOS. LIST OF ATHLETIC VICTORIES. White marble stele. The names of the contests and the numbers of the victories within wreaths. Part of another wreath is preserved at the left under the lower wreath. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 113.

Ἀδριά|νεια | γ΄
Κύζι|κον | δ΄

Undated by edd. pr. || very similar to I. Eph. 1131, edd. pr. || 1-2. probably the Ephesian Ἀδριάνεια, edd. pr. || 4-5. the Olympics celebrated at Kyzikos, edd. pr. [or perhaps the Ἀδριανὰ Ὀλύμπια: cf. L. Robert, OMS II 1119, Herrmann]

1121. EPHESOS. DEDICATION OF AN ALTAR TO ARTEMIS, EARLY IMPERIAL PERIOD. Rectangular white marble block. Built into the E. boundary wall of the so-called "Domitian-Gasse"; in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 120-121.

[- - - - - - - - - - - - - - καθιέρωσεν]
τὸν βωμὸν τῇι θεῶι γραμ[ματεύοντος τοῦ]
δήμου τὸ β΄Γαίου Ἰουλίου Διδύμου, ὁ ἱερεὺς
4 τῆς Ἀρτέμιδος Ἀπολλώνιος Πολιτικὸς νεώτερος
κατὰ τὸ ψήφισμα τῆς βουλῆς

3-4. Both persons are unattested so far, edd. pr.

1122. EPHESOS. DEDICATION TO ARTEMIS BY NERO, 54-68 A.D. Bluish marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 121.

front: ⟦Νέρων⟧ Καῖσαρ Σεβαστὸς Γερμανικὸς
Αὐτοκράτωρ Ἀρτέμιδι ἀποκατέστησεν

back:]Σ[
]τὸ·ὕδωρ [

]ἐκ Βωνων [
[ ]

Back: ἐκ Βωνων (κατοικίας?); cf. the Βωνιτῶν κατοικία in the Kaystros valley, I. Eph. 3219; if the two inscriptions refer to the same subject, Nero repaired an aqueduct from the Kaystros valley to Ephesos, edd. pr.

1123. EPHESOS. BUILDING INSCRIPTION WITH DEDICATION TO ARTEMIS (?) AND ANTONINUS PIUS (?), 161-180 A.D.(?). White marble architrave block with two (three?) fasciae. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 121.

upper fascia: [Ἀρτέμιδι Ἐφεσίᾳ καὶ Αὐτοκράτορι Καίσαρι Τ. Αἰλίῳ
Ἀδριανῷ Ἀντωνείνῳ Σε]βαστῷ Εὐσε[βεῖ - - - - - -]
lower fascia: [- - - - - -]ινιανοῦ[- - - - - - - -]

Lower fascia: probably the name of the γραμματεὺς τοῦ δήμου, edd. pr.

1124. EPHESOS. A GIFT FOR ARTEMIS, 2nd CENT. A.D.. Bluish-white marble polygonal column. Built into the W. boundary wall of Hanghaus II (Stiegengasse 3); in situ. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 142-143.

Ἐπὶ πρυτάνεως·Φ(λ)·Περιγένους, ἱερατευούσης·τῆς·Ἀθηνᾶς διὰ
βίου Βηδίας Παπιανῆς,
γραμματεύοντος τοῦ δήμου·Τί·Φ(λ).Ἰουλιανοῦ,
κουρατορευόντων τῶν
γναφέων καὶ λευκαντῶν
τῆς θεοῦ Ἀρτέμιδος,
προσήνενκαν τῇ θεῷ
τὸν κόσμον παῖδες καὶ
παρθένοι ἐπὶ Κο·Τρη·Μάρκου·
Διονυσόδωρος Μηνοδώρου
τοῦ Διονυσίου γ̄·Δάφνος·β·τοῦ
Κρατέρου τοῦ Ἀπολλωνίου·Ξενοκλῆς·β·τοῦ Μητρᾶ ὁ καλούμενος
Ποσιδώνιος·Ἰούλιος Ἀρίστωνος
τοῦ Ἀρίστωνος. Βάσσος Ἀσκληπιάδου τοῦ Ἀσκληπιάδου.
Πόπλιος Ἀπουλήϊος Ἀφροδείσιος Ἀφροδεισίου υἱός.
Γέμελλος Πρυτανικοῦ.
Ἑρμίας Εὐτύχου τοῦ Ὀρφέως τοῦ
Μητροφάνου.
Ἀνέθηκα δὲ καὶ τοῖς γεραιοῖς γραμματείσιν χαλκῆν Τύχην καὶ χαλκεῖ(ο)ν
μ̄(υριάδας) β′ καὶ ξέστας·β′

1-2. Perhaps identical with T. Φλ. Περιγένης (FiE IX/1/1 134, 319(k)) or with his son (ibidem 320(k)) [= I. Eph. 1044 LL. 10-11], edd. pr. || 2-4. Βηδία Παπιανή: cf. FiE IX/1/1 128 50(p) [= I. Eph. 47 L. 16]; as a life-long priestess of Athena she had symbolical value for the control of the education of the children on record in LL. 11-12, edd. pr. || 6. unknown so far, edd. pr. || 7-9. κουρατορευόντων = "curatoribus" [for λευκαντής cf. L. Robert, REG 79 (1966) 761, Herrmann] || 12. Κο. Τρη. Μᾶρκος: it is unclear which gentilicium was abbreviated; perhaps η takes the place of ε or ι; it is unclear whether Μᾶρκος is cognomen or patronymic; he was probably the leader of the gymnasium of the παῖδες, edd. pr. || 15.

the father of Δάφνος appears also in I. Eph. 907 L. 8, edd. pr. || 25. subject of ἀνέθηκα is apparently the prytanis of LL. 1-2, edd. pr. || 25-26. "den in der Gerusie als "Ständegruppe" zusammengeschlossenen ehemaligen γραμματεῖς", edd. pr. [possibly γραμματεῦσιν?, Herrmann] || 26. distribution of 20.000 copper coins [?; perhaps: 42, Herrmann] and (for every one) of 2 sextarii (of wine or oil), edd. pr.

1125. EPHESOS. PRAYER TO ARTEMIS. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 120.

[Ἐ]πὶ ἀρχισκ[ηπτούχου Μ. Αὐρηλίου]
Ποσει[δωνίου]
Εὐχαριστῶ σοι, κ[υρία] Ἄρτεμι, Αὐρ.
[Ν]εικωνιανὸς Εὔ[κ]αρπος Ἀγαθημέρου, αὐθαίρε[τος] νεοποιός,
χρυσοφόρος καὶ γε[ρου]σιαστής,
[γυ]μνασίαρχος τῆς γερο[υσία]ς, ὅτι
[ε]ὐσεβῶς καὶ φιλοτ[είμως ἐτελείωσα]
[τ]ὰς δύο ἐσσηνεί[ας

Undated by edd. pr. || the text of our lemma no. 1121 could be the continuation of this text; the fragments could have been connected by a clause like --ὑγιαίνουσέ με μετὰ [rather ὑγιαίνοντά με --- ἀπέδωκεν or ἀποκατέστησεν, Herrmann] followed by the names and functions of the persons included in the thanksgiving, edd. pr. || 1-2. cf. I. Eph. 1581: Ἐ|πὶ ἀρ|χισκη|πτούχ|ου Αὐ. Πο|σειδων[ίου] | Εὐτυχ[ιανοῦ], who is probably the same man, edd. pr. || 3. edd. pr. compare the 'thanksgiving inscriptions' I. Eph. 1058-1073 || 8. ἐκτέλεσα, edd. pr., corr. Herrmann || 9. for the Ephesian ἐσσηνία see L. Robert, Hellenica 5 (1948) 59 ff., edd. pr.

1126. EPHESOS. PRAYER TO HESTIA BOULAIA. White marble block. Inscription in a slightly recessed field. Found near the church of St. John. Perhaps from the Prytaneion. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 126.

Ἑστία Βουλαία, σώ-
ζετε πολλοῖς ἔτεσιν
τοὺς μαντηλαρίους
Φιλήμονα Τροφίμ(ης) ἀπ-
ελεύθερον, Εὐάνγελον
καὶ Φίρμον τὸν ἐστιοῦχον

Undated by edd. pr., who conclude from the plural σώζετε (LL. 1-2) that yet another goddess (Artemis?) was mentioned on another stone above this one, and refer to FiE IX/1/1 p. 104 for other 'thanksgiving inscriptions' to Hestia Boulaia || 3. [μαντηλάριος: cf. J. and L. Robert, BE (1939) no. 337 (Ephesos: "femmes qui, dans les banquets, avaient à offrir les serviettes"); men rather than women; cf. SEG XXXI 950, Pleket]

1127. EPHESOS. DEDICATION TO THE THEOI ENTHEMELIOI. Small white marble altar with moulding. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 108-109.

Θεοῖς ἐπη|κόοις ἐνθ[ε]|μελίοις·HP.[..]

Undated by edd. pr. || for the θεοὶ ἐνθεμέλιοι cf. Milet I 7 352 no. 298 and I. Eph. 1073, edd. pr. || 3. ἤρῳ[σι]?, edd. pr.

1128-1129. EPHESOS (AREA OF: ANAIA). TWO EPITAPHS, 1st HALF OF THE 4th CENTURY B.C. I. Eph. 3141 and 3143. H. Malay, TRAVAUX ET RECHERCHES EN TURQUIE 2 (1984) 131-132 (ph.), presents the following texts:

1128: Ἀρισταίο | τῶ Λύκεω

I. Eph. 3141: Ἀρισταίου | τῶ Λύκεω

1129: Μέδιος | Τεισιστράτο

I. Eph. 3143: Μέδιος | Πε[ι]σιστράτο

1130. EPHESOS. EPITAPH OF TIMOKRATES, HELLENISTIC PERIOD. Bluish-white marble stele with moulding above. Excavated near the Magnesian Arch. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 117.

Τιμοκράτης | [Τιμοκράτ]ους?

1131. EPHESOS (AREA OF: APATEIRA). THE FUNERARY FOUNDATION OF PEPLOS, END OF THE 1st CENT. A.D.. SEG XXXIII 946. Ph. Bruneau, REG 97 (1984) 61-83, rejects the restoration in L. 13 [ἐμβλήματ]α Ἀλεξανδρεινὰ ψηφωτὰ δεκαεννέα, Ἀλεξα[νδρειν--. He suggests [δάπεδ]α or [ἐπίπεδ]α, but prefers reading ---]α Ἀλεξανδρεινὰ, ψηφωτὰ δεκαεννέα Ἀλεξα[νδρεινά, ψηφωτὰ then being a substantive. He argues that Ἀλεξανδρεινά (as well as Ἀλεξανδρειν[όν] in L. 12) indicates the material (marble or stone) and not the provenance from Alexandria in Egypt or a special type of mosaic originating in that city. This material probably came from the relatively nearby Alexandria on the Latmos in Caria, the tenth of the eighteen Alexandrias mentioned by Stephanos of Byzantium. Likewise Θηβαϊκόν in L. 12 does not refer to Egyptian Thebes, but to its homonym in Ionia near Miletos, mentioned also by Stephanos as the fifth Thebes in his list of nine homonymous cities. B. argues that opus Alexandrinum, attested in Hist. Aug., Sev. Al. 25.7, has nothing to do with Egyptian Alexandria: it was (re?)named after the emperor Severus Alexander.

1132. EPHESOS (AREA OF: BÜYÜKKALE). RELIEF WITH POLICEMEN. I. Eph. 3222. After a study of the stone in the Museum in Izmir T. Drew-Bear, in Studies S. Dow (Durham 1984) 63-67 (ph.), reads the text as follows.

Above: Μητρᾶ vac ς ʽΑνδρήα

Below: παραφύλαξ ῞Ηρων

Above:].η.ρα σανδ ..., I. Eph.; ʽΑνδρήα: genitive of ʽΑνδρίας or ʽΑνδρέας; Metras is the man standing in front of the horse, D.-B. || Below: ῞Ηρων: proper name of the mounted paraphylax, for which D.-B. collects parallels || M.P. Speidel, EA 5 (1985) 159-160 (ph.), considers the relief to be a grave-marker and suggests that the man-on-horseback, the paraphylax Metras son of Andreas, upon his death was identified with the Thracian Rider God (῞Ηρων = ῞Ηρως; cf. I. Eph. 3132). He dates the plaque to the 1st-2nd cent. A.D.

1133. EPHESOS. EPITAPH (?), SHORTLY AFTER 160 A.D. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 111.

[--]ς αὐτοῦ | [--] τοῖς ἀγαθοῖς | [--] Φαίνιος Φαῦστος | [-----]..H

1. μετὰ τῆς γυναικὸ]ς αὐτοῦ?, edd. pr. || 3. Λ. Φαίνιος Φαῦστος, ἀκροβάτης τῆς ʽΑρτέμιδος: I. Eph. 4327; the same in I. Eph. 24(C) 17: a relative of the agonothetes and panegyriarch of the Great Artemisia, T. Aelius Claudius Marcianus Priscus, shortly after 160 A.D.

1134. EPHESOS. EPITAPH OF NONNOS, CHRISTIAN PERIOD. Bluish-white marble plaque. Excavated near the Selçukian baths near the Museum Selçuk. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 146.

Αὕτη ἡ θήκη ἐ[στὶν
Νόννου .ΑΛΙ.[
τοῦ ἁγίου ἀποστόλου ʽΙω-
ἀννου
καὶ.[- - -]ων.
]...

2. In fine: traces describing the relation of Nonnos with Johannes; perhaps .ΑΛΤ: Νόννου [ψ]άλτ[ου], edd. pr. [for ψάλτης cf. L. Robert, EEP 37, Herrmann] || 3-4. the inscription dates from the period in which the theologian Johannes had already become the apostle, edd. pr.

1135. EPHESOS. EPITAPH, BYZANTINE PERIOD (?). White marble plaque. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 147.

Χαῖρε --- | Πραύλι καὶ ---

1. [ἐν θεῷ?: Byzantine period, edd. pr. [for Πραύλιος cf. W.H. Buckler, JHS 37 (1917) 96, Herrmann]

1136. EPHESOS. EPITAPH OF AGATHANGELOS. White marble stele. Inscription in a recessed field, framed by two columns surmounted by an architrave. Above the inscription "eigenartige Kassettenrasterung". Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 122.

Ἄπρατον εἰς αἰεί· | Ἀγαθανγέλου | [Νε]οπτολέμου | [- -]αγωνος || [- -]όδου

Undated by edd. pr. [for ἄπρατον cf. B. Keil, HERMES 43 (1908) 533, Herrmann]

1137. EPHESOS. EPITAPH OF ANDRON AND OTHERS. White marble plaque. Provenance unknown. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 118.

[Τούτου τοῦ ἠρ]ώου ἡ κλείνη ἡ ἀ-
[ριστερὰ καὶ ἡ μ]έση ἐστὶν Ἄνδρω-
[νος τοῦ Ἀπολ]λωνίου· Τὸ δεξι-
4 [ὸν μέρος ἐστὶν Ἡ]δονῆς Ἡρακλεί-
[δους καὶ εὐώ]νυμον Μάρκου Ἀν-
[τωνίου Διοδ]ότου·Τὸ ἐπάνω τῆς
[ἀριστερᾶς μέ]ρ<ος> καὶ {καὶ} ἡ μέση θε-
8 [- - ἐστιν Ἄνδ]ρωνος, τὸ δεξιὸν
[μέρος ἐστὶν εὐ]ώνυμον Διοδότου

Undated by edd. pr. || the tomb consisted of three parts owned by three persons; there were two niches (κλεῖναι), whereas the other "Besitzanteile" were designated as μέρη, edd. pr. || 7. PΩ, lapis || 7-8. perhaps θέ|[σις or an error for θήκη; Ἄνδρων could be identical with Andron in LL. 2-3, edd. pr. || [9. the restoration can hardly be right, Pleket; possibly ἐπ]ώνυμον, Herrmann]

1138. EPHESOS. EPITAPH OF ISIG-- AND HIS WIFE. White marble block. Inscription in recessed fields divided from each other by arched bands. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 138.

Αὔτη ἡ σορὸ[ς καὶ αἱ ἐπικεί]- αι τῷ Ἰσιγ[- - καὶ - -]-
μεναι πυρ[ίαι - - - - - - -]- 4 μνις γυν[αικὶ αὐτοῦ ζῶσιν

Undated by edd. pr. || 4. Ἰσιγ[ένει?; Ἰσιγ[όνῳ?, edd. pr. || 4-5. the name of his wife in the nominative, edd. pr.

1139. EPHESOS. EPITAPH OF METHE. Fragment of a bluish white

marble urn with representation of rams head and fruit. Provenance unknown. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 133.

- -]νγία Μέθη χρ[ηστή, χαῖρε

Undated by edd. pr. || for Μέθη cf. our lemma no. 1716.

1140. EPHESOS. EPITAPH OF POSES, DIOKLES AND OTHERS. Bluish-white marble altar with mouldings. Excavated near the Magnesian Gate. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 124.

Τὸ μνημῆον
Ποσήου τοῦ Ἀρτέ-
μωνος· καὶ Διοκλέ-
4 ους τοῦ Ἀπολλωνί-
ου.
Ἀπολλώνιος Ἀντίγονος
Ἀρτέμωνος Ἀντιγόνου,
8 τοῦ Ποσέου, ζῆ· ζῆ
Γράπτη ζῆ Ἀντίγονος
Ἀρτέμωνος Ἀντιγόνου
Γάϊος·Λόλ- Γάϊος·ζῆ
12 λιος·Ῥοῦ- Πλωτία·Ἐλ-
φος·ζῆ πίς·ζῆ
Τούτου τοῦ μνημήου
[ἡ γερ]ουσία κή[δεται]

Undated by edd. pr. || the original owners were Ποσῆς and Διοκλῆς; in two columns divided by an incised line the names of further relatives were engraved later in a second hand. Apparently Ποσῆς and Διοκλῆς were cousins, their fathers Ἀρτέμων and Ἀπολλώνιος brothers; their common grandfather was called Ποσῆς, after whom one of the owners took his name. Ἀρτέμων probably had two further children: Γράπτη and Ἀπολλώνιος, called after his uncle. The genealogical relations to the remaining names are unclear, edd. pr.

1141. EPHESOS. EPITAPH OF AN UNKNOWN PERSON AND OF GAIA TERENTIA. White marble sarcophagus with a bull's head flanked by two ram's heads connected by fruit garlands on the front side. Excavated near the Selçukian baths near the Museum Selçuk. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 145-146.

καὶ Γαίας Τερεντί-
ας Ἀγάθ-
ης ζῆ

Undated by edd. pr. || the name of the main deceased is lost with the lid; the text probably began as follows: Αὕτη ἡ ὁστοθήκη ἐστὶν τοῦ δεῖνα, edd. pr.

1142. EPHESOS. EPITAPH OF IULIA LUCIFERA AND IULIA PAULA (AND CHILDREN). White marble block. Built into a modern house in Selçuk near the church of St. John; still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 130.

Τὸ μνημεῖόν ἐστιν | καὶ ὸ κατ' αὐτοῦ βωμὸ̣[ς] | Ἰουλίας Λουκιφέ-
ρας καὶ | Ἰουλίας Παύλας καὶ τῶν || τέκνων αὐτῆς, ζῶσιν

Undated by edd. pr. || the women were probably sisters; it is unclear whose children are meant in LL. 4-5, edd. pr.

1143. EPHESOS. EPITAPH OF CLAUDIA ATHENAIS. White marble plaque. Provenance unknown. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 117.

Τοῦτο τὸ ἠρῷο[ν καὶ ἡ σορὸς ἡ]
κειμένη κατὰ τοῦ ἡ[ρώου? -]
ἐστὶν Κλ. Ἀθηναΐδο[ς καὶ - -]
[.]ίμου καὶ τέκνων κα[ὶ ἐκγόνων?]
αὐτῶν, ζῶσιν· Ἐὰν δέ τ[ις τολμήσῃ?]
ἕτερον θάψαι μετὰ τοὺ[ς προγεγραμμέ]-
νους ὑπεύ[θ]υνος ἔστα[ι δώσειν
[- - - - - - - - - - - - - - - - - -]

Undated by edd. pr. || 3-4. Τρο]|[φ]ίμου?, edd. pr. || 7. [δώσειν after ὑπεύθυνος ἔσται is awkward, Pleket]

1144. EPHESOS. EPITAPH OF T. FLAVIUS ALKIBIADES AND AELIA CLAUDIANE. White marble architrave with three fasciae. Probably from a grave monument E. of the Magnesian Gate. Reused in the big canal under the agora near the Southern Gate. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 126.

[Τοῦ]το τὸ ἠρῷόν ἐστιν Τ. Φλ. Ἀλκιβιάδου[καὶ]
[Αἰ]λ.Κλαυδιανῆς γυναικὸς αὐτοῦ καὶ τέκνων αὐτῶν, ζῶσιν·Οὐδ[ενὶ ἐξέσται]
μετασαλεῦσαί τι· ἐπεὶ ὁ παρὰ ταῦτα ποιήσας τι εἰσοίσει εἰς τὸ ἱερώτατον ταμεῖον [X...]

Undated by edd. pr. [3. μετασαλεῦσαι: cf. B. Keil, HERMES 43 (1908) 533; the compositum seems to be new, Herrmann]

1145. EPHESOS. EPITAPH OF T. FLAVIUS ZOTIKOS. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 112.

[- - ἐστι]ν Τί.Φλ.Ζωτικο[ῦ]
[- - - -] ζῶσιν [- - - -]
[- - - - -]Ω[- - - - -]
[- - - - -]TIN[- - - - -]

Undated by edd. pr. || 2. ζῶσιν: several buried persons, edd. pr.

1146. EPHESOS. EPITAPH OF M. AURELIUS SAMBATHIUS (?). White marble plaque with moulding below. Found in the neighbourhood of Ephesos. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 107.

- - -]M. Αὐρ. Σαμβαθίου Ạ[- - -

Undated by edd. pr. || Σαμβάθιος: Semitic name; cf. BE (1958) no. 440 and SEG XXIX 608 (?), XXXII 1642

1147. EPHESOS. EPITAPH. White marble plaque with mouldings at the right and below. Inscription in a recessed field. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 112.

[- - - - - - - - - - - - - ἐσ]τιν
[- - - - - - - - - - - - - -]ου· ἡ δὲ
[ἐν δεξ - - - - - - ἑστι]ν· Φλαβ· Στα-
[- - - - - - - - - - - -]ίου· ἡ δὲ ἐν ἀρισ-
[τερ - - - - - - - - -]· Ε<ί> δέ τις ἐκ<κ>όψει
[- - - - - - - - - - -]δ<ώ>σει τῷ εἰερωτά-
[τφ - - - - - - - - - -]χομένων οἰκη-
[- - - - - - - - - - Τι]β. Κλ. Εὐπρέπου
[- - - - - - - - - - βλ]ηθῆναι· ζῶσιν

Undated by edd. pr. || 3. [ἐν δεξιᾷ?, [ἐν δεξιοῖς?, edd. pr. || 4-5. ἀρισ|[τεροῖς?, ἀρισ|[τερᾷ?, edd. pr. || 5. ΕΔΕΤΙΣΕΚΟΨΕΙ, lapis || 6-7. τῷ εἰερωτά|[τφ ταμιείῳ: the "Rentamt" of the Artemision?, edd. pr. [why not, as usual, the fiscus?; cf. our lemma no. 1144, Herrmann] || 7-8. πλὴν τῶν ἀποι]χομένων οἰκη|[τῶν?, edd. pr. || 8. perhaps ἐπικρίσει (cf. Latin arbitratu) Τι]β. Κλ. Εὐπρέπου, edd. pr. || 9. [οὐκ ἐξέσται ἕτερον τινα βλ]ηθῆναι vel sim., edd. pr.

1148. EPHESOS. EPITAPH. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 115.

[Τοῦ]το τὸ ἠρῷ[ον-] | [- -]ο Τ.Αὐρ. Ε.[- -] | [- - καὶ τέκ]νων αὐτ[- -]

Undated by edd. pr. || 2. initio: the circle is either a punctuation or a decoration; perhaps the wife of T. Aur. E- was mentioned at the right, edd. pr.

1149. EPHESOS. EPITAPH OF C. SORNATIUS EPAPHRAS. White marble sarcophagus or ash urn (fragment). Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 147.

Γάϊος Σορνάτιος | Ἐπαφρᾶς

Undated by edd. pr. || 1. for the rare gentilicium Sornatius see W. Schulze, Zur Geschichte lateinischer Eigennamen (1933) 235 and 412, edd. pr.

1150. EPHESOS. EPITAPH. White marble block. Found near the

church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 138.

[Τούτου τοῦ μνημείο]υ̣ κήδονται | [- - - -] Ἀνείκητος | [- - - Σε]-
βαστῶν

Undated by edd. pr. || 1. ἠρῴο]υ̣?, edd. pr. || 3. ἀπελεύθεροι τῶν Σε]βαστῶν?, edd. pr.

1151. EPHESOS. EPITAPH OF --TORINUS AND HIS FAMILY. White marble plaque. Excavated near the Selçukian baths near Selçuk. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 137.

[- - - - - - - - -]ι̣·μνημεῖον̣
[- - - - - - - - -]τωρείνου
[- - - - καὶ τῆ]ς·γυναικὸς
4 [αὐτοῦ καὶ τῶν τέκν]ων αὐτῶν·
[- - - - - - - - - -]είνου·Σεβαστ-
[οῦ ἀπελευθέρο]υ·καὶ ἐκγό-
[νων αὐτῶν]·ζῶσιν

Undated by edd. pr. || 2. Βικ]τωρείνου?; Οὐικ]τωρείνου?, edd. pr.

1152. EPHESOS. EPITAPH. White marble plaque. Inscription in a frame; at the right an ansa. On the back a Christian cross (the plaque was reused). Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 139.

[- - - - - - - -]ον.Εἰ δέ
[- - - - - - - - -]πτῶμα
[- - - - - - - -]θασαι ἢ
4 [- - - - - -] ἐκκόψαι, δώ-
[σει τῷ φίσ]κῳ Ж φ΄. Τούτου
[- - - - - - -άπ]ετέθη εἰς τὸ
[- - - - ἀρχ]εῖον

Undated by edd. pr. || 1. μνημεῖ]ον?; ἠρῷ]ον?, edd. pr. || 2. τις τολμήσει τὸ], edd. pr. [ἕτερον or ἄλλο instead of τό, Herrmann] || 3. ἀγο]ράσαι?, Herrmann || 4. γράμματα], edd. pr. || 6. τὸ ἀντίτυπον, ἀντίγραφον, ἐκσφράγισμα ἀπ]ετέθη κτλ., edd. pr.

1153. EPHESOS. EPITAPH. Fragment of a white marble sarcophagus. Found in the neighbourhood of Ephesos. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 108. Undated.

Αὕτη ἡ [σορός ἐστιν ---] | καὶ τῶν τέκν[ων αὐτ - - -

1154. EPHESOS. ERASED EPITAPH. White marble tabula ansata. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 117.

Τὸ μνημεῖον καὶ ἡ
σορός ἐστιν ⟦- -⟧
⟦- -⟧Υ⟦- -⟧
⟦- - -⟧ου ζῆ·

Ἃ κατεσκεύασεν ἑκ θε-
μελίων ἑαυτῷ ⟦- -⟧
ΛΑΜΗΝ⟦- -⟧
⟦- - - -⟧του ζῆ

Undated by edd. pr., who suppose that the stone or the tomb was prepared for being reused, which did not happen.

1155. EPHESOS. FRAGMENT OF AN EPITAPH. White marble architrave block. Probably from a grave monument E. of the Magnesian Gate. Reused in the big canal under the agora near the Southern Gate. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 126. Undated.

οὐκ ἐξέσται ἕ]τερόν τινα θεῖναι πλὴν τῶν προγεγραμμέ[νων

1156. EPHESOS. EPITAPH OF DIONYSIOS. White marble plaque. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 149. Undated.

]πυρίαι καὶ ἡ καμά[ρα
Διο]νυσίου τοῦ Χρυσίωνος[

1157. EPHESOS. EPITAPH. White marble sarcophagus. Inscription in a tabula ansata. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 149.

Ε..[- - -]
ΤΕΧΝΗΝΑ[
Αὐρ Ἀτταλί̣[δος
αὐτῶν

Undated by edd. pr. || 1-2. κατὰ μηδεμίαν] | τέχνην ἀ[παλλοτριῶ-σαι, edd. pr. with reference to I. Eph. 2419 and 2549 || 3-4. children, relatives or freedmen of Aurelia Attalis and another person (husband?) mentioned in the now lost upper part, edd. pr.

1158. EPHESOS. EPITAPH (?). White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 149. Undated.

---σθαι καθ' ἣν δ--- | --- ἐξέσται

1159. EPHESOS. EPITAPH. Fragment of a white marble sarcophagus with garlands. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 140.

[Αὕτη ἡ σορός]·ἐστιν | [- - - - Κ]υρείνα | [Ταύτης τῆ]ς σοροῦ | [κήδεται ἡ γερο]υσία

Undated by edd. pr., who refer to I. Eph. 2109, 2266, 2437, 2549B and 4117 for further graves cared for by the gerousia.

1160. EPHESOS. EPITAPH. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 115-116.

Τοῦ[το τὸ - - - - -]
καὶ ὁ πρ[ὸ αὐτοῦ - -]
ἡ ἐπικ<ε>ιμ[ένη - -]
καὶ {καὶ} ἡ κ[- - -]
σορός ἐστ[ι - - -]
τρωιαν[- - - - -]
καὶ ἐκγό[ν - - -]
ΠΛΙΑΣ[- - - - - -]

Undated by edd. pr. || 1. [ἠρῷον, μνημεῖον, edd. pr. || 2. πρ[ὸ αὐτοῦ βωμὸς καὶ or ὁ πε[ρίβολος καὶ, edd. pr. || 3. ΕΠΙΚΙΜ, lapis || 6. Τρωιαν[?, -] | τρωιαν[?, edd. pr. || 7. ἐκγό[νων vel sim., edd. pr. || 8. -]|πλίας, -]παίας?, edd. pr.

1161. EPHESOS. EPITAPH. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 119.

Ὁ περίβολος κα[ὶ ----------]
καμάρας σορ[----------]
ὁστοθῆκαί εἰ[σιν ----------λαμπα]-
δαρχίας φιλο[τίμως--------καὶ τῶν τέκνων]
αὐ[τ----------ζῶσιν]

Undated by edd. pr. || the owner of the grave must have been at least twice λαμπαδάρχης or λαμπαδάρχισσα (cf. I. Eph. 3068), edd. pr.

1162. EPHESOS. INSCRIPTION ON A TOMB. White marble block. Inscription in a recessed field. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 146-147.

Τούτου τοῦ μνημείου | Μελτίνη Δημητρίου [κ]ῆ|δεται καὶ Θεαγενὶς θυγά|τηρ αὐτῶν καὶ τοῖς τέκ[νοις] || αὐτῆς | ζῶσιν

Undated by edd. pr. || 2. Μελτίνη was the wife of the deceased and the mother of Θεαγενίς, edd. pr. || 4. the dative is apparently due to a mistake of the mason, edd. pr.

1163. EPHESOS. FRAGMENT MENTIONING A VICARIUS PRAEFECTI (?). Bluish marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 125.

[- - οὐ]ικαρίου Δέκμου | [- - -] Κολλίνα | [- - - -] ἐπάρχου

Undated by edd. pr. || vicarius of Dekmos [------], the praefectus

of an auxiliary unit stationed in Asia Minor, edd. pr.

1164. EPHESOS. LETTER (?) CONCERNING FUNERARY RITES. White marble plaque. Provenance unknown. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 116.

[- - - - - - - -]η[- - - - - - - -]
[- - - - - - - -]·Αὐρ(ηλίῳ)·Πτολεμαίῳ
[- - - - - - -]ν·καιροῦ λαβόμενος
[- - - - - -]μου ζητησ[....].ρον
[- - - - -]ος τόδε ἱερ̣ε̣[...ἕ]στω
[- - - -]τος προνοησ[...]οἷμαι δὲ
[- -]ἑξ ἁλόγου τῆς[.....]ς ὡρμηθην
[-]αιμι ποιήσασθαι τὴ[ν] ὑπὲρ ἐμοῦ
[- o]υργίαν παραιτοῦ δὲ ὑπὲρ ἐμοῦ
[- -]ν τοῦ μὴ εἰλάσασθαι μ[.]τὸν δαίμον[α]
[-]ΠΕΔΕΜΟΥΜΕΝ πρὸ μιᾶς δὲ ἡμέρας
[- - - α]ὐτῆς.θῦσον τῇ Ἀρτέμιδι·
[- - - - - - -]..αὐτὰ πρ[ά]ξῃς ΕΠΙΣΤΕ
[- - - - - - - - -]κται [- - - - - -]
[- - - - - - - - - -]τα·Στρατονεί[κη - -]
[- - - - - - - -]Σεκουνδίλλη·Η[- - - -]

Undated by edd. pr. || 1. [Ἀγαθῇ Τύχ]ῃ?, edd. pr. || 2. initio: name of the writer (= the deceased) and praenomen (M.?) of the addressee (presumably the heir), edd. pr. || 3. initio: qualifications of the addressee, χαίρει]ν, edd. pr. || 5. τόδε? or τὸ δὲ? ἱερε[ῖον ἕ]στω?, edd. pr. || 7. ἑξ? ἁλόγου τῆς [ἡμέρα]ς?("ohne Einrechnung dieses Tages") [surely impossible, Herrmann]; ὡρμήθην?, ὡρμηθῆν|[αι?, edd. pr. || 8-9. τὴ[ν] ὑπὲρ ἐμοῦ | [----- λειτο]υργίαν?; in the left part of L. 9 perhaps a specification of the leitourgia, edd. pr. || 9. παραιτοῦ: "bete, erbitte", edd. pr. || 10. ἕνεκε]ν τοῦ μὴ εἰλάσασθαί μ[ε] τὸν δαίμον[α] ("infolge der Nichtbesänftigung meines Dämons?"), edd. pr. [rather: 'since I was unable to appease the daimon = deity', Herrmann] || 11. ἑ]πεδ<η>μοῦμεν?, ἑ]π<ι>δ<η>μοῦ μὲν?,]πε δ<ή>μου μὲν?; πρὸ μιᾶς δὲ ἡμέρας = ante diem = pridie?, edd. pr. || 13-14. αὐτὰ (τὰ ἱερεῖα?) πρ[ά]ξῃς ἐπιστε|[φανοῦσθαι τὸν βωμὸν καθὼς ἄνω προστέτα]κται?, edd. pr. || 15-16. the relationship between these persons and the addressee is unclear, edd. pr.

1165. EPHESOS. TESTAMENT (?). White marble fragment. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 147-148.

].εριο[
].ις εἶκο[σι
]..ατος μυρία.[
].Μᾶρκος Κλαύδι[ος
]Πείσων τῇι ἐμῇι.[

Undated by edd. pr.; "Aus einem Testament?" || 5. "for my (day)?";

perhaps the day of the funerary cult at the tomb is meant, edd. pr.

1166. EPHESOS. TOPOS INDICATION (?). Bluish-white marble block of a wall, originally belonging to a large official building. Reused in Hanghaus II; in situ. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 142. Undated.

Προσδέκτου | ὑοῦ Μουρήνα

1167. EPHESOS. TOPOS INSCRIPTION?, CHRISTIAN PERIOD. Bluish-white marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 113.

† προβάτιοι·

Cf. LSJ s.v. προβάτειος (= θύμβρα), edd. pr.

1168. EPHESOS. INSCRIPTIONS ON SEATS, 128 A.D. (?). White marble seats from the stadion or the theatre, found on the street between those two buildings. Reused as spolia, still in situ. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 126-127. (= E. Varinlioğlu, I. Keramos 76 T 7).

(a) upper side:] τῆς Ἀσίας
front side:] Κεραμιητ[

(b) upper side:] Ἀριστοκράτο[υς
front side: no inscription

(c) upper side: ν]αῶν τῶν ἐν Ἐφέσῳ Οὐλπίου
front side:] τόπος ὁ δο[

(d) upper side:]μιηταις τόπ[
front side: no inscription

Upper side: [Κερα]μιήταις τόπ[ος ὁ δοθεὶς ὑπὸ τοῦ ἀρχιερέως] τῆς Ἀσίας [ν]αῶν τῶν ἐν Ἐφέσῳ Οὐλπίου Ἀριστοκράτους; front side: Κεραμιήτ[αις] τόπος ὁ δο[θεὶς ὑπὸ τοῦ ἀρχιερέως τῆς Ἀσίας ναῶν τῶν ἐν Ἐφέσῳ Οὐλπίου Ἀριστοκράτους], edd. pr. || for Ulpius Aristokrates cf. I. Eph. 618; at the second celebration of the Hadrianeia [for the date cf. M. Lämmer, Olympien und Hadrianeen im antiken Ephesos (Köln 1976) 41, Pleket] he was agonothetes and undertook building operations, probably in the theatre or the stadion. On the occasion of the second penteteris of the Hadrianeia many guests from his home city, Keramos in Caria, came to Ephesos; places were reserved for them, edd. pr.

1169. EPHESOS. FRAGMENT OF UNKNOWN CHARACTER. White marble block. Found near the church of St. John. Edd. pr. D. Knibbe - B. Iplikçioğlu, JÖAI 55 (1984) 119-120.

[- - - -]..ΗΣ..[- - - - -]
[- -]Ἀττικῆς [- - - - - -]
[- -]καρπίας καὶ[- - - - -]
4 [- -]ανοῦ γερουσιαστ̣ο̣ῦ̣[- -]
[- -]νείκης θυγατρ[ὸς- - -]
[- -]νιδος θυγατρὸ[ς - - -]
[- -]νου τοῦ ἀδελφ[οῦ - -]
8 [- -]συνεδρί[ου - - - - -]
[- -]ΚΑΣΜΕ[- - - - - - - - -]
[- -]...[- - - - - - - - - -]

Undated by edd. pr. || 3. Εὐ]καρπίας?, edd. pr. || 5. Στρατο]νείκης?, edd. pr. || this fragment is possibly the continuation of the text presented in our lemma no. , edd. pr.

1170. EPHESOS. FRAGMENT OF UNKNOWN CHARACTER. Bluish marble orthostate. Found near the church of St. John. Edd. pr. D. Knibbe - H. Engelmann, JÖAI 55 (1984) 139-140. Undated.

Ω
ΓΟΝ
ΙΟ ΗΣ

4 ἐπιφανείας ποιῆσαι
τῆς θεᾶς Ἀρτέ[μιδος]

1171. MILETOS. MONETARY MAGISTRATES. Cf. B. Deppert-Lippitz, Die Münzprägung Milets, vom vierten bis ersten Jahrhundert v.Chr. (Typos: Monographien zur antiken Numismatik, Band V), Frankfurt-Salzburg 1984, for a survey of magistrates mentioned on coins. O. Masson, REG 99 (1986) 191-192, discusses the names, with special reference to epigraphic parallels: Βάτταρος, Διόμιλος, Ἰστικᾶς (cf. Ἰστίκων), Κλύμενος, Καύνιος, Λεόζυγος, Λεοντεύς/Λεοντεός (?), Ὀρνύμενος, Ὕβριστος/Ὑβρίστας, Χίμαρις.

1172. MILETOS. PEACE-TREATY BETWEEN MILETOS AND MAGNESIA, EARLY 2nd CENT. B.C. Milet I 3, Delphinion 148 (Syll.^{3} 588). L. Robert, BCH 108 (1984) 527 note 167, suggests in LL. 14-15 [Ἰασ]έων as a possible alternative for [Μυλασ]έων. He feels that the restoration [Καυν]ίων in LL. 13-14 is tempting, but not sure.

1173. MILETOS. TREATY OF THE MILESIANS WITH HERAKLEIA ON THE LATMOS, BEGINNING OF THE 2nd CENT. B.C. Milet I 3, Delphinion 150 (Syll.^{3} 633). R. Merkelbach, ZPE 56 (1984) 54, argues that in L. 5 instead of Θευκυλίδου one should read Θευκυδ̣ίδου. [However, the name also occurs in LL. 9 and 31; the lambda has not been dotted. For Θευκυλίδης cf. F. Bechtel, Namenstudien (1917) 27; for the date of the text cf. L. Robert, BCH 102 (1978) 510 note 35; Fouilles d'Amyzon -- 188 note 163, Herrmann]. Cf. P. Herrmann, ZPE 68 (1987) 285-286; R. Merkelbach, ibidem 287.

1174. MILETOS. THE SCULPTOR DEMETRIOS, 2nd HALF OF THE 2nd CENT. B.C. Cf. E. Thomas, MDAI (I) 33 (1983) 124-133, who gives a stemma of the family of the sculptor Δημήτριος Γλαύκου who was also stephanephoros and prophet in Didyma. He is on record in Milet I 9 332 and in I. Didyma 346.

1175. MILETOS. RECORD OF THE ESTABLISHMENT OF AN ENDOWMENT, LAST THIRD OF THE 2nd CENT. A.D. Bluish marble block, now lost. Published after a squeeze and copies by C. Fredrichs by ed. pr. N. Ehrhardt, MDAI (I) 34 (1984) 392-395 (dr.).

[αύ-]
τοῦ τῆι βο̣υλῆι * Λ̣Γ̣
εἰς ἐπώνυμον αὐτοῦ
4 ἡμέραν ὥστ' ἂν ἀπὸ τῶν
τόκων διανομῆς δί-
δοσθαι τῆι βουλῆι
μη(νὸς) Ληναιῶνος ε' (?) ιβ' κα-
8 τὰ τὸ ψήφισμα καὶ
[τ]ὴν σύνταξιν τῆς Χά-
[ρι]τ̣ος τὴν κειμένην
[έν] τοῖς ἀρχείοις

7. It is not clear whether there is an indication of the date or not, since epsilon has a different form in the rest of the inscription, ed. pr. || ed. pr. explains the text as follows: Charis provided the boule with a capital of 3000 denarii in order to celebrate every year on the 5th (?) of Lenaion a ἡμέρα ἐπώνυμος for an unknown male person (probably a relative). On this day 12 denarii should be payed as a διανομή to each bouleutes or to a number of bouleutai (the same amount and the same dianome are found in the memorial calendar in Miletos; see our lemmata nos. 1176-1188). The foundation of this fund is confirmed by a decree and the "Stiftungsurkunde" (σύνταξις) is stored in the archive. Our text is merely an extract from this document.

1176-1188. MILETOS. CALENDAR RECORDING MEMORIAL DAYS FOR PRIVATE PERSONS AND DEIFIED EMPERORS, SHORTLY AFTER 195 A.D. OR SHORTLY AFTER 215 A.D. Fragments of thirteen marble blocks, each with two tabulae ansatae placed side by side containing the texts. Found between 1899-1900 and 1912 in various places. Copies by C. Fredrich, M. Schede and E. Pernice; recent copies and photos by P. Herrmann (1963). The fragment in our lemma no. 1186 mentioned by A. Rehm, Milet I 9, 158 and I. Didyma 133b. Published on the basis of old and new copies by ed. pr. N. Ehrhardt, MDAI (I) 34 (1984) 371-404 (ph.). His comparison with similar calendars (on papyri; Italian Fasti) shows that this specimen is unique for its combination of private persons (euergetai of the city) and deified emperors (cf. JRS 76, 1986, 138). It records equal amounts of money earmarked for the celebrations of the birthdays of the private persons: ἀπὸ * Λ̣Γ IB, which is to be interpreted as a fund of 3000 denarii with an annual interest yielding 12 denarii for an unknown

number of bouleutai (διανομή: cf. our lemma no. 1175; the text in our lemma no. 1182 is the one exception: a fund of 1000 denarii producing 4 den. for the bouleutai). No amounts are recorded for the memorial days (not necessarily their birthdays, see app. crit.) of the emperors; these were financed ἐκ προ[σόδων δημοσίων (?) (τῆς πόλεως (?), τοῦ θεοῦ (?)). E. further comments on the structure of the Milesian calendar in the imperial period (provincial calendar with numbered months, sometimes combined with the names of the months of the old Ionian calendar; "fallendes System" for the days of the third decades of the months) and on the persons recorded (for details we refer to the app. crit.). Both Trajan, Hadrian and Marcus Aurelius and the living emperor were probably included. The calendar was possibly erected on the occasion of the rehabilitation of the deceased Commodus by Septimius Severus (195 A.D.) or of the visit of Caracalla in 215 A.D. The inscriptions probably stood in the area of the bouleuterion or on the Southern market.

1176: White marble block, probably containing the heading of the calendar (ph.).

A	B
]ΧΩΡΙ	Ε
]ΤΑΛΕΙ	Π
]ΛΙΙΤ	

A1. Form or compositum of χωρίζειν: (προσ)καταχωρίζειν = to inscribe, to register, ed. pr. || 2. form of καταλείπειν or a form of κατάλειψις, ed. pr., who interprets the fragments as a "Verzeichnis von testamentarischen Stiftungen".

1177: White-gray marble block found in the street S. of the theatre (ph.).

A	B
	μη(νὸς) γ'κθ'
	[θε]ο̣ῦ̣ Λουκίου
	[ἐκ προσόδων]
4	[δημοσίων ?]

B1. Here and in the other fragments the H of μη(νὸς) is smaller than the M and engraved above it || 1-2. 3rd month, 22nd day = 15th of Dec.: dies natalis of Lucius Verus, ed. pr.

1178: Gray marble block (ph.).

A	B

μη(νὸς) ε΄ια΄ Πομ-
π̣η̣ΐου Μητρο-
δώρου ἀπὸ * ∧ [ι]β̣΄

μη(νὸς) ε΄ιβ̣΄ Αὐρ̣. ~
τοῦ Φι̣λ̣ί̣δου
ἀπὸ * ∧ ι̣β΄

A1. 5th month, 11th day = 3 Febr. || B1. 5th month, 12th day = 4 Febr.

1179: Gray marble block built into a later wall N. of the apsis of the basilica of St. Michael (ph.).

A

[μη(νὸς) ε΄ιγ΄] Ο̣ύεργ-
[ιλ(ίου) Βασιλεί?]δου
[- - - - - - - -] ἀπὸ
4 [* ∧ ιβ΄]

B

μη[νὸς) ε΄ιδ΄ Φλα(ουίου)
ΚΛ || Λ̣Ι̣Τ̣ΟΥ ἀπὸ
*_ ‾ ^ Κ) ∠ ΚΑΣ ⊤
4 * ∧ [ι]β̣΄

A1-2. 5th month, 13th day = 5 Febr.; the same abbreviation of the name Vergilius also in our lemma no. 1186, ed. pr. || 2. Herrmann, with reference to I. Didyma no. 155,3 || B1. 5th month, 14th day = 6 Febr. || 2. Κλαυδίου ἀπὸ, Schede; however, Schede himself indicates two vertical hastae after the first two letters; before the end of the name ΟΥ there are also two vertical hastae, which exclude -δίου; the name ends on -διτου, -λιτου or -ανου, ed. pr. || 3. Δι]-ονυσιαστ(ῶν)?, Schede; traces of letters as presented here after Herrmann.

1180: Gray marble block (ph.).

A

μη(νὸς) ζ΄ α΄ Κτη-
[σικλέ?]ους ἀπὸ
* ∧ ιβ΄

B

μη(νὸς) ζ΄ [.]
ΤΕΚ̣Ι΄ ----
ΤΙΝ|Λ ---
4 ΚΛΠΙΛ --

A1. 7th month, 1st day = 24 March; ζ΄λ΄, Herrmann || 1-2. or name + patronymic, but no more than 5 letters can be restored in the lacuna, ed. pr. || B1. 7th month, -- day || 2-4. after Herrmann; L. 2: Γ or Κ?, Herrmann; ΠΣ|ΤΗ|ΚΑΙΙΙΟ, Fredrich.

1181: Gray marble block (ph.).

A

Σ

B

μ[η](νὸς) η΄ε΄ Κλ(αυδίου)
Ἀρτεμωνια-
νοῦ ἀπὸ * ∧ ιβ΄

A3. (?) This letter (ξ?) only in Fredrich's copy, ed. pr. || B1. 8th month, 5th day = 28 April; the framed part was missing in 1963, ed. pr.

1182: Gray marble block found in the gymnasium in the "Löwenbucht" (ph.).

A

μη(νὸς) η'ιθ' Μού-
σης καὶ Ἀπολ-
λωνίου ἀπὸ
4 * Α Δ

B

μη(νὸς) η' [
Διογ[ένου?
ΑΠΟ[
?

A1. 1. 8th month, 19th day = 12 May || 4. for the same amount see I. Didyma no. 111 L. 4, ed. pr. || B1. 8th month, -- day; in fine could have stood an abbreviated praenomen, ed. pr. || 2. ΔΙΟC, Herrmann; sigma would have been written in the form of Σ, ed. pr. || 3. either ἀπό + amount or part of a name which could have been continued in A L. 4, ed. pr.

1183: White marble fragment built into a wall of a room of an annex of the mosque. It is unclear whether this text is the left or the right tabula ansata.

μη(νὸς) θ'ιζ'
Μηνο[δώρου e.g.-?-]
[-?- ἀπὸ * --]

1. 9th month, 17th day = 9 June.

1184: Gray marble block found in Byzantine houses behind the bouleuterion (ph.).

A

[μη(νὸς)] ι'ιδ' Δημητρί-
[ο]υ Π----------

B

μη(νὸς) ι'ιη' θεοῦ Ἀν-
τωνίνου ἑκ προ-
[σόδων δημοσίων?]

A1. 10th month, 14th day = 7 July || 2. after Fredrich; ΛΠΩ, Herrmann || B1. 10th month, 18th day = 10 July || 2. initio ⁻O, Fredrich; Ω, Herrmann || 2-3. ἑκ προ[γόνων?, Fredrich; ἑκ προ[νοίας?, other hand on the same copy. For the restoration presented here see the introduction of this lemma || the 10th of July is the dies imperii of Antoninus Pius. However, the 18th day of the 10th month would yield the 11th of July according to the normal conversion system; ed. pr. assumes that at the beginning of the month the

counting was Sebaste, B, Γ etc. and not Sebaste, A, B, Γ etc. (for the skipping of A cf. I. Pergamon no. 374B L. 10, C L. 8, D L. 10).

1185: Fragment found in the "Umfassungsmauer" of the mosque. It is unclear whether this text is the left or the right tabula ansata.

μη(νὸς) ια' ζ' Φιλ-
[ίδου e.g. ---------
---

1. 11th month, 7th day = 31 July.

1186: Two marble blocks found near the mosque. The dates indicate that the fragments belong together. A is mentioned by A. Rehm (see above) (ph.).

A

μη(νὸς) ια' ιγ' Οὐεργιλ(ίου)
Καπίτωνος vac

B

μη(νὸς) ια' ιε' θεοῦ
Κομμόδου ἑκ προ-
[σόδων δημοσίων?]

A1. 11th month, 13th day = 6 Aug.; Vergilius Capito was identified by A. Rehm with Cn. Vergilius Capito, procurator of Asia and praefectus Aegypti in the middle of the 1st cent. A.D., who founded the imperial cult for Gaius in Miletos; ed. pr. argues that in that case he would be the only person living in the 1st cent. recorded in this calendar. He prefers an identification with a Vergilius in the 2nd cent., e.g. the archiprytanis Cn. Vergilius Capito recorded for 135-136 A.D. in the honorary inscription for Hadrian (Milet I 2 no. 20 LL. 13-14) || B1. 11th month, 15th day = 8 Aug. || 2. ἑκ προ, Fredrich; ἑκγό[νου, Pernice, but προ- is certain, ed. pr. For the restoration see above, introduction || ed. pr. argues that the day commemorated must be a visit of Commodus to Miletos in 176 A.D., not attested elsewhere.

1187: Gray marble block found N. of the mosque (ph.).

A

[μη(νὸς) ιβ' κ.']ΔΑΥ
[- - - - - - - - -]ΕΝΙ
[- - *Ϝ] ιβ'

B

μη(νὸς) ιβ' κζ' Λικιννί-
ου Ἀρριανοῦ *Ϝ
ιβ'

A1. 12th month, -- day; if the length of the line was comparable with that in B, the name must have begun before Δ, ed. pr. || B1. 12th month, 24th day = 16 Sept. || 2. be-

fore the denarii-sign ἀπό seems to have been forgotten, ed. pr. || under the tabula ansata of B: 𐆖.

1188: Gray marble block built into a later wall N. of the apsis of the basilica of St. Michael.

A	B
[μη(νὸς)] Φλ.αβια- [νοῦ? Ἀ]πολλω- [νίου? ἀ]πὸ * 𐆕 ιβ'	μη(νὸς) || ÷[PA⁻[ΠΡΕ>[ἀπὸ] * 𐆕 [ιβ'?]

A1-2. Restoration of the name by Herrmann with reference to T. Pekáry, MDAI (I) 15 (1965) 119 no. 2 LL. 10-11: Πο. Αἴλ. Φλ. Ἀπολλώνιος || B1. H? IB? Schede notes only one vertical hasta, ed. pr. || 2. the **horizontal** hasta only in the copy of Herrmann, ed. pr.

1189. MYOUS. DEDICATION TO APOLLO, 550-525 B.C. C. Blümel, Die archaisch griechischen Skulpturen der Staatlichen Museen zu Berlin (Berlin 1963) 63 no. 66; L.H. Jeffery, Archaic Greece. The City States c. 700-500 B.C. (London 1976) Plate 45. B. Bravo, DHA 10 (1984) 115-118, republishes this text after study of the stone in Berlin. He presents it as follows.

Ἑρμῶνάξ με καὶ ̣τ̣ὸ̣ | [τ]έκνον ἀνέθεσαν | δεκάτην ἔργων τῶ[ι] | Ἀπόλλω||νι

1. με καὶ̣.., B1. || 2. ξυνον, B1., who read εκνον after renewed study; Jeffery's translation "jointly (??)" reflects ξυνόν = κοινόν. Br. further speculates on the meaning of ἔργον and the Greek concept of labor and commerce, and interprets δεκάτην ἔργων here as "the tithe of commercial profits". He repeats his interpretation of SEG XXX 1290 and suggests that both Hermonax and the dedicator of SEG XXX 1290 may well have been aristocrats.

1189 bis. SMYRNA. Cf. our lemma no.

1190. SMYRNA. HOMONOIA COINS. Cf. R. Pera, Homonoia sulle monete da Augusto agli Antonini (1984; non vidimus; important for epigraphists, since ὁμόνοια is an important theme in polis-life in the imperial period).

1191. SMYRNA. LETTER OF MARCUS AURELIUS TO THE DIONYSIAC CULT ASSOCIATION, 153/154-156/157 A.D. (?). SEG XXX 1365. J. and L. Robert, BE (1984) no. 358, point out that the copy of Cosson (cf. SEG XXX) and the one by Galland/Spon confirm that a sigma was engraved in L. 17: Ἀρτεμιδώρας. Consequently one should read δωρεᾶς

("à titre de cadeau") instead of δωρεά<ν>.

1192-1194. SMYRNA. THREE EPITAPHS FROM AN ENGLISH PRIVATE COLLECTION. A. Geissen, ZPE 56 (1984) 297-300 nos. 1-3 (ph.), (re)-publishes three epitaphs which are now in Rokeby Park at Barnard Castle in Durham. Two were seen and copied by W. Sherard in Smyrna in the early 18th cent. and on the basis of these copies incorporated by G. Petzl in his I. Smyrna under nos. 192 and 225; the third is an ineditum; its Smyrnaean provenance is not certain.

1192: 298 no. 1. EPITAPH OF BAEBIA APPHION. I. Smyrna 192. Only minute differences from the latter: L. 3: ΟΩΡΑΚΕΙΩ lapis; L. 6: μεδειανόν, lapis instead of μεδιανόν; L. 8: τῷ: cross-bar of the tau very short on the left; LL. 9-10: I. Smyrna makes L. 9 end on καὶ; in fact the line ends on ἐγγόν|οις

1193: 299 no. 2. EPITAPH OF TELESPHOROS. I. Smyrna 225. No new readings.

1194: 300 no. 3. FRAGMENT OF AN EPITAPH WITH IMPRECATION. Gray marble block with tabula ansata. Undated.

- - - - - - - - - - - - - - -
- - - - - - - - - - - - - - -
- - - - - - - - - - - - - - -
4 [- - - - - - -? μνη]μείῳ
[ο]ύδεν[.] προσηκόντων κατὰ
οὐδένα τρόπον πλὴν τοῖς
προγεγραμμένοις μόνοις.
8 Εἰ δέ τις ἐπιχειρήσει ἀνοί-
[ξ]ας ἕτερον βαλεῖν, κακὸς
[κα]κῶς ἐξώλης γένοιτο

1-3. Worn away, ed. pr. || 3. in fine perhaps ΕΙΣ, ed. pr. || provenance unknown but perhaps from Smyrna?, ed. pr.

1195. SMYRNA (AREA OF). HONORARY EPITAPH FOR DIOSKOURIS, 2nd CENT. B.C. Marble pedimental stele with akroteria; in the pediment a rosette; under the pediment a wreath with ὁ δῆμος, flanked by two stylized rosettes; under the wreath the rest of the inscription; under the inscription in a recessed field representation of a large standing woman, holding a poppyhead in her left hand and raising her right hand, and two small servants standing at her feet; one servant holds a long torch, the other an oinochoë; now in the Museum in Izmir. Ed. pr. E. Atalay - H. Malay, EA 3 (1984) 59-60 (ph.).

Ὁ δῆμος | Διοσκουρίδα Μητροδώρου | Κλινίου δὲ γυναῖκα

Brought from Görece, village of Cumaovasi; a new example of the so-called "Smyrnaean series", edd. pr.

1196. SMYRNA. INSCRIPTION ON AMPULLAS, CHRISTIAN PERIOD. Three terracotta ampullas with on both sides a representation of the bust of St. Andreas holding a book on his chest. On one side the inscription ὁ ἅγιος Ἀνδρέας, on the other ἀπόστολος. C. Metzger, Les ampoules à eulogies du musée du Louvre (1981; non vidimus) nos. 123-125. Mentioned by L. Robert, BCH 108 (1984) 459-461, in the context of a study (458-467) of this category of Christian terracotta ampullas from Asia Minor (the rest are anepigraphic), with reference to a similar specimen from Phokaia (F. Sartiaux, CRAI, 1921, 120) and to F. Delphes V, p. 196na591 (εὐλογία τοῦ ἁγίου Ἀνδρέα).

1197. TEOS. LIST OF DEIFIED SELEUKIDS, 2nd CENT. B.C. SEG XXXII 1207 (OGIS 246). A. Mastrocinque, EA 3 (1984) 83-85, argues that this inscription is a private dedication, rather than a cult calendar; further speculation on the nature of the list of deified Seleukids.

LYDIA

1198. IULIA GORDOS. HONORARY DECREES FOR THE SON OF ANAXIMBROTOS, IMMEDIATELY AFTER 133-130 B.C. Gray marble fragment, previously built into a church in "Alt-Gördes"; now in the garden of the town hall in "Neu-Gördes". Edd. pr. H. Malay - G. Petzl, EA 3 (1984) 157-165 (ph.), with translation and commentary.

[- - - - - - - - - - - - - - - -]Δ[- - - -]
[- - - - - - - -].ΝΟΣ̣[...]Ν̣ Ἀναξινβ̣[ρότου]
[υἱὸν (?) πάσης] ἀρετῆς ἕνεκεν καὶ εὐ̣ε̣ργ̣[ε]-
[σίας τῆς εἰς ἑ]αυτούς vacat
vacat
[Ἔδοξε τοῖς ἐν] Γ̣όρδῳ Μυσοῖς Ἀββαείταις·
[ἐπει(δὴ) name Ἀν]αξιμβρότου ἀνὴρ καλὸς
[κἀγαθὸς ὑπό (?)] τε τῶν βασιλέων ἡτημέ-
[νος .....]ρ̣ος ν καὶ ἐν τῶι πρὸς Ἀρισ-
[τόνικον ἐν]στάντι πολέμωι πρωταγω-
[νιστῶν καὶ π]ρεσβεύων περὶ τῶν κοινῇ
[συμφερόντω]ν συνεφ[ύλαξ]εν τὸν δῆμον
[ἐν εὐνοίᾳ πρὸς Ῥ]ωμαίο[υς τοὺς κ]οινοὺς εὐεργέ-
[τας πάντων]· καὶ πρὸς [....]Ν̣ τραπεὶς πα-
[σῶν ἀρχῶ]ν τε καὶ ἀγῳ[νοθε]σιῶν ἀρχηγὸς
[γενόμεν]ος προετρέψα̣[το κ]αὶ τοὺς λοιποὺ[ς]
[ἐπὶ τὰ κ]άλλιστα· ν καταστα̣θείς τε στρα̣-
[τηγὸς] πλησνάκι τοῦ σύνπαντος δήμο[υ]
[ἀξίω]ς καὶ δικαίως καὶ καθαρείως ἀνεστράφη·
[πεποι]ημένος τε πρὸς πάντας ἀνθρώπους

20 [τὴν μ]εγίστην ἀπόδειξιν τῆς ἑαυτοῦ καλο-
[κάγ]α̣θίας, ἀναδεξάμενος vacat
[τοὺς μ]εγίστους ἀγῶνας, καὶ πολὺν ὑπὲρ τοῦ
[δήμου] δ̣ιαθέμενος λόγον κατέστησεν τὴ[ν]
24 [πατρί]δ̣α εἰς τὴν κατὰ τοὺς νόμους
[πολιτεί]αν, vv διὸ τιμηθεὶς ὑπὸ τοῦ [δή]-
[μου ἐνδ]ό̣ξως ἔλαβεν καὶ χρυ̣[σοῦν]
[στέφανο]ν· ἀγαθῇ τύχῃ· δ̣ε̣[δόχθαι τῶι]
28 [δήμωι (?) ἐπῃν]ῇσθαί τ̣ε̣ κ̣[αὶ ἐστεφανῶσθαι (?)]
[τὸν δεῖνα Ἀναξιμβρότου - - - - - - - - -]

1-4. End of a first decree || 2.]//// ΝΟΣ̣...Ν: perhaps Ὄσ̣[ιο]ν̣, edd. pr. || 5. Gordos was a polis of the Abbaeite Mysians, edd. pr. [for further evidence concerning the connection between Mysia Abbaeitis and Lydia cf. SEG XXXIII 1004 and 1011]; contra J. and L. Robert, BE (1984) no. 384, who argue that the honorand was strategos of the ethnos of the Mysoi Abbaeitai (cf. L. 17 τοῦ σύνπαντος δήμου), that the Mysoi in Gordos were just a non-urban part of that ethnos and that urbanization did not start until the period of the Flavian emperors; in short they argue that τὸν δῆμον (L. 11) is not to be related to the concept of polis || 8-11. for an ἡγεμὼν Μυ̣[σῶν] who was loyal to the Attalids cf. TAM V 1 690, edd. pr. || 7. [ἐπί] τε τῶν, BE; Attalos II and III, edd. pr. || 8. --]Ρ̣ΟΣ or]Φ̣ΟΣ or instead of omicron an omega, edd. pr. || 8-13. Aristonikos is known from other sources to have withdrawn to the mountainous area of Mysia Abbaeitis in the final stage of his rebellion, edd. pr. || 10. πρεσβεύων, viz. to Roman commanders, edd. pr. || 12. the earliest example of the Romans being called κοινοὶ εὐεργέται, edd. pr.; [ἐν τῇ πρὸς Ῥ]ωμαίο[υς τοῦς κ]οινοὺς εὐεργέ[τας φιλίᾳ], BE || 13. perhaps πρὸς [δόξα- or τιμή]ν̣?, edd. pr., who also think of [ἀρετή]ν̣ or [χρεία]ν̣; ἐ]ντραπείς?, BE || 14. ἀρχηγός: the honorand probably was the first to fulfill political functions after a constitutional breakdown caused by partisans of Aristonikos, edd. pr. || 28. or [τετιμ]ῇσθαι?

1199-1201. KOLLYDA/GÖLDE (AREA OF). EPITAPHS. C. Naour, art. cit. (cf. our lemma no. 1221-1233) 67-73 nos. 20-22 (ph.), publishes three new epitaphs. All stones are dated according to the Sullan era.

1199: 67-68 no. 20. EPITAPH OF GLYKON, UNDATED. White marble block. Found in Gölde.

[- - - - - - - - - - - οἱ] 4 κνον ζήσαντα ἔτη ε'
[γ]ο̣νε̣ῖ̣[ς ἐτίμησαν Γλύ]- μνείας χάριν
κ̣ωνα τὸ ἑαυτῶν τέ-

1200: 70-71 no. 21. EPITAPH OF MENOPHILOS, 94-95 A.D. White marble pedimental stele with akroteria and in a niche two standing figures (man and woman). From Kavakli, 8 km. NNE. of Gölde and site of an ancient village.

ζῇ
ἔτους - ροθ' μη(νὸς) Δαισίου -α'-
Ζεῦξις - ὁ καὶ Γάϊος καὶ Ἀντίο-
χος καὶ Φιλέρως ἐτείμη-
σαν Μηνόφιλον τὸν
[π]ατέρα καὶ Μελ<τί>νην
[τὴν] μ̣η̣τέρα vacat

1. ζῇ on the base supporting the two statuettes, under the woman: Meltine is still alive, ed. pr. || 6. ΜΕΛΠΝΗΝ lapis || Menophilos and Meltine are represented in the niche, ed. pr.

1201: 71-73 no. 22. EPITAPH OF ARTAS, 150-151 A.D. White marble pedimental stele with akroteria and representation of a wreath. From Kavakli (cf. our previous lemma).

ἔτους - σλε' μη(νὸς) - Ἀπε<λ>λαίου
Ἀρτέμων καὶ Γλυκεῖα Ἀρ-
τᾶν τὸν υἱὸν ἐτείμησαν

1. ΑΠΕΑΛΑΙΟΥ lapis || 2-3. Ἀρτᾶς: hypokoristikon of Ἀρτέμων, G. Petzl, EA 6 (1985) 73

1202. MAIONIA (AREA OF: EMRE). EPITAPH OF AMMIA AND HERMOGENES, 26-27 A.D. TAM V 1 591 (ph.). In a review of this corpus (cf. SEG XXXI 986) C.P. Jones, PHOENIX 38 (1984) 283-285, reads in LL. 11-14 χαίροις, πᾶς πάροδε· τὰς | Νεμέσις σοι, μή τίς μοι | τὴν στήλην ἀδι|κήσεις ("I adjure you by the Nemeseis") instead of χαίροις, πᾶς παροδεί̣τας, | νέμεσίς σοι, μή κτλ.

1203. MAIONIA (AREA OF: AYAZÖREN = IAZA). EPITAPH OF AUR. NEIKIAS, 223-224 A.D. TAM V 1 474. T. Drew-Bear, in Studies S. Dow (Durham 1984) 61-63, suggests reading LL. 4-6 as follows: Αὐ[ρ.] | Νεικίᾳ στρατιώτῃ ἱππῖ (= ἱππεῖ)· καλῆς συνβιώσις (= συνβιώσης = vulgar gen. fem. sing. for συνβιώσεως) στηρηθεὶς τῶν συσστρατιωτῶν etc. (TAM: ἱππικαλης συνβίωσις· στηρηθεὶς etc.). He points out that the deceased belonged to an auxiliary unit stationed in Ephesos (cf. L. 7), seat of the provincial governor.

1204-1209. MAIONIA (AREA OF). EPITAPHS. C. Naour, art. cit. (cf. our lemma no. 1221-1233) 52-67 nos. 14-19 (ph.), publishes six new epitaphs. All stones are dated according to the Sullan era.

1204: 53-54 no. 14. EPITAPH OF TROPHIMOS, 145-146 A.D. (?). White marble stele with representation of a wreath. From Ayazviran (= Iaza).

ἔτους σκι΄ μη(νὸς) Δαισίου
ηι΄ Μᾶτρις Μητρᾶ καὶ
Τατιας Μηνοφίλου
4 ἐτείμησαν Τρόφιμ-
ον τὸν ἑαυτῶν υὸν·
Μητρᾶς καὶ Μᾶτρις τὸ-
ν ἀδελφὸν ἐτείμησαν

1. G. Petzl, EA 6 (1985) 73, suggests that on the photo σνε΄ can be read: 255 = 170-171 A.D.

1205: 55-56 no. 15. EPITAPH OF TATIA, 170-171 A.D. White marble stele with support and in a recessed rectangular field representation of a standing woman (Tatia). From Ayazviran (= Iaza).

ἔτους σνε΄ μη(νὸς) Ἀπελλαίου ς΄
Τροφίμη Τατιαν τὴν ἑαυτῆς
θυγατέρα ἐτείμησεν· ν ὁμοί-
4 ως ὁ ἀνὴρ αὐτῆς Γλύκων τὴν ἐ-
αυτοῦ γυναῖκα· Χρυσόγονος
καὶ Φιλεῖνος τὴν σύντροφον
καὶ Ἀπολλώνιος{ς} ἰδίαν καὶ
8 οἱ ἴδιοι πάντες ἐτείμησαν·
τελευτᾷ ἐτῶν ην΄

Ligatures

1206: 56-58 no. 16. EPITAPH OF PROKLA, 280-281 A.D. White marble stele with in a recessed field representation of a standing man and woman. From Ayazviran (= Iaza).

ἔτους τξε΄ μη(νὸς) Δύστρου
Αὐρ. Σεκοῦνδος Θεο-
δώρου ἐτείμησεν τὴν
4 σύμβιον Πρόκλαν καὶ
αὐτῷ κατεσκεύασεν τὸ
ἡρῷον

Obviously the persons represented on the relief are Aur. Secundus and Prokla, ed. pr.

1207: 58-61 no. 17. EPITAPH OF PISIDĒS, 104-105 A.D. White marble pedimental stele with akroteria and representation of a relief. From Hamidiye. Republished by G. Petzl, EA 6 (1985) 72-73, whose text we give.

ἔτους ρπθ΄ μη(νὸς) Λώου γ΄ ἐτ[ί]-
μησε Ἀπολλοφάνης τὸ[ν]
ἀδελφὸν Πισίδην κὲ ἡ γυ-
4 νὴ τὸν ἑαυτῆς ἄνδρα Τατ[ι]-
α· ὡς ἐν τῇ διαθήκῃ ἐκέλευ-
σε· "Δία εὐίλατον τῷ κληρο-
νόμῳ, κὲ δωρηὰν χώραν ⁜ ἀμπ-

8 ἑλους τῷ Διεὶ ἀνάφερε τὰ πρ-
ὸς Τιλλω" vacat

Ligatures || 5-6. ἑκέλευ|σε, διὰ εὐίλατον τῷ κληρο|νόμῳ, ed. pr., who translated: "afin que (Zeus) soit bienveillant envers son héritier, il (sc. l'héritier Apollophanès) consacre en cadeau à Zeus etc."; ed. pr. took διὰ "dans le sens final", with εἶναι "sous-entendu". Petzl interprets the clause as a literal quotation from the testament, followed by a command (ἀνάφερε) || 8. ΑΝΑΦΕΡΕ, lapis; ed. pr. gives <ά>ναφέρε<ι> and considered but rejected <ά>ναφέρετα<ι> πρὸς; ἀνάφερε, Petzl || 9. Τιλλω: a village near Hamidiye, ed. pr. who refers to SEG XXVIII 902 (Ἀπόλλωνι Τιλληνῶι; from Hamidiye).

1208: 64-65 no. 18. EPITAPH OF ASKLEPIADES, 111-112 A.D. White marble pedimental stele with akroteria, support and representation of a wreath. From Palankaya, ca 4 km NNW. of Ayazviran, tentatively identified by Naour with Koresa (Κορεσα) mentioned in TAM V 1 460 (from Ayazviran); cf. the next lemma.

Αμμιας Ἀρτέμωνος
Ἀσκληπιάδην τὸν αὐτῆς
υἱὸν καὶ Στρατονείκη ἡ
4 νύνφη τὸν αὐτῆς δαέ-
ρα καὶ Νείκη ἡ σύντροφος
αὐτοῦ καὶ Ἀρτέμων καὶ
Τρόφιμος καὶ Τροφίμη
8 τὸν αὐτῶν θρέψαντα
ἐτείμησαν ἔτους ρϙς'
μη(νὸς) Ὑπερβερταίο<υ> -ι'-

Ligatures || 2. final sigma in smaller script above the ēta, ed. pr. || 4. νύνφη: sister-in-law, ed. pr.; cf. our lemma no. 1221 || 4-5. δαήρ: brother-in-law. Asklepiades was the brother of Stratoneike's husband, who probably was already dead.

1209: 65-67 no. 19. EPITAPH OF ATHENAIS, UNDATED. White marble pedimental stele with akroteria and representation of a wreath, comb and mirror. From Palankaya (cf. previous lemma).

ἔτ(ους) τ[1-2]
vvv μ[η](νὸς) Δυσίου
κ' Στρατόνει-
4 κος ὁ πατὴρ καὶ
ἡ μήτηρ Ῥούπιλ-
λα καὶ οἱ συνγε-
νεῖς ἐτείμη-
8 σαν Ἀθηναΐδα

1210- 1220. SAITTAI (AREA OF: ÇALIBAŞI KÖYÜ, PART OF TOPUZDAMI/TOPUZDAMLARI). TEXTS CONCERNING THE THEOI PEREUDENOI. P. Herrmann - E. Varinlioğlu, EA 3 (1984) 1-18 nos. 1-11, publish eleven inscriptions concerning the Theoi Pereudenoi, with translations. Nine are now in the Museum at Uşak (nos. 1210-1218); the other two (nos. 1219 and 1220) were found in Çalibaşi Köyü; no. 1219 now is in the Basmahane Museum in Izmir. The first nine texts all

mention a place Pereudos or Pereudon. On the assumption that the local sanctuary of these gods was near Çalibaşi, we have assigned all eleven items to that area (cf. edd. pr.:"--- zwei konnten im Lande und damit möglicherweise in der Nähe ihres Fundortes registriert werden, so dass sie einen Anhaltspunkt in der Frage der Lokalisierung des Heiligtums liefern könnten"). The era used is that of Sulla (85 B.C.).

1210: 2-3 no. 1 (ph.). White marble pedimental stele, with akroteria and support; above the inscription a pair of eyes (cf. L. 7); 194-195 A.D.

Ἔτους σοθ', μ(η)ν(ὸς) Αὐδνέου· Ἀγαθόποδα
ἐπὶ (= ἐπεὶ) ἐπεζήτησαν οἱ θεοὶ οἱ ἐν Περεύδῳ
διὰ τὸ ἐνλιπέσθε ἡμέρας ἑκολάσοντο εἰς τοὺς ὀφθαλμοὺς καὶ 'γὼ εὐλογῶν ἀποδείδω

5-6. Cf. our lemma no. 1217 LL. 3-4; a neglect of religious duties, edd. pr., who refer to TAM V 1 460; for the ἡμέραι cf. J. and L. Robert, BE (1984) no. 388, who refer to the ἔθιμοι ἡμέραι in Macedonian manumission records (cf. SEG XXXI 634; XXXII 637 and our lemma no. 655) || 8. for εὐλογία/εὐλογέω cf. also SEG XXIX 1771

1211: 4-5 no. 2 (ph.). White marble pedimental stele with akroteria and support; 198-199 A.D.

Θεοῖς Περευδηνοῖς καθότι ἐπεζήτησαν τὴν τοῦ Γαΐου Ἰουνείτου κληρονομίαν ἣν ἀποδίδει Γλύκων ὁ ἀδελφὸς αὐτοῦ· τόπον, ἐνόντα δρῦν καὶ τὰ σὺν αὐτῷ δένδρα καὶ τὴν ἀπόμοιραν τῆς οἰκίας ὡς (δηνάρια) οε'. Ἔτους σπγ', μη(νὸς) Δείου

This text and our lemmata nos. 1212, 1213 and 1219 seem to presuppose that the temple could either claim money or land in case of transactions between the worshippers of the Pereudenoi or received it as a quasi-voluntary gift from the faithful, edd. pr.; the gods contravene people who withhold the part claimed by or normally falling to their share; cf. our lemmata nos. 1212 and 1213.

1212: 6-7 no. 3 (ph.). White marble pedimental stele with akroteria and support; in the pediment a crescent; undated.

Ἀπολλώνις θεοῖς τοῖς ἐν Περεύδῳ μαρτύρειν·
Ἐπεί με ἡ μήτηρ ἐπικατηράσετο, ἠρώτησα τοὺς θεοὺς καὶ ἔδωκα μετὰ τοῦ ἀδελφοῦ Εὐπελάστου ὑπὲρ τῶν λυπῶν ἀγορασθέντος παρὰ Μύρμηκος, πάντων τομαί<ω>ν ἀνπέλων ἐν Προμιάσσῃ ἐπὶ τῇ πρείνῳ ἀπέδωκα ἄλλα δηνάρια ν'· δὶς ἠρώτησα

πὲρ τοῦ στεγνοῦ (δηνάρια) ρ΄ τοῦ τοὺς θεούς, ἐπέτυχα καὶ εὐχαριστῶ

This and the following text belong closely together || 2. μαρτύρειν = μαρτύριν = μαρτύριον: cf. TAM V 1 179(a), edd. pr. || 7. for στεγνόν ("ein Haus, bzw. eine Hütte" in the vineyard, edd. pr.) cf. now also J. Nollé, EA 4 (1984) 14, who opts for "Hütte" and refers to the modern Turkish çardak; cf. in the same sense J. and L. Robert, BE (1984) no. 390 || 10. TOMAIAN, lapis || 11. cf. the next lemma LL. 3-4 || did Apollonios withhold money due to the temple in the context of a sale or do we have a family-conflict, which elicited the mother's imprecation?, edd. pr.; the story in the next inscription points to the former.

1213: 8-9 no. 4 (ph.). White marble pedimental stele with akroteria and support; above the inscription a crescent and to the right of it, representation of a man reclining on a couch; 199-200 A.D.

Ἐπεζήτησαν οἱ θεοὶ τὰς ἀν-
πέλους τῆς Ὑγίης Μύρτου
τὰς ⟦..⟧ ληγάτους ἐν Προμι-
4 άσῃ τόπῳ λεγομένῳ Λά-
κοις καὶ ἄλας (sic) κορυφήας· ἀπο-
δίδουσιν σὺν ἐνκύθροις καὶ
φόρῳ Εὐπέλαστος καὶ οἱ Ἀ-
8 πολλωνίου κληρονόμοι καὶ ὁ
Φιλιπικὸς Φιλίππου· ἕκαστος αὐ-
τῶν τὰ λαχόντα μέρη τῶν ἀν-
πέλων παραδεδώκομεν τοῖς
12 θεοῖς διὰ τῆς προδηλουμέ-
νης κολάσεως
Ἔτους σπδ΄, μη(νὸς) Δαισίου

3. AN, the beginning of another ἀνπέλους, erased by the mason || 3-4. for Προμιάσῃ cf. the preceding lemma L. 11; ληγάτους: legatos, edd. pr., who refer to the Latinism ληγᾶτον in other Greek texts; for the latter cf. now EA 5 (1985) 59 note 88; for another Latin term (πεκούλιον) cf. now G. Petzl - H. Malay, ibidem 6 (1985) 63-64 no. 5; for τὰ πεκουλάρια cf. EAM 38 no. 22 || 5. κορυφήας: "located on the higher place", edd. pr. || 6. ἔνκυθρα: hapax = ἔγχυτρα: "gekelterter Traubensaft", edd. pr. || 10. for τὰ μέρη cf. now also G. Petzl - H. Malay, EA 6 (1985) 60-63 no. 4 || for the context cf. our lemma no. 1212, esp. in fine.

1214: 9-10 no. 5 (ph.). White marble pedimental stele with akroteria and support; above the inscription a tripartite relief: in the pediment under an arch, the worshipper; under him in two registers two rows of four oxen each;

the above four have a yoke and are led by a man who carries a stick; 247-248 A.D.

Θεοῖς Περευδηνοῖς Φιλιππικὸς
εὐξάμενος μετὰ Βουνίωνος τοῦ
συντρόφου ὑπὲρ τῶν κτηνῶν καὶ
4 ἐπιτυχὼν εὐχαριστῶν ἀνέθηκεν
Ἔτους τλβ', μη(νὸς) Λώου κ'

No confession here but a simple fulfilment of a vow, edd. pr. || 2. Βουνίων unattested before, edd. pr.

1215: 10-11 no. 6 (ph.). White marble pedimental stele with akroteria and support; in the pediment a shield; above the inscription a relief representing a man behind a plough, drawn by two oxen; he raises his right hand in a gesture of prayer; in his left a stick; 213-214 A.D.

Θεοῖς Περευδηνοῖς Ἀρτεμίδω|ρος Συλλάδος εὐχήν· Ἔτους σϙη'

1216: 11-12 no. 7 (ph.). White marble pedimental stele with akroteria and support; in the pediment a crescent; 295-296 A.D.

Ἔτους τπ'. Εὐξέ- (sic)
μενος Τατια-
νὸ<ς> εὐχὴν ἐν
4 Περεύδῳ Μη-
νὶ Πλονεάτῃ καὶ
τοῖς συνεπερχομ-
ένοις σὺν ἑαυτῷ·
8 ἔσχον τὴν <ν>εότητα
καὶ ἐν εὐχαρισ<τ>ίαις ἀ-
νέθηκα

3. NOY lapis || 4-5. Πλονεάτης: unattested before, edd. pr.; this Men was the leading god of the Θεοὶ Περευδηνοί, edd. pr. || 6-7. συνεπέρχομαι: "mit ihm auftreten", perhaps said of an epiphany, Herrmann || 8. THNEOTHTA, lapis; Tatianos kept his youth, viz. did not die from a serious disease, edd. pr. || 9. PIϹIAIϹ lapis.

1217: 13 no. 8 (ph.). White marble pedimental stele with akroteria and support; in the pediment a shield; above the inscription a crescent; 198-199 A.D.

Ἔτους σπγ', μη(νὸς) Ξαν-
δικοῦ· Μαρκία Ἀρίου
ἐπὶ (= ἐπεὶ) λειπούσης ἡμέ-
4 ρας εἰσῆλθα (sic), ἐπεζή-
τησαν οἱ θεοὶ καὶ ἐσ-
τηλλογράφησα
καὶ εὐχαριστῶ

3-4. Cf. our lemma no. 1210 LL. 5-6: "Versäumnis gegenüber der Pflicht zum Dienst im Heiligtum"; P. Herrmann (13 note 45) prefers to believe that Marcia appeared in the temple one day before the period of impurity, during which she was not allowed to enter the temple, expired; in

the same sense J. and L. Robert, BE (1984) no. 395.

1218: 13-15 no. 9 (ph.). Pedimental stele with akroteria and support; in the pediment a shield; above the inscription representation of a worshipper, raising her right hand; 209-210 A.D.

Θεοῖς Περευδηνοῖς Ἰου-
λία ἐπαρασαμένη θρε-
πτῇ ἰδίᾳ Ὀνησίμῃ καὶ
μηδὲν λαβοῦσα ἡρω-
τήθη καὶ οἱ θεοὶ μετέ-
βησαν ἐς αὐτὴν καὶ ἀπὸ
νῦν εὐλογῶ· Ἔτους σϙδ

Iul. probably lodged a written charge against Onesime (a πιττάκιον) with the gods, without success, edd. pr., who point out that the affair of Theodote in TAM V 1 492 is illuminated by this new text || 4-5. instead of the active form - Iul. asking the gods - we have the passive here: Iul. is "investigated" by the gods because of her false charge, and punished, Herrmann; Varinlioğlu prefers "die Götter (sind) zu Iulia übergegangen (Geneigtheit der Götter)".

1219: 15-16 no. 10 (ph.). Lower part of a white marble stele with support; found in Çalibaşi Köyü; now in Izmir in the Basmahane Museum; undated.

- - - - - - - - - - - - - - -
ου Μηνὶ Λαβάνᾳ καὶ Μη-
νὶ Πετραείτῃ ἐν Περεύ-
δῳ Ἀμμία Ζηνᾶ Ἀνκυρα-
νὴ ὑπὲρ τῆς οἰκίας τῆς
ἠγόρασεν παρὰ Ἀμμίας
Καλλιμάχου ἔδωκα (δηνάρια)
οβ΄,
καθὼς ἐπεσζήτησαν οἱ
θεοί, ἅτινα παρέλαβαν οἱ
εἰεροὶ Ἀπολλώνιος Ἀπολ-
λωνίου, Ἀντίοχος Ἀν-
τιόχου,
Γλύκων Ποπλίου

1-2. Cf. TAM V 1 231 for these gods; cf. now also P. Herrmann, AAWW 122 (1985) [1986] 251-259 nos. 1-2 || 3-4. from Ankyra Sidera, edd. pr. || for the affair cf. our lemmata nos. 1211-1213.

1220: 16-17 no. 11 (ph.). White marble pedimental stele with akroteria and support; above the inscription a crescent; from Çalibaşi Köyü; undated.

Μεγάλου Θεοῖς
Περευδηνοῖς Ἀρι-
οις εὐξάμενος
καὶ εἰσακουσθεὶς
εὐχαριστῶ

---

1. μεγάλου: either a mistake for μεγάλοις or to be connected with the crescent: μεγάλου Μηνός, edd. pr. || 2-3. Ἀριοις: strange nominative!; mistake for Ἀριος?, edd. pr.

1221-1233. SAITTAI (AREA OF). EPITAPHS. C. Naour, in: TRAVAUX ET RECHERCHES EN TURQUIE 2 (1984) 22-52 nos. 1-13 (ph.), publishes thirteen new epitaphs. All stones are dated according to the Sullan era.

1221: 24-27 no. 1. EPITAPH OF TATIA, 91-92 A.D. White marble stele, found in Bortlüce but coming from Melengeçli Mevkii, 1 km E. of Bortlüce and the site of an ancient village.

ἔτους ρος', μη(νὸς) Ἀρτεμεισίου
η' ἀ(πιούσῃ) Μηνόδωρος Ἀθηναίου ἐτε[ί-
μησεν Τατιαν Ἑρμογένου τὴν
ἑαυτοῦ γυναῖκα· Ἀθήναις καὶ Θυοδ-
ώρα ἐτείμησ<αν τὴν ἀδελ>φήν, καὶ Ἀθήναις ὁ
ἀδελφὸς αὐτοῦ ἐτείμησεν
τὴν ἑαυτοῦ νύνφην, καὶ Θε̣[ων N]-
ε̣ι̣κ̣ρ̣μάχ̣ρ̣υ̣ μ̣[αὶ --- ca 10 ---]
- - - - - - - - - - - - - - -

2. ἀπ(ιόντος), ed. pr.; η' ἀ(πιούσῃ), G. Petzl, EA 6 (1985) 73 || 5. ΕΤΕΙΜΗΣΦΗΝ, lapis || 6. αὐτοῦ, i.e. of Menodoros (L. 2), ed. pr. || 7. νύνφη = sister-in-law, ed. pr. (with parallels), who rejects a reading <τὴν νύν>φην ("daughter-in-law": "le sens courant") in L. 5, implying that Athenai(o)s and Thuodora (= Theodora) were Menodoros' parents and Tatia's parents-in-law.

1222: 28-30 no. 2. EPITAPH OF EARINOS, 179-180 A.D. Large white marble stele, with support and remnants of a relief showing the lower part of three legs of a horse; same provenance as the previous stone.

κεῖμαι Ἐάρινος Ἀθηναί-
ου ὁ πᾶσι θεοῖς μεμελη-
μένος, ζήσας ἔτη μ' καὶ
πᾶσι φίλοις λύπην ἀφῶν
ἄσπειστον· ἐτείμησεν
Ἐλπὶς ἡ ἰδία σύμβιος με-
τὰ Ἐαρείνου τοῦ ὑοῦ καὶ
Ἀλεξάνδρου προγόνου·
ὁμοίως καὶ Ἐαρίνη καὶ
Ῥού-
φιλλα αἱ ἀδελφαὶ καὶ οἱ
θρέ-
ψαντες ἐτείμησαν·
οὐκ ἦμην κ<αὶ> ἐγενόμην,
οὐκ εἰμὶ κ<αὶ> οὐ μέλει
μοι·
ἔτους σξδ', μη(νὸς) Δαι-
σίου

1-5. Fragments of hexameters, combined with non-metrical parts, ed. pr. || 4. ἀφών: either = ἀπών ("absent", i.e. dead) or = ἀπιών ("leaving, departing"), in which case a verb governing λύπην is lacking, ed. pr., who also considers ἀφ<ί>ων; G. Petzl, EA 6 (1985) 73, suggests ἀφῶν and gives parallels for ἀφῶν as a variant of ἀφίων || 5. ἄσπειστον = ἄσβεστον ('inextinguishable') rather than 'implacable', ed. pr., referring to TAM V 1 134 || 8. πρόγονος: grandfather, ed. pr., who points out that the de-

ceased, a θρεπτός (cf. LL. 10-11), probably was an orphan, rather than a foundling || 12-13. K instead of KAI on the stone.

1223: 30-32 no. 3. EPITAPH OF ANDROMEDA, 218-219 A.D. White marble stele, with representation of part of a wreath, with two ribbons, a comb and a mirror. Found in Çay Köy.

Γορπιαίου η'
ἔτ(ους) τγ', μη(νὸς) Ἡρακλίδης ν[ε]-
ώτερος Ἀνδρομέδαν
τὴν ἑαυτοῦ θρέψασαν
4 καὶ Λαμυρίων καὶ Γεμέλ-
λα τὴν θρεπτὴν ἐτεί-
μησαν ζή(σασαν) ἔτ(η) κη'

1. Γορπιαίου η': added in smaller letters above the first line || 4. Λαμυρίων: related to Λάμυρος, ed. pr.

1224: 32-34 no. 4. EPITAPH OF PATERĒS, 96-97 A.D. White marble pedimental stele, with akroteria and with representation of a wreath. Found in Çay Köy.

ἔτους ρπα', μη(νὸς) Ὑπερβερταίου δ'
Ἀπφιας Πατερῆν τὸν ἑαυτῆς
ἄνδρα ⟩—⟨ ἐτίμησεν ⟩—⟨ καὶ Ἀπολλώ-
4 νιος ὁ υἱὸς καὶ Ἀμμιας ἡ νύμφη
καὶ Ἡρακλίδης ὁ ἀδελφὸς καὶ οἱ θρε-
πτοὶ καὶ Μηνογένης ὁ [π]ε̣ν-
θερίδης vacat

3. νύμφη: daughter-in-law and therefore the wife of Apollonios, ed. pr. [cf. our lemma no. 1221] || 6-7. 'brother-in-law', ed. pr. (mostly πενθεριδεύς).

1225: 34-36 no. 5. EPITAPH OF THE ---, 166-167 A.D. White marble stele, with representation of a wreath. From Encekler.

ἔτους -σ- να', μη(νὸς) Περειτίου
δ' Ἀλέξανδρος κ[αὶ --ca 6--]
καὶ Δαμιανὴ Θε[--ca 6--τὸν]
4 ἑαυτῶν πατ<έ>ρ[α, --ca 7-- καὶ]
Στρατον<ε>ίκη τὸ[ν --ca 6--έ]-
vacat τείμη[σαν vacat]

4-5. Sigma engraved instead of epsilon, ed. pr.

1226: 37-38 no. 6. EPITAPH OF ALYPOS, 158-159 A.D. White marble pedimental stele with akroteria and representation of a wreath. From Encekler.

ἔτους {ετου} μγ′, μη(νὸς) Λώ-
ου ιθ′ Ἄλυπον τὸν υἱὸν ἐ-
τείμησαν Ἐάρινος καὶ Ἀλυ-
πία οἱ γονεῖς καὶ Νεβρὶς καὶ
Παλαιστρικὴ αἱ ἀδελφαὶ καὶ
Περσικὸς ὁ γαμβρὸς καὶ Πα-
λαιστρικὴ τὸν μήτρως ζή-
σαντα ἔτη κς′

1. After {ετου} one letter forgotten: <σ>μγ′, ed. pr. || 6. γαμβρός: brother-in-law of the deceased, ed. pr. || 7. μήτρως ("forme courante d'accusatif"): maternal uncle, ed. pr., who points out that accordingly Palaistrikē was the daughter of one of Alypos' sisters.

1227: 38-40 no. 7. EPITAPH OF PHILETOS, 196-197 A.D. White marble stele. From Encekler.

[wife τῷ ἀν]δρεί, οἱ
[αὐτοῦ παῖδε]ς Χρῆστος,
[-ca 6-7-]ωτας· Παι-
[-ca 5-6-]ίβη τὸ μνῆμα
[ἐπόησ]αν τόδε πατρὶ
Φιλήτωι rasura leaf
ζήσ(αντι) ἔτ(η) ξ′, τελ(ευτήσαντι) ἔτ(ους) σπα′, μη(νὸς)
Γορπιαίου θ′

3. e.g. Φιλ]ώτας, Παί|[ζων], ed. pr. || 4. Φο]ίβη, ed. pr.

1228: 40-42 no. 8. EPITAPH OF HERMOPHILOS, 238-239 A.D. White marble pedimental stele with support and akroteria; under the pediment a niche flanked by two columns and surmounted by an arch. Inscription in the niche and under it. From Encekler.

ἔτ(ους) τκγ′, μη(νὸς) Πε-
ρειτίου ·θ′·
Θεμιστοκλῆς
ὁ θρεπτὸς κὲ
ἡ σύμβιος Εὐτυχί-
α κὲ Γάϊος ὁ υἱὸς ἐτί-
μησαν Ἑρμόφιλον
vacat ζήσ(αντα) ἔτ(η) ξ′

1. υκγ′, ed. pr., who corrected it in handwriting on an off-print in τκγ′; cf. in the same sense G. Petzl, EA 6 (1985) 73.

1229: 42-43 no. 9. EPITAPH OF DIOGENES, 188-189 A.D. White marble stele with representation of a wreath. From Encekler.

ἔτ(ους) σογ′, μη(νὸς) Γορπιέου
·λ′· Διογένην Διογέ-
νου ἐτίμησαν
οἱ γονεῖς vacat
vacat ζήσ(αντα)
ἔτ(η) β′

1230: 44-45 no. 10. EPITAPH OF IULIANOS, 151-152 A.D. White marble pedimental stele with akroteria, a support, and representation of a wreath. From Encekler.

ἔτους -σλς΄- μη(νὸς) - Ἀρτε-
μισίου -ϛι΄- Ἰουλιανὸν
ἐτείμησεν ἡ γ^υνὴ
4 Στρατηγὶς καὶ ἡ μήτηρ
Ἰουλία

4. First tau of Στρατηγίς added in smaller script above the line, ed. pr.

1231: 45-48 no. 11. EPITAPH WITH IMPRECATION, UNDATED. White marble stone. From Çalirbaşi near Encekler.

- - - - - - - - - - - -
[..].νος ἡ πάτρα vacat
vacat Εὔτυχος vacat
vacat Ἑρμογένης-Εἰρήνη Κ-
4 όσμος-Ἐλπὶς-Χαρμοσύνη οἱ
σύντροφοι-Παπιας καὶ Αμμι-
ας οἱ συνγενεῖς - ἐτείμησαν
vacat of two lines
8 ὃς ἂν τοῦτο ἄρῃ ἢ κατεάξῃ, τῶν
θεῶν κεχολωμένων τύχοιτο·
περὶ τούτου σκῆπτρον ἐπη-
ράσ<α>το

1. [Φιλ|ήμ]ωνος, ed. pr. (father of the paternal aunt = πάτρα) || 8. cf. SEG XXXII 1223, 1288-1289 and our lemma no. 1233 || 9. Α[ΛΤΟ, lapis; for ἐπαράομαι ed. pr. refers to TAM V 1 160 (also with σκῆπτρα); for σκῆπτρα cf. SEG XXVI-XXXII Indices, Index V s.v.

1232: 49-50 no. 12. EPITAPH OF PHILOTAS, 190-191 A.D. White marble pedimental stele with akroteria and representation of a wreath. From Çalirbaşi near Encekler.

ἔτου^ϛ σοε΄, μ(ηνὸς) Αὐδναίου
ζ΄, Φιλώταν β΄ οἱ μύσται ἐ-
τείμησαν μνείας χάριν

1233: 50-52 no. 13. EPITAPH OF EUPLOÏS, 290-291 A.D. White marble pedimental stele. From Çalirbaşi near Encekler.

ἔτους τοε΄, μη(νὸς)
Δείου ϛ΄ ἀπιούσης
Εὐπλοΐδα τὴν ἐ-
4 αυτῶν θυγατέ-
ραν - Στέφανος
ὁ πατὴρ καὶ Ἀταλάν-
τη ἡ μήτηρ καὶ Ἔπαι-
8 νος ὁ ἀνὴρ αὐτῆ[ϛ]
ἐτείμησαν· vacat
εἴ τις δὲ τῷ μνημή-
ῳ προσαμαρτήσει,
12 τῶν θεῶν κεχολωμέ-
νων τεύξεται

2. In fine small sigma above the ēta, ed. pr.; in fine possibly ἀπιούσῃ (cf. our lemma no. 1221), G. Petzl, EA 6

(1985) 73 || 10-13. cf. our lemma no. 1231.

1234-1236. SILANDOS (AREA OF). EPITAPHS. C. Naour, art. cit. (cf. our lemma no. 1221-1233) 73-77 nos. 23-25 (ph.), publishes three new epitaphs, all dated according to the Sullan era and found at Selendi, 4 km E. of the site of Silandos at Kara Selendi.

1234: 73-75 no. 23. EPITAPH OF ZEUXIS, 121-122 A.D. White marble stele with representation of a large wreath in high relief.

ἔτους - ϛ', μη(νὸς) Ὑπερβερτ[αίου figure Αμ]-
μια - Ἀλεξάνδρου - Ζεύ[ξιδα τὸν ἑαυ]-
[τ]ῆ<ς> ἄνδρα ἐτείμησεν μ[αὶ οἱ παῖδες]
αὐτοῦ - Ζεῦξις - καὶ Μᾶρ[κος ca 7-8]
[κ]αὶ Ἀλέ<ξ>ανδρος ὁ γα[μβρὸς ca 6-7]
[ca 3] καὶ Μᾶρκος Βα[λέριος ca 5-6]
[ca 2 καὶ Βα]λερία Σε[κοῦνδα? ca 4]
- - - - - - - - - - - - - - - - - -

3. Initio ΗΝΑΝΔΡΑ, lapis || 4. in fine either καὶ followed by the name of a third son, e.g. Γάϊος, or a second name of Marcus, ed. pr. || 5. ΑΛΕΕΑΝ lapis.

1235: 75-76 no. 24. EPITAPH OF MARCUS CLAUDIUS POLYBIOS AND OTHERS, UNDATED. White marble stele.

- - - - - - - - -
βίῳ - καὶ Μ - Κλαυδίωι
Πολυβίῳ τῶι ἀδε[λ]-
vac φῷ αὐτῆς vac
leaf

The stone shows traces of guide lines above and under the lines, ed. pr. || 1.συμ]|βίῳ? or end of a name (the father?), ed. pr.

1236: 76-77 no. 25. EPITAPH OF APOLLONIA, UNDATED. White marble stele.

ἔτους ϛ[number],
μη(νὸς) - Περειτίου
Πέρπερος - καὶ
Ἐπαφρᾶς - τὴν
ἑαυτῶν μητέ-
ρα Ἀπολλωνί-
αν ἐτείμησαν

1237. THYATEIRA. For two inscriptions from this city cf. our lemma no. 1693.

AIOLIS

1238. GÜZELHISAR. JURIDICAL REGULATIONS CONCERNING TWO CITIES, CA 200 B.C. Large limestone stele, found during road works. Ed. pr. H. Engelmann - H. Malay, EA 4 (1984) 9-13 (ph.).

[- - - - - - - - - - - - - - - - - -].εντε....ο.[....]
[..... .]λ ἄλλοις [..... ...]ντο πάντες ὑπὸ νο[μ]ο[φυλάκ]ων
[..... χει]ροτον[..... ...]μο[..... ..]αρχαμρσεμτε
4 [..... ....] τᾶς πόλι[ος] ἄνδρας
[..]ι...ο.ι[..... ....]τοισ...εωτωκ.
[..... ..]αι.[..... ....]ολλια τοῖς πολ-
ιτα[..... ....]σαιας καθολω-
8 [..... ....]σι.τωταισ πτ.-
[..]τα.[..... ....Σ]άμιος Ἡράω,
Γλαυκ[..... ....άναγ]νωσθέντα ὑπὸ
τῶν ἀνδρῶν [..... ....]αι τοις δὲ ἀντιλέγοντα[ς]
12 .τι προσλ[..... ....] ὑπὲρ τᾶς πόλιος νο-
ως τοισι..γο[..... ..... .] τοις νομοφύλακας καὶ ..
αις γραψα[..... ...] ἐν τ[ῷ] μηνὶ τῷ Πορνοπίῳ καὶ τῷ Τολ-
.ει καὶ τῷ δ[... τοις δὲ] νομοφύλακας γράφοντας εἰς λευ[κώ-]
16 [μ]ατα ἐκτίθην αι[.....]ω[..]ω ἐπόρησθαι τῷ θέλοντι .ε..
.ε τοις ἄνδρας α[...]ε[....] τὸν δᾶμ[ο]ν τῶ μηνὸς τῶ Προ[κυκ-]
[λί]ω τᾷ ἴκαδι ει.εψα.λ[....]ιν ἄνδρας τρεῖς·τοῖς δὲ ἀπυ-
[δ]ειχθέντεσ[σ]ι μὴ ἐξέμμεναι ἐξομόσσασθαι δικ[α]ν[.....]
20 .υδαμη τὸν δὲ ἐνδεικνύμ[ε]νον τοῖς ἄνδρεσ[σιν .. ..]
[....]μένο[ι]σι εἰς ταὶς πόλις ὀμνύντας ν[...]ιμ[..... ....]
[....] τόνδε τὸν ὅρκον· "ἐνδείξομαι ἀνδρ[...]τ[...] Ἥρᾳ[....]
[..... ..] ἄνδρας καὶ ὃ καταπράξην ὑπὲρ τῶν ἀνδρῶ[ν ..... .]
24 [..... ...] ἐπίσταμαι ἄριστα καὶ ἐπομνύ[ω] τοιδ[..... ....]
[..... ..τοῖς] ἀπ[υ]δειχθέντ[ε]σσι τῷ[ν ....]
[..... ....]ε..αγ.ην [..... ....]
[..... ....] ταμίαις...υν[..... ....]
28 [... ....]ντ[..... ...]αιοσ[..... ....]
[....]λῳ[...]ο.τ[...]μαι τοῖς ἄνδρασ..κ[....]ο [..... ......]
[..... ....]δε ..ἀλέξομαι[..... ....]
[..... .....]λσ..ομνύντον Ἥρᾳ καὶ .[..... ....]
32 [..... .]υεν.α[...]τελ[..]σεκο[..]λπ.ντο [..... ....]
[.....]ς πετραιος αν[...]γγω[..... ....]
[..]ν ταμίαις, ἐπεί δέ κε τοῖς ἄνδρας λι[.....]οι[..... ..]
[.]σαγ πε[...]σ[..]υλ[...]νυη[.....]λρ[..... ....]σσ[..... ..]
36 [.π]ρότριτα παρέμμεναι τ[οισ(ι) π]ολίταισ[..]ντ[.]τεν[..... .]
[..]λλ, ταις δ' ἕπτα αισ[..]νο[..... ....]
[..]ν ἔξω τᾶς πόλιος [...]εν[..... ....]
[..] τὸν μῆννα τὸν Προκύκλιον [..... ....]
40 [.] τάμέρα ἐπιλαβόντας ταν ε[..... ....]
[τ]ᾶν πόλιων τοις ἄνδρας τοις μετα[....]τα[..... .....]
[.]υμένοις καὶ ἀπαλλαττομένοισ[..... ....]
[.]φ δέκα δραχμαις τᾶς ἁμέρας δ..ον[...]ο [..]ον[..... ...]
44 [.]γικαν εἰσαγωγέας ἔμμεναι νο[μ..... ....]
[.]ο καὶ τοις ἐξετασταὶς καὶ εἰσα[....]αισ ..αισυ[.....]
[...] καὶ τὰν ἐπιθεατὰν δικᾶν κ[αὶ τὸ] ὕδωρ ἐ[.]χε[.] ν ἐπι[....]
[..... .] ταὐταισι τὸ ἐν τῷ νόμῳ [..... ....]λεμ[..... ...]

[.] δ[ι]καν μ[ηδ]ενὶ ἀλλ' ὑπερδίκην .ο.ον δόντα [..... .....]
[.]ε.ειην δὲ ἃ κε ὑπὸ τῶν ἀνδρῶν ἐπιθέωσιν ὀ[..... ....]
[...]σθέωσι ταισΛ..αις ταὶς εΛ[.]εΛ[..]σεν ἑκάστο[..... ..]
νων ἐν ᾧ κε οἱ ἄνδρες τάξωσι κὰτ τοὶς νόμοις τὰν ἔκπραξ[ι]-
ν κὰτ ὁππότερον [μ]ένῃ τὸ συνβόλαιον· αἱ δέ κέ τις τῶν ἀπο-
..έντων παργένηται ἐπὶ δαμ[....] ἔτι τῷ δικαστ[.. ἔμ-]
μεναι αὐτω γραψαμένω τἄνδρῳ πρὸς τοὶς νομοφ[ύλακας]
[λ]αμβάνην τὸ δίκαιον κὰτ τὰ καὶ τοὶς ἄλλοις πολίτ[αις..]
[.]ομέναν δὲ τᾶν δικᾶν ταύταν καὶ τᾶν διαλύσιων [ἐμμενα-]
ι τὰν προθεσμίαν τῶ νόμω τῶ παλάω καὶ χρῆσθαι τῶι [νῦν]
[ὑ]πάρχοντι τοῖς δὲ ὀρφάνοισι [κ]αί ταῖς ἐπικλάροισι [...]
[...]ι καὶ νῦν αἱ κὲ θέλωσι διαλ[ύ]εσθαι και..τῳ[..... π-]
ροθεσμία ἔμμεναι αὐτοῖσι τὰ [π]ράγματα λ[..... ....]
.οι καὶ τοῖς ἐπιτρόποισι αἱ κὲ θέλωσι δικα...ον[.....]
[τ]ῶν ἄλλων ὀττέω κε θέλωσι· κὰτ ταῦτα δὲ καὶ τοῖς ὀρφάν[οι-]
[σι] καὶ ταῖς ἐπικλάροισι ἔμ[μεν]αι καὶ τούτοισι αἱ δὲ .ε-
[..]εαν δικάτζεσθαι ὡς δὲ ὡς λώιστοι ἄνδρες παρέξειν [..]
[τ]οις νομοφύλακας καὶ τοις στροταγοὶς καὶ τοὶς ἑξετα-
[στ]αὶς καὶ τοὶς ταμίαις καὶ τοὶς ἱρονόμοις σκευαμένοις
[....].κε λάβοιτο ὁ δᾶμος ει[....]γην ἐν τῷ μηνὶ τῷ Πτω..
[...τᾷ] ἰκάδι ἑκάσταν τᾶν ἀρ[χᾶν] ἄνδρας προβάλλεσθαι [..]
[...τῶ]ν ἄλλων τῶν θελό[ντων ..]νας δε.ε τῶ δάμω δεξ[....]
[....]ι τοις ἀπυ[..... .... τ]ὸ ψάφισμα [..... ....]
[- - - - - -]α[- -]

3. In fine perhaps ἀρχαιρεσι -, edd. pr. || 13-14. [ταμί]|αις γράψα[ντας?, edd. pr. || 14-15. a month Τολ[is unattested so far, edd. pr. || 16. cf. SEG XXIX 1130 bis B. LL. 7-8, edd. pr. || 17. ά[πυδ]ε[ῖξαι?], edd. pr. || 22-31. oath-formula; cf. SEG XXIX 1130 bis B. LL. 28-52, edd. pr. || 37. αἰσ[υμ]να[τ - -?, edd. pr. || 45. in fine αἰσυ[μνάταις?, edd. pr. || 46. or τὰν ἐπὶ θέᾳ τᾶν δικᾶν; anyhow a kind of female episkopos of the trials "soweit sie familienrechtlicher Art waren", edd. pr. [or perhaps ἐπὶ θεατᾶν: cf. L. Robert, Noms indigènes -- 474 note 7, Herrmann] || 48. [ν]ό[μ]ον δόντα?, edd. pr., who translate ὑπερδίκην as "als Anwalt tätig sein" || 49. initio ά]τελείην?, edd. pr. || 50. ταὶς δίκαις?, edd. pr. || 53. ἐπὶ Δαμ[ξίτῳ] ἔτι τῷ δικαστ[ᾷ?, edd. pr.; cf. ad L. 46 || 57. "Verjährung des alten Gesetzes", edd. pr. [However, προθεσμία means "Termin", Pleket] || 58-59. [ἐξέ|στα]ι, edd. pr. || 64. initio]ξαν or]σαν, edd. pr. || 69. ἑκ τῶ]ν ἄλλων?, edd. pr.

1239. KYME. AMPHORA STAMP, MID 4th CENT. B.C. Stamp (unattested so far) representing a vase with single handle (probably an oil-container) between the letters K and Y. Ed. pr. S. Lagona, PP 39 (1984) 453-456 (ph.), who adduces precise parallels on coins and argues that this find presupposes the existence of an amphora workshop, engaged in the state-controlled oil-export.

TROAS

1240. TROAS. Cf. our lemma no. 696.

1241. ALEXANDRIA (?). COPY OF THE IMPERIAL EDICT (?) ABOUT BILLETING, 204 A.D. A. Reinach, REVUE ÉPIGRAPHIQUE 1 (1913) 175, on the basis of a manuscript catalogue of the Collection of F. Calvet by H. Thiersch. Republished by C.P. Jones, CHIRON 14 (1984) 93-99.

'Ιερὰ Γρ[άμματα·]
δοκεῖς ἡ[μεῖν τὸ]
δόγμα[τῆς συγ-]
κλήτο[υ ἀγνοεῖν, ὅς]
ἐάν <με>[τ'ἐμπεί-]
ρων σ[υναντιβάλῃς,]
εἴσῃ <μ>[ὴ εἶναι, κτλ.]

1. ΙΕΡΑ|| , copy || 2. ΔΟΚΕΙΣ.⊦ , copy; the interpunct shows the influence of Latin inscriptions, J. || 5. ΕΑΝΟΥ, copy || 7. ΕΙΣ ΗΣ, copy || J. assigns the fragment to the Roman colony of Alexandria in the Troad, gives a survey of the six Latin and two Greek copies known so far (cf. SEG XXVIII 1567), argues that the imperial rescript is likely to have been a subscriptio to a petition made by a civic magistrate rather than an epistula addressed to a proconsul, and publishes a new Latin fragment from Pisidian Antioch. The latter disproves the view that the rescript applied to the province of Asia only. The copy from Ankyra (SEG XXVIII 1567) need no longer be considered a "pierre errante" and assigned to Asia. Cf. now G. Petzl, I.Smyrna II 1 (Bonn 1987) no. 604.

1242. ILION. HONORS FOR GAIUS AND LUCIUS CAESAR, REIGN OF AUGUSTUS. I. Ilion 85 (a). P. Frisch, EA 4 (1984) 15, suggests interpreting this text as meaning that Melanippides and his wife erected statues of G. and L. Caesar; consequently he restores in L. 1 [Γάϊον Καίσαρα, τὸν υἱὸν] and [Λούκιον Καίσαρα, τὸν υἱὸν] respectively (I. Ilion: honorary statues for Melanippides and his wife).

MYSIA

1243. ABYDOS. EDICT OF ANASTASIUS, CA 492 A.D. OGIS 521 (H. Grégoire, IGC 4). Republished after revision of the text by J. Durliat - A. Guillou, BCH 108 (1984) 581-598 (ph.), with translation and elaborate commentary. Republished independently by G. Dagron, T&MByz 9 (1985) 451-455, with translation and short commentary. D. - G. and Dagron arrive at the same conclusions for the main problems of this text. Date: ca 492 (D. - G.); before 498 (Dagron). This decree does not record the tariffs to be paid by all captains of private merchant-ships passing through the straits and consequently proves nothing about the existence of custom-tariffs in the late Empire. The cargoes mentioned (wine, grain, oil, bacon, dry vegetables) are those of the annona and the edict provides for the exemption from all taxes except those recorded for the naviculariі charged with the transport of food from the big provincial store houses to those of Constantinople. These naviculariі were organized in official, specialized groups which equipped ships suitable for one sort of cargo. The συνήθειαι (in general emoluments of various nature levied directly by agents of the state ac-

cording to official tariffs) serve to finance the controllers of the annona and the boatsmen of the patrol boats in the Straits. The nature and origin of the special position of the Cilicians (LL. 24 and 27), apparently the only non-official shipowners who were allowed to transport parts of the annona, is not clear. The πρόβα forms part of the συνήθεια and was paid by all naviculariі. On 594-598 D. - G. attempt a detailed evaluation of the various συνήθειαι in κεράτια. We do not summarize their calculations. The outcome depends on the value of the follis in relation to the keration, which is still under discussion (see Dagron 454 and J.-P. Callu, "Le tarif d'Abydos et la réforme monétaire d'Anastase", in: Actes du IXe Congrès international de Numismatique, Bern 1979, Louvain-la-Neuve 1982; edd. T. Hackens - R. Weiller, 731-740). On 597 speculations on the number and the tonnage of ships necessary for the transport of annona-grain. We present D. - G.'s text.

Εἰ δέ τις [τολμήσει παραβῆναι ταῦτα, θεσπίζομεν αὐτὸν (?)] | στρατίας ἐκπίπτιν ἢ[ν ἔλαχεν καὶ τῇ νομίμῃ ποινῇ ὑπο]||βάλλεσθαι, τὸν δὲ τὴν ἀρχὴν ἔχοντα τῶν σ[τενῶν ποινὴν] | πεντήκοντα χρυσοῦ κατατιθέναι λίτρας εἴ τε οἰφ||δήποτε τρόπῳ παραβαθῶσιν οἱ τύποι τῆς ἡμετέ|ρας εὐσεβίας. Ἀγρυπνῖν γὰρ αὐτὸν καὶ πολυπραγμονῖν | ἕκαστα βουλόμεθα ὥστε μηδένα κακουργοῦντα | λανθάνειν, ταῦτα δὲ καὶ ἐν αὐτοῖς προτεθῆναι τοῖς τό|ποις ἐθεσπίσαμεν, καὶ στήλαις ἐνχαράττεσθαι λιθίναις || ἐνπηγνυμέναις ἐκεῖ πρὸς τῇ θαλάττῃ ὥστε καὶ τοὺς | ἀπαιτοῦντας καὶ τοὺς ἀπαιτουμένους ἀναγινώσκιν | τὸν νόμον καὶ τοὺς μὲν δεδιότας ἀπέχεσθαι τῆς ἁπλησ|τίας, τοὺς δὲ θαρροῦντας μὴ ἀνέχεσθαι βλάβης, καὶ τὸν | περίβλεπτον κόμητα τῶν στενῶν ἀεὶ τὴν ἀπιλὴν || ἐν τοῖς πράγμασιν ὁρῶντα τὴν ἐν τοῖς ἔργοις πῖραν, εἰ βα|θυμήσῃ, προσδέχεσθαι. cross | leaf, cross | leaf Γνῶσις συνηθειῶν ἃς παρῖχον πρὸ ἐτῶν εἴκοσει | καὶ εἴκοσει δύο τῶν στενῶν οἱ ναύκληροι, ὡς πολυπραγμο||νήσας ὁ ἐνδοξώτατος ἔπαρχος τῆς πόλεως ἀνήγαγεν | τῇ ἡμετέρᾳ εὐσεβίᾳ, ἄστινας καὶ ἐπὶ τοῦ παρόντος καὶ με|τὰ ταῦτα προσήκει μόνας διδόναι οὕτως· vacat | Οἱ οἰνηγοὶ πάντες οἱ τὸν οἶνον κομίζοντες εἰς τὴν βασι|λίδ[α ταύ]την πόλειν, πλὴν μόνων τῶν Κιλίκων, vacat || κλασσικοῖς τῶν στενῶν φόλλις ἓξ καὶ ξέστας δύο, | οἱ ἑληγοὶ καὶ ὁσπριγοὶ καὶ λαρδηγοὶ κλασσικοῖς τῶν στενῶν | φόλλις ἓξ, οἱ Κίλικες ναύκληροι κλασσικοῖς τῶν στενῶν | φόλλις τρῖς· καὶ ὑπὲρ πρόβας κεράτιν ἕν καὶ ἐν τῷ ἐκ|πορίζιν κεράτια δύο· οἱ σιτηγοὶ κλασσικοῖς τῶν στε||νῶν φόλλις τρῖς καὶ λόγῳ πρόβας σίτου μόδιος εἷς| καὶ ἐν τῷ ἐκπορίζιν ἐντεῦθεν ἑτέρους φόλλις τρῖς.

1. The restoration is of K.-E. Zachariä von Lingenthal, MDAI (A) 4 (1879) 312-315 || 2. HN, D.-G., Dagron; K, OGIS, IGC; the restoration is e.g.; ἣν [ἔλαχεν.....καὶ ποινῇ ὑπο-], Dagron || 3. σ[τενῶν --], Dagron; τῶν σ[τενῶν ποινὴν], OGIS, IGC|| 4. εἴ<γ>ε, K.-E. Zachariä von Lingenthal, MDAI (A) 4 (1879) 312-315, IGC, Dagron; εἴτε, OGIS; EITE, lapis || 11. ἀναγιγνώσκιν, D.-G., printing error since their photo and majuscle copy show ΓΙΝ || 15. <γ>ρά<μ>μασιν, Zachariä, Dagron

1244. ELAIA. DECREE OF THE ELAIANS CONCERNING THEIR ALLIANCE WITH ROME, 129 B.C. IGR IV 1692; Syll.^{3} 694 (SEG XV 762). L. Ro-

bert, BCH 108 (1984) 489-496, argues that this is a decree of Elaia, Pergamon's port, and not of Pitane or Pergamon. Numismatical evidence shows that especially in Elaia Demeter and Kore were prominent, as they are in the decree (LL. 48-52: offerings to Demeter and Kore and to the other gods and goddesses). The κινδύνους κατὰ γῆν καὶ κατὰ θάλασσαν (LL. 17-18) which the city suffered in the war with Aristonikos can now be explained in the context of a naval attack by Eumenes III. In addition to the people of Elaia and that of Rome the association of technitai around Dionysos Kathegemon is mentioned in LL. 45-46. Originally this group was connected with the technitai of Ionia and the Hellespont and resided at Pergamon. At the end of the dynasty there was a schism: the technitai of Dionysos Kathegemon left Pergamon for Elaia. R. reports that M. Holleaux read π[ολλὰς | καὶ μεγ]άλας instead of π[ολλὰς | καὶ ἄ]λλας in LL. 12-13 and that A. Wilhelm read [ἀνθ' ὧν] instead of [ἐξ ὧν] in L. 18. He accepts F. Sokolowski's restoration [μετὰ] τῶν πολιτῶν instead of [ὑπέρ] in L. 42.

1245. KYZIKOS. DEDICATIONS TO ZEUS CHALAZIOS BY THE ΘΡΑΚΙΟΚΩΜΗΤΑΙ, 1st CENT. A.D. F.W. Hasluck, JHS 24 (1904) 21-23 no. 4 (cf. idem, JHS 26, 1906, 29; G. Mendel, Musées Impériaux Ottomans. Catalogue des Sculptures --- (Constantinople) III no. 837; L. Robert, Hellenica IX 63 no. 4 and X 38 no. 1). E.S. Goloubtsova, in: op. cit. (cf. our lemma no. 692) II 236-239, comments on the social groups on record in this text. She argues that the first three groups: οἱ γεωκτεῖτοι, οἱ συνερχόμενοι ἐπὶ τὸν θεὸν (people who came to the village for a sacral ceremony) and οἱ κατοικοῦντες Θρακίαν κώμην (LL. 3-5) are not identical with τοῖς κωμήταις on record in L. 6. The latter would enjoy civil rights, the others not [However the term κωμῆται may well loosely summarize all the previous categories, Pleket].

1246. KYZIKOS (AREA OF: KÜÇÜK ÇEKMECE). EPITAPH. Taşliglioğlu II (cf. our lemma no. 696) 62-63 no. 1. G. Mihailov, PHILOLOGIA 16 (1984) 11 no. 13, reads the following text from the ph.

ΠΑ///// ΣΑΛΑΔΙΟΤΙΜΟ /// ΑΡΚΘΗΣ
ΡΟΥ
\ΓΑΘΗΜΕΡΟΕ ΑΓΑΘΗΜΕΡΟΥ

1. Μα[κε]σαλα? Διοτίμο[υ]? Α..θη.|ρου (the last name is not Ἀγαθημέρου), M. || 2. Ἀγαθήμερος Ἀγαθημέρου, M. || T. reads the text in two columns; I: ..ρια..ωλλα | Ἀγαθημέρου and II: Διότιμος Ἀγαθημέρου | Ἀγαθημέρου

1247. MILETUPOLIS (AREA OF: KOŞU BOĞAZI KÖYÜ). FUNERARY EPIGRAM FOR ARISTION, 2nd CENT. A.D. Fragmentary pedimental stele, with relief representing a man reclining on a couch, a seated woman and two small standing servants; under the relief an inscription; between this relief and the text there must have been another relief on a missing fragment. Ed. pr. A.M. Cirio, EA 4 (1984) 99-100

(ph.); cf. also W. Peek, ibidem 5 (1985) 157-158.

[ὸ τ]ύμβος ἥ τε βῶλος ἥ τ' ἐξεσμέν[η]
[στ]ήλη δακρυτὰ λείψαν' ὀστέων ἔχε[ι]·
τοῦτ' ἦν ὃ μοχθυ (i.e. μοχθεῖ?), μυρίον δὲ δάκρυσι (?)
Μηνᾶς ἀδελφὸς πένθεσιν τ(ε)ίρ(ε)ι φρένα,
Ἀριστίων δύσμοιρε, σοὶ δ' ἐπ' Ἀίδης
μακρὰν ἐπ' ὀφθαλμοῖσι νύκτ' ἐθήκατο·
ἃ τλῆμον, ἧς καὶ νέκυς γεωμόρος
εἷς, ἀεὶ δὲ κοῦφον οἰκήσαις τάφον

3. Initio "auch σοῦ möglich", Peek, who suggests reading after σοῦ/τοῦ: Τηνομοχθυ ("indeklinablen epichorischen Namen"); μοχθυ: μόχθ<ο>υ or the equivalent of μοχθεῖ, ed. pr.; R. Merkelbach, apud ed. pr., suggests τοῦ τηϰομόχθ<ο>υ [an hapax!!]: "(le ossa) di uno che si affliggeva"; δάκρυσι: to be corrected in δακρύει or δακρύων ?, ed. pr. || 4. TIPI, lapis || 7. ἧς = εἷς, Peek

1248. PERGAMON. STRABO AND THE EPIGRAPHICAL TRADITION. In the context of an essay on the sources of Strabo's short excursus on the history of Pergamon (XIII 4 1-3), B. Virgilio, STUDI ELLENISTICI 1 (1984) 21-37, especially 30-36, points to some corresponding or differing traditions in historiography and official epigraphy: (1) Strabo, who stresses Philetairos' aristocratic education, thereby ignoring certain counterforces in historiography, seems to reflect the official tradition as divulged for propaganda purposes in I. Perg. 613 (OGIS 264), a document which credits the Attalids with aristocratic descent; (2) V. connects the urbanistic reconstructions by Eumenes II recorded by Strabo with the urbanistic regulations laid down in the law on the ἀστυνόμοι (OGIS 483; SEG XX 16*), which should accordingly be dated to the reign of that sovereign; (3) the reconstruction of the military colony (κατοικία) at Pergamon by Attalos II as mentioned by Strabo could be connected with a decree issued after the testament of Attalus III (I. Perg. 249; OGIS 338, especially LL. 13-19) and with the letter (2nd cent. B.C.) of an Attalid king on the division of land among soldiers in the katoikia (I. Perg. 158; RC 51; cf. SEG XXXII 1252*). This implies that the latter document should be ascribed to Eumenes II (if one considers it as the "documento istitutivo" of the katoikia) or rather to Attalos II (if the letter, which seems preferable, pertains to the phase of reconstruction mentioned by Strabo) [However, cf. L. Robert, Études Anatoliennes 193 note 2, on Strabo's use of κατοικία: "Chez cet auteur il n'a jamais le sens de 'colonie militaire'", Herrmann]. Cf. now for criticism L. Robert, BCH 109 (1985) 481-484.

1249. PERGAMON. HERAKLES AND THE HERAKLEIA. L. Robert, RPh 58 (1984) 7-18, collects copious evidence (epigraphical, numismatical, literary) for the presence of Herakles at Pergamon. He discusses IGR IV 300, especially LL. 3-5 mentioning the renewal of the Ἡράκλεια and the Σωτήρια and the first agonothetes "after the war" (L. 5), i.e. the war against Aristonikos (133-129 B.C.). The festival in IGR IV 300 in honor of the two deities who protected

the city in the war (Herakles and Asklepios Soter), was either announced or celebrated for the first time in 154-153 B.C. on the occasion of the victory over Prousias II of Bithynia in 156-154. This yields a date of 149 or 148 B.C. for the second celebration, on record in Die Inschriften des Asklepieions (Altertümer von Pergamon VIII 3; 1969) no. 3 (I. Askl.: before 160 B.C.). Consequently 149-148 B.C. is a terminus post quem for the death of the honorand, Athenaios, admiral of the fleet of the Propontis. The rescue of Pergamon by the intervention of Herakles in 154 B.C. is also on record in the epigram Anth. Pal. XVI 91 LL. 7-8 (descent of Herakles on the akropolis). Herakles, father of Telephos, was the traditional ancestor of the citizens of Pergamon (Telephidai). This tradition was adopted by the Attalids, who considered themselves descendants of Herakles. In the 1st century B.C. and in the Imperial period Herakles fell into oblivion, contrary to his associate Asklepios. On 17-18 discussion of the dominant position of Asklepios and the Ἀσκλήπεια in imperial Pergamon. On 14-15 note 42 special comment on the ethnic Περγαμεύς, borne by several early members of the Attalid family, especially by the first dynast, descendant of Herakles, Philetairos. Here we have a symbiosis between the dynasty and the city which did not exist in the case of the other Hellenistic dynasties, whose members all prided themselves on being Macedonians. For Περγαμεύς cf. OGIS 310-311, 749-750; F. Delphes III 1 432; AE, 1967 [1968] Chron. 11 no. 11 (cf. BE 1968 no. 282).

1250. PERGAMON. LETTER OF ATTALOS I CONCERNING A PRIESTHOOD, 3rd CENT. B.C. I. Perg. 40; Syll.^{3} 1018; RC 24; LSAM 11 (SEG XV 756). L. Robert, BCH 108 (1984) 496-499, argues that the ἐργαστήρια (LL. 7-9) built and dedicated by the king are not royal factories whatsoever, but "ateliers-boutiques". They were not worked by royal slaves known from other documents (mainly OGIS 338 = SEG XXVIII 960*, LL. 20-26), but were empty, to be let by the priest who thus enjoyed the benefits of the rent. The ergasteria are probably to be located in the colonnades of the agora in the High City, where the altar and presumably also the temple of Zeus Soter stood. R. collects epigraphical examples of ergasteria in colonnades. Cf. e.g. our lemma no. 1410.

1251. PERGAMON. HONORARY DECREE FOR ATTALOS III, 138-133 B.C. I. Perg. 246 (OGIS 332). Exhaustive commentary by L. Robert, BCH 108 (1984) 472-489 and BCH 109 (1985) 468-481. In the first article he demonstrates that this decree, found in Kliseköy on the territory of Elaia, is not issued by the latter city but by Pergamon itself; nor is this text a copy of a Pergamene original erected in Elaia. The stone was originally erected in the Asklepieion outside the walls W. of Pergamon and brought to Kliseköy in the 19th century. Doubts concerning the Pergamene provenance seemed to be confirmed by the assumed opposition between two "arrivals" of the king after his glorious campaign: that mentioned in LL. 13-14 (τὴν δὲ ὁδόην, ἐν ᾗι παρεγένετο εἰς Πέργαμον; the exact date, including the month, must have been contained in the lost clause; the cele-

bration of this day with a πομπή from the prytaneion to the Asklepieion (LL. 13-18) must have been annual and not monthly) and that of L. 26 (cf. 39) (ὅταν δὲ παραγίνηται εἰς τὴν πόλιν ἡμῶν). It was believed that τὴν πόλιν was another city than Pergamon, where the king already had arrived (LL. 13-14). R. shows that the words εἰς Πέργαμον refer to the arrival of Attalos in the territory of Pergamon, viz. at the Asklepieion outside the walls of the city, where he waited some time before making his official solemn entry into the city itself at a date still unknown at the moment that the decree was issued (ὅταν δὲ κτλ.). His stay in the Asklepieion fits in with the honors connecting the king with Asklepios Soter: Attalos became σύνναος of that god since a cult statue (ἄγαλμα) of the king was erected in the Asklepieion (LL. 7-9). The regulations for the reception of the monarch in the city provide for a great procession (LL. 33-38) to meet the king and escort him to the city. R. comments at length (1984, 482-486; 1985, 469-470) on this phenomenon of ἀπάντησις (ὑπάντησις; ὑπαπάντησις) and discusses many inscriptions and literary passages (the fragment J. Keil - G. Maresch, JÖAI 45, 1960, 89-90 no. 15 = I. Eph. 1391, belongs to this category).
In his second article R. focuses on the honors awarded to Attalos on the occasion of each arrival. The principal honors at the "first arrival" are a gold crown as ἀριστεῖον, a bronze equestrian statue (εἰκὼν ἔφιππος) on a marble column near the altar of Zeus Soter on the agora (with daily incense offerings to Zeus in favor of the king: τῶι βασιλεῖ) and a cult statue (ἄγαλμα) in the Asklepieion. He argues that none of these honors were abnormal or extravagant; nor were they exclusively reserved for kings. The fact that Attalos was σύνναος with Asklepios does not imply deification during his lifetime. R. also discusses the honors to be awarded on the day of the king's entrance in the city (LL. 25-26). At the head of all priests in the pompē a στεφανηφόρος τῶν δώδεκα θεῶν καὶ θεοῦ βασιλέως Εὐμένου (L. 27) is mentioned. R. suggests that the Great Altar of Pergamon may have been dedicated by Eumenes II to the Twelve Gods. The offering on the altar of Zeus Soter in the agora (LL. 42-43) is not brought to the "deified" king, but in favor of the king, who is σύνναος only in the Asklepieion and not elsewhere in the city. No negative conclusions as to the character of Attalos can be drawn from our decree, which has nothing to do with flattery. R. expresses doubts on the restoration in L. 48 (στωιᾶ[ι τῆι βασιλικῆι? καὶ ἐπὶ τῶι βωμῶ]ι) included in OGIS and is not sure about the exact form of the restoration of OGIS in LL. 50-51 ([έ]ν τοῖς τῶν χαριστηρίων [ἱεροῖς τοῖς θυομένοις ὑφ' ἡμῶν ὑπὲρ] τοῦ β[ασ]ιλέως).

1252. PERGAMON. INSCRIPTIONS IN HONOR OF A. CLAUDIUS CHARAX, MIDDLE OF THE 2nd CENT. A.D. SEG XVIII 557-558; XIX 723. O. Andrei, A. Claudius Charax di Pergamo. Interessi antiquari e antichità cittadine nell'età degli Antonini (Bologna 1984), describes the life, works and antiquarian interests of Charax and briefly discusses the above-mentioned Pergamene inscriptions [Cf. W. Ameling's review in GNOMON (1986) 465-468. For Charax and Sparta cf. A.J. Spawforth - S. Walker, JRS 76 (1986) 93; cf. also the review

of Andrei's book by A.J. Spawforth, ibidem 327-328, Pleket].

1253. PERGAMON. DEDICATION TO TELEPHOS, CA 2nd CENT. B.C. R. Horn - E. Boehringer, AA (1966) 470. Republished by G. De Luca, in: Das Asklepieion, 4. Teil (1984) (Via Tecta und Hallenstrasse) (Altertümer von Pergamon XI 4) 129-130 no. S 60 (ph.).

(A) Τηλέφωι κατὰ [συντα]γήν (or [ἐπιτα]γήν)

(B) [Διο]νύσιος Μενεκλείους Αἴνιος

Late-Hellenistic, H.-B. || (A) [ἐπιτα]γήν is commoner, Pleket; Τελέφῳ, H.-B. and De L.; Τηλέφωι: clear on the stone, Bingen || (B) Νύσιος, H.-B.; Αἴνιος: "Hier würde ich Αἴνιος als Eigenname auffassen und nicht wie in der seinerzeit von D. Pinkwart vorgeschlagenen Lesung als 'aus Ainos'", De L. [unacceptable: it is the ethnikon of Ainos, Pleket; cf. also O. Deubner, MDAI (I) 34 (1984) 350 with note 13a (ph.).].

1254. PERGAMON. INVOCATION, CHRISTIAN PERIOD. Inscription incised on a fragmented column. Ed. pr. G. De Luca, in: op. cit. (cf. our lemma no. 1253) 154.

Κύριε, βοήθι τῷ δούλῳ ---

βοηθιτω, De L.; βοήθι τῷ, Bingen

1255. PERGAMON. GRAFFITI, ROMAN AND BYZANTINE PERIOD. Ed. pr. G. De Luca, in: op. cit. (cf. our lemma no. 1253) 38-39 nos. 338 and 343: Ἀττάλου and Εὐτυχιανοῦ Μ(--).

1256. PRIAPOS (KARABIGA). HONORARY DECREE FOR HIPPOMEDON, 246-221 B.C. (?). Marble fragment, now in the Archaeological Museum in Istanbul. S. Şahin, EA 4 (1984) 5-7 (ph.), republishes the text, published by I. Kaygusuz in ARKEOLOJI VE SANAT 18-19 (1984) 16-18 (ph.).

[ἐπειδὴ Ἱππομέδων τοῦ δεῖνα πᾶσαν ἐπιμέλειαν]
[ποιεῖται καὶ κοινῆι τῆς πόλεως καὶ ἰδίαι πᾶσι]
τοῖς ἐντυγ[χά]νουσιν· δεδ[ό]-
[χ]θαι τῆι βουλῆι καὶ τῶι δήμωι·
[ἐπ]ηινῆσθαι Ἱππομέδοντα ἀ-
[ρε]τῆς ἕνεκεν καὶ εὐνοίας ἧς ἔ-
[χει] εἰς τὸν δῆμον· [κα]ὶ εἶναι αὐ-
[τὸ]ν εὐεργέτην καὶ πρόξενον
[το]ῦ δήμου· ὅταν δὲ ὁ δῆμος συν-
[τε]λῆι τ̣[ὴ]ν πανήγυριν τῶι βασι-
[λεῖ - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - -

5. Ş. suggests identifying the honorand with the homonymous governor of Thrace-Hellespont under Ptolemy III Euergetes (246-221 B.C.); cf. IG XII 8 156 = Syll.^{3} 502 (cf. SEG XXIX 794) for expressions restored in the present text [However, in LL. 1-2 ἐπιμέλειαν ποιεῖται is impossible with the dative in L. 3; probably χρείας παρέχεται, Herrmann] || 10. a panegyris for Ptolemy III and his wife is on record in OGIS 56 LL. 36-37 (Kanopos), Ş.

1257. ZELEA. DECREE CONCERNING THE RECLAIMING OF PUBLIC LAND, SHORTLY AFTER 334 B.C. Syll.^{3} 279. M. Corsaro, ASNP 14 (1984) 441-493 (text without new readings; Italian translation), suggests that the irregular possession of public land was due to socio-political changes brought about by the expulsion of the aristocratic, philo-Persian faction, whose land probably was confiscated. The latter took place after the restoration of democracy which probably can be dated between Alexander's victory at the Granikos (334 B. C.) and the moment of "liberation" of Zelea by the Macedonian armies. Corsaro discusses the following aspects/terms of this text, with constant reference to numerous parallels in inscriptions and literary sources: οἱ ἀνευρεταί (L. 3; a hapax meaning "inspectors", who investigated the illegal possession of public land and made an evaluation of these estates, a task performed elsewhere by ζητηταί, μάστροι, (ἱερο)μνήμονες, ἀστυνόμοι, χρεωφύλακες, νομοφύλακες or τιμηταί), τὰ δημόσια χωρία (L. 4; public land, "fondo"), διαδικασία (L. 19; for this term see also SEG XXXII 1646; attempt to reconstruct the juridical procedures in controversies (L. 17: ἢν δέ τις ἀμφισβατῆι), in which the two parties - possessor and city - are treated on a par), the role of the δικασταί (L. 32) and the συνήγοροι (LL. 31, 33: public lawyers, representing the interests of the city, elsewhere on record as ἔνδικοι, σύνδικοι, προήγοροι), their oaths (LL. 10, 32-33), the exemption of the native Phrygian population from inspection by the ἀνευρεταί (LL. 4-5), the institutions of Zelea (absence of a βουλή; names of months: Ἡραῖος, Κεκυπώσιος, Ἀκάταλλος (LL. 16-17; 24-25); the latter two point to a pre-Macedonian stage, not influenced by Ionian Miletos), the cults of the city (Apollo Pythios and Artemis in LL. 10, 33, 38, perhaps Hera (Ἡραῖος!): no Milesian influences), the temporal clausulae (LL. 16-17, 17-18, 23-24, 24-27: the terms to be observed for the various stages of the procedures, expressed by διά + genitive (= genitive, or ἐν + dative: "during which", not "after which") and finally the date (language; historical context).

BITHYNIA

1258. BITHYNIA. PHILOSOPHERS. Cf. W. Ameling, EA 4 (1984) 127 note 34, for a list of inscriptions in which φιλόσοφοι, ῥήτορες and σοφισταί are on record.

1259-1260. BITHYNION-KLAUDIOPOLIS (AREA OF: ÇAYGÖKPINAR, CA 10

KM S.E. OF BOLU). CONSOLATION DECREES FOR THE STUDENT THEODOROS, 1st CENT. A.D. Two separate blocks, with two separate decrees, reused in a Byzantine tomb but originally also built into a tomb; now in the Museum in Bolu; every second line painted in red. Ed. pr. R. Merkelbach, EA 3 (1984) 137-141 nos. 1-2 (ph.), with translation and brief commentary. Cf. now I. Klaudiupolis 70.

1259: 138-139 no. 1.

[Στρα]τηγῶν προθέν-
[τω]ν· Μητρόδωρος Φι-
[λί]ππου εἶπεν· ἐπεὶ Θεό-
δωρος Ἀττάλου Ἀγριπ-
εὺς ἕνεκεν σχολῆς ἀφ-
ιγμένος εἰς τὴν πόλιν
δείλαιος οὐδὲ τῆς ἐλπ-
ίδος ἀπολαύσας ἐπὶ
πλέον ἔφθη μὲν τὰς εὐ-
χὰς δυσμοίρῳ τύχῃ καὶ
τῆς ἀποδημίας καὶ τῆ-
ς ἡλικίας ἀνόνητον σ-
πουδὴν ταχύνας ἐφ' ἃ
μὲν ἐξῆλθεν πάντων π-
ροαπολόμενος, τοῖς δ'
οἴκοθεν ἀγαθοῖς μηδ'
εἰς τάφου καὶ νεκροῦ κό-
σμον χρησάμενος ξέν-
ῃ γε οὖν ἐνθάπτεται γῇ κα-
ὶ πρὸς ἀλλοτρίοις ἀπέπ-
νευσε κόλποις ὁ μητρὶ χ-
εῖρας ὀρέξας οὐδὲ πα-
τρὸς ὕστατα προσστερ-
νισάμενος ἀσπάσμ-
ατα πικρᾶς μνημόσυνα
τ<ύ>χης· ἐρανίσζεται δὲ ἡ
περίστασις ἐπ' αὐτῷ τ-
ὸν τοῦ τέλους οἶκον· κ-
ἂν πάντες τοῦ πάθους
συνγενεῖς ὁμολογοῦμε-
ν ἓν αὐτῷ, τοῦ δαίμονος
χαρισαμένου ἐντὸς
τῆ πόλει τελευτᾶν ἧς [ἐ]-
ράσθη μὲν δείλαιος [εἰς ἡ]-
χητὸν λόγων τῶν πε[ρὶ ἐπ]-
αίνου ἢ καὶ ἡθῶν κα[ὶ κλαυθ]-
μῶν μαθητὴς τ[ῶν περὶ]
ἑτέρων ἀφικόμ[ενος μὴ ἀ]-
[π]ολαύει δοὺς ..[- -]
[.]νοσ[- - - - - - - -]

Consolation decrees, ed. pr.; contra J. and L. Robert; BE (1984) no. 478 ("longue déploration rhétorique du malheur") || Çaygökpinar is "noch im Bereich der Nekropole von Klaudiopolis", ed. pr. || 4-5. citizen of Agrippeia (cf. Pliny, NH V 149: in inner Bithynia "colonia Apamea, Agrippenses, Iuliopolitae, Bithynion"), ed. pr., who suggests that the city, later known under the name of Cretia-Flaviopolis (cf. our lemma no. 1261), may have temporarily called itself after Agrippa, who travelled through Pontos-Bithynia in 14 A.D. || 13. in fine unclear; EIA and EPA also possible, ed. pr. || 26. ΤΧΗΣ, lapis || 36-37. or κα[ὶ ὀυθ]|μῶν, ed. pr.

1260: 139-140 no. 2.

- - - - - - - - - - - - - -
[--]θίας πενθούμεν-
[ον] ᾗ ὑπὸ πατρίδος· καὶ
[τὸ μ]ὲν τῆς λύπης ἀν.
[--]ν ἢ τῶν οἰκείων ἐρῃ-
[--]πλέον ἐπί τινει γνωρίμ-
[φ ν]έων ἐν τῇ πατρίδι ἀ-
[- ἀ]γνοουμένου ..ημ.
[--]ΙΜΑΛΩΘΗ τῇ περί ετι
[συμ]παθείαι· καὶ γὰρ ὁ
[--] ὁμογιης ἐνδημίας ἀ-
[--]τητὸς καὶ σπουδῆς ἀ-
[ξίᾳ] αὐτῷ παρέσχεν ἄρξα-
[σθα]ι· ὁ δ' ἐν μηδενὶ πλεογ[ε]-

[--]ροῦ καὶ {καὶ} γένους το[ῦ]
[πρώ]του καὶ πατρὸς ἀγα-
[θοῦ] καὶ ἐπισημοτάτου
[καὶ] πατρίδος <σ>υνγενοῦ-
[ς ἡ]μεῖν καὶ τειμιωτάτ-
[ης ο]ὔτε φιλοτειμιῶν ἀπ-
[--]ος αὐτοῦ λανπρυνε-
[--]αρχαι καὶ δόξῃ πα-
[--]ε̣ως συνπολειτευο-
[μέν]ης τῆς ἐπαρχείας οὐ
[κτῶ]ν πᾶσιν ζητεῖται· καὶ μα-
[--].ι̣θέντου καὶ πατ{τ}ρὸς
[καὶ ἀδ]ελφοῦ γνησιώτερον ἄχ-
[νύμε]νος ἐπὶ τῷ νεανίσκῳ· ἐ̣-
[φ' οὗτ]ινος οὐχ ἥτ<τ>ων ἄξιος θ-
[αυμ]άσζεσθαι ἧς περὶ νεκρ-
[οῦ ἀ]ποδέδεικται τὸ γνώρι-
[μον] σπουδῆς ἡ ἐκεῖνος δὲ
[ά]ρετῆς νέου παρὰ ϙ[--]

1. Or συμ|πα]θίας, ed. pr. || 4-5. ἔρη|[μον?, ed. pr. || 6-7. the alpha in L. 6 precludes [νεκ]ροῦ, ed. pr. || 14. one expects here a second οὔτε, ed. pr. || 18. perhaps περίετι = "ausserordentlich", ed. pr. || 19. between the E and I of παθείαι there is space for one letter, ed. pr. || 20. ὀμον<ο>ίης?, ed. pr. || 25. αὐθέντου ("Herr")?, ed. pr. || in the same Byzantine tomb another small fragment of a limestone plaque, with letters rather similar to those of the above texts; the width of the plaque is the same as that of the plaque in our lemma no. 1259: - - - -| - - -]γενέσθαι ε̣ν̣.ων δη̣[- - -| - - -].ν̣ vacat

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1261. CRETIA FLAVIOPOLIS. LOCATION. Cf. D.H. French, EA 3 (1984) 49-58, who rejects the traditional equation Cretia = Gerede, in the province of Bolu (= Bithynion - Klaudiopolis). On the basis of a new Latin milestone from Gökçesu, East of Bolu, which mentions Cretia Flaviopolis F. suggests locating the city in the wide valley of modern Mengen (just East of Gökçesu); contra S. Şahin, ibidem 103-104. Cf. our lemma no. 1259, app. crit. ad LL. 4-5.

1262. KALCHEDON. BUILDING INSCRIPTION OF THE MARTYRION OF ST. CHRISTOPHOROS, 452 A.D. I. Kalchedon 22. Republished by D. Feissel, BCH 108 (1984) 566-569 (dr.), after an unpublished copy by A.D. Mordtmann. F. points out that the provenance is Bostanci köprü (12 km S.E. of Kalchedon) and not Kadiköy-Haydarpaşa.

Σὺν Θ(ε)ῷ ἀπετέθη τὰ θε-
μέλια τοῦ μαρ-
τυρίου τοῦ ἁγίου Χρισ-
τοφόρου ἰνδ(ικτιῶνι) γ΄, μη(νὶ) Μαΐῳ, με-
τὰ τὴν ὑπατίαν Πρωτογέ-
νους καὶ Ἀστουρίου τῶν λαμ-
πρ(οτάτων), ἐπὶ Θεοδοσίου βασιλέως κ(αὶ)
Εὐλαλίου ἐπισκό(που) Καλχεδό-
νος· κτίζετε δὲ παρὰ τῆς
σεμνοπρ(επεστάτης) κουβικουλαρ(ίας)
Εὐφημί<ας> καὶ ἐγένετο ἡ
κατάθεσις ἐν εἰνδ(ικτιῶνι) ε΄
πληρ<ο>υμ(ένῃ), μη(νὶ) Σεπτεμβρ(ίου)
κβ΄, ὑπ<α>(τείᾳ) [Σφωρακίου]
τοῦ λαμ(προτάτου)

4. ἰνδ(ικτίωνος), I. Kalch. || 5. ὑπατείαν, I. Kalch. || 6-7. λαμ|πρ(οτάτω)ν, I. Kalch. || 7. κα[ὶ], I. Kalch. || 8-9. Χαλκηδό|νος, I. Kalch. || 10. κουβικουλαρί[ας], I. Kalch. || 11. Εὐφημίᾳς{υ}, I. Kalch.; ΕΥΦΗΜΙΔΟ, Mordtmann || 12-14. for problems concerning this date see our lemma no. 1683 || 13. πληρουμ(ένῃ), μ(ηνὶ) Σεπτεμβρ[ίῳ], I. Kalch.; ΠΛΗΡΥΜ, Mordtmann || 14-15. ὑπα[τείᾳ Σποράκίου καὶ Ἑρ]|κουλάν[ου τῶν λαμπροτάτων], I. Kalch.; ΥΠΛ(abbreviation sign) [--] | ΤΟΥΛΑΜ(abbreviation sign) vacat, Mordtmann; F. shows on the basis of epigraphical evidence that in 452 A.D. each consul was only proclaimed in one part of the Empire: until the end of the year the East did not know of Herculanus' consulate in the West and v.v.; cf. e.g. our lemma no. 983.

1263-1264. NIKAIA (AREA OF: UMURBEY, S.W. OF GEYVE = KABIA). TWO INSCRIPTIONS WRONGLY ASSIGNED TO THE TERRITORY OF NIKOMEDEIA. TAM IV 1 57 and 160. S. Şahin, EA 3 (1984) 105-107 nos. 1-2 (ph.), points out that these texts were found by him in the village of Umurbey and do not belong to an alleged village Bey-Köy near Nikomedeia (so TAM IV 1). For no. 57 cf. SEG XXXI 1070. For the sake of completeness we give both texts here:

1263: 105 no. 1 (TAM IV 1 57). Large marble altar; above the inscription a wreath; 2nd cent. A.D.

[Ἀγ]αθῇ [Τύχῃ]
Διεὶ Σωτῆρι Ἀρχέ-
λας, Μ. Σκρειβωνίου
Καπετωλίνου οἰ-
κονόμος τὸν βω-
μὸν σὺν τῷ ἁγάλμ-
ατι ἀνέθηκεν ὑπὲ-
ρ τῶν δεσποτῶν
καὶ ἑαυτοῦ καὶ δήμ[ο]-
υ Κιζουραιῶν
εὐχήν

2-3. Διεὶ ΕΝΤΗΜΑΡΧΙ|ΙΑΣ Μ. Σκρειβώνιο[ς]|, TAM || 7. ὑπὲρ, TAM || 8. δεσποτ<ῶ>ν, TAM || 10. Ῥιζουραγῶν, TAM

1264: 107 no. 2 (TAM IV 1 160). Large marble tombstone; above a projecting rectangular "Aufsatz"; under this in a tabula ansata an inscription; now built into a private house; 2nd cent. A.D. Cf. S. Şahin, EA 7 (1986) 132 note 24.

ἔτους θι΄
Ἑρμόδωρος
Χρήστου τῇ
ἑαυτοῦ γυ-
ναικὶ Ἀγαθα-
νγελίδι ζησά-
σῃ ἔτη λε΄ καὶ
ἑαυτῷ μνήμη-
ς χάριν

1. The 19th year of a Roman emperor of the 2nd cent. A. D., i.e. prior to the Const. Antoniniana, Ş.; cf. SEG XXXI 1069 on p. 285 || 2-3. Χρήστου Ἑρμόλωος (?), TAM || 5-6. ΑΓΑΘΑ|ΝΚΕΛΙΑΓΗΑ, TAM || 8. ἑαυτοῦ μνήμ, TAM

1265. NIKAIA (AREA OF: UMURBEY; CF. OUR LEMMA NO. 1263-1264). EPITAPH OF ARCHEPOLIS, 2nd CENT. A.D.. Limestone sarcophagus for a child; now in the Museum in Izmit. Ed. pr. S. Şahin, EA 3 (1984) 108 (ph.).

Ἔτους ζ'· Χρήστη | Καλλιτέλου Ἀρ|χέπολι τῷ ὑῷ | μνῆς χάρρι (sic)

1. For the era cf. our lemma no. 1264, app. crit. ad L. 1 || 4. μνῆς: cf. L. Robert, Hellenica XIII 71; J. Strubbe, MNEMOSYNE (1981) 119; χάρρι, i.e. χάριν, ed. pr.

1266. NIKOMEDEIA (AREA OF: KANDIRA). EPIGRAM FOR THE GOD DIONYSOS. Rectangular marble statue base with mouldings above and below; now in a private Collection in Istanbul. Ed. pr. S.G. Cole, EA 4 (1984) 37-49 (ph.).

Σοί, Διόνυσε, | Δίων ζωὸς μετὰ | παισὶ χορεύων |
συνποσίοισι | μέλω νέκταρ | ἔχων Βρομίου·
νῦν δέ σε καὶ παρὰ | σῆμ', ἔσορᾶν, | ἵδρυσα παρά μμε |
4 [ὅ]φρα καὶ ἂν φθίμενο[ς] | καὶ ὀσόμενός | σε βλέπω

Undated by ed. pr. || 3. R. Kassel, apud ed. pr. (49), suggests interpreting ἔσορᾶν as a "finale Infinitiv": "Ich habe dich zum Anschauen aufgestellt"; in fine he hesitatingly suggests πάραντα (cf. Homer, Il. 23, 116); W. Peek, ibidem 5 (1985) 156, prefers to read παρ' ἄμμι || 4. or ἂν (= ἀνὰ) φθιμένο[υς], Merkelbach apud ed. pr. (49) || ed. pr. comments on other sepulchral epigrams with Dionysiac themes; the largest group was for people initiated into Bacchic mysteries || M. Voutiras, ΕΛΛΗΝΙΚΑ 35 (1984) 50 note 57, prefers to read in L. 4 [ὅ]φρα καὶ <έ>ν φθιμένο[ις]| κ<ε>ισόμενός σε βλέπω (explicitly rejected by ed. pr. on p. 38)

1267. NIKOMEDEIA. EPITAPH OF MENAS, 486 A.D.(?). TAM IV 1 362. D. Feissel, BCH 108 (1984) 569-570, argues that for this inscription, dated ἰν(δικτιῶνι) δεκάτῃ ἀρχῇ, μηνὶ Σεπτε<μ>βρίου β', ἡμέρᾳ τρίτῃ (LL. 4-6), 486 or 531 A.D. are more probable dates than 396 or 441 A.D. (see TAM and F.K. Dörner, Inschriften und Denkmäler aus Bithynien, 1941, 96 no. 10), since we know from the inscription presented in our lemma no. 1262 (cf. our lemma no. 1683) that in 452 A.D. the indictio certainly did not start on Sept. 1, in fact was not finished until Sept. 22. If one prefers 486 A.D. on the basis of the letter forms ("un indice peu probant"), this is the first inscription testifying to the beginning of the new indictio on Sept. 1.

1268. PROUSIAS ON THE HYPIOS (KONURALP). HONORARY INSCRIPTION FOR COMMODUS, 189 A.D. White marble base, probably found near the road to Akçakoca (cf. SEG XXX 1441). Ed. pr. W. Ameling, EA 3 (1984) 23-24 (ph.). Now I. Prusias 38.

- - - - - - - - - - - - - - - - - -
Εὐσεβῆ Εὐτυχῆ
Γερμανικὸν Σαρματικὸν
Βρεταννικὸν μέγιστον,.
οἱ τοῦ τρισκαιδεκάτου ἔτους
ἄρχοντες
Τ. Δομίτιος Παυλιανὸς Φάλκων
ὁ δὶς πρῶτος ἄρχων
[κ]αὶ <ἱ]ερεὺς Διὸς τοῦ Ὀλυνπίου
Μέμμιος Σατορνεῖνος
Τέρτυλλος Ἰουλιανοῦ
Αὐρήλιος Χρύσιππος
Ἀσκληπιόδοτος Μενεκράτους

4. 13th year of Commodus who began his trib. pot. in 176 A.D.; for the era cf. SEG XXXI 1069 on p. 285 || 6-7. the grandfather or uncle of another Domitius, on record in another, still unpublished inscription, ed. pr., who points out that the college of archons in Prousias had five members, and studies the archonship in Bithynian cities in general, with special reference to the relation between the size of the urban councils and the number of magistracies in each city; study of ἄρχων and πρῶτος ἄρχων, ἄρξας τὴν μεγίστην ἀρχήν (= archonship) etc. in Prousias, Nikomedeia and Nikaia; influence of the Lex Pompeia.

PONTOS

1269. SINOPE. HONORARY EPIGRAM FOR EULALIOS, NOT BEFORE THE 4th CENT. A.D. CIG 4158 + Add. p. 1114 (LBW III 1812). D. Feissel, BCH 108 (1984) 551-552 (dr.), translates and discusses this text. In L. 1 one should read πολιοῦχος ("souverain"), not Πολιοῦχος (name of the alleged dedicator of the monument, so Kaibel, EG 907). The epigram testifies to the intervention of the emperor with the erection of the statue (cf. our lemma no. 1748). Θεσμός in L. 3 is the personified Law. Eulalios must have been a civilian functionary of high rank (governor of the province, vicarius of the diocese or praefectus praetorio), who lived not before the 4th cent. A.D.

PAPHLAGONIA

1270. KARZA (KÖYCEĞIZ - KOCÜVEZ). DEDICATION TO ZEUS KARZENOS. Altar of local marble with mouldings above and below; now in the Kapucular Mahalle of Eskipazar (Hadrianopolis), 5 km S. of Köyceğiz. Ed. pr. E. Legrand, BCH 21 (1897) 98 no. 12; republished by I. Kaygusuz, EA 4 (1984) 63 no. 1 (ph.).

Ἀγαθῇ τύχῃ· | Ἀντίοχος | Ἀντιόχου | Διὶ Καρζηνῷ || ἀνέστησεν | εὐχήν

Undated by ed. pr., who argues that there was a large ancient settlement at Köyceğiz, where ancient Karzene is to be located, a few kilometers West of Kimistene [Since the present text is the only testimonium for the toponym Karzene and was found in Hadrianopolis, more support is needed for the identification of Köyceğiz with Karzene, Pleket; a place-name which underlies the ethnikon Καρζηνός is something like Karza; cf. Rüge in RE s.v., Herrmann]

1271. KARZA (KÖYCEĞIZ - KOCÜVEZ). FUNERARY EPIGRAM FOR DOMITILLA, MID 3rd CENT. A.D. Limestone columella. Ed. pr. I. Kaygusuz, EA 4 (1984) 61-62 (ph.); republished by W.D. Lebek, ZPE 59 (1985) 7-8, with translation. We give Lebek's text.

τήνδ' ἀρετῆς ἐπίσημον | ὄρα στήλην, παροδεῖτα· |
κεῖται γὰρ Δομιτίλλα κόρη | τῷδ' ἔνδοθι τύμβῳ ||
τὸν τῆς σωφροσύνης | ἀραμένη στέφανον· |
μούνη γὰρ κουρῶν, ὅσσας ἄγον | εἰς ὕβριν ἄνδρες, |
οὓς ἄγαγ' ἐκ Πόντοιο θεῶν || χόλος ἡδέ τε μοῖρα, |
τῶν τότε βαρβαρικαῖς | χερσὶν ἀπολλυμένων |
οὐκ ἔτρεσεν τὸ θανεῖν | ἀνθ' ὕβρεως στυγερᾶς· ||
ἑπτὰ μόνων μηνῶν δὲ | φίλον πόσιν εὐφράνασα |
παρθενικὸν λίπε φῶς | τετταρακαιδεκέτης.

4. Or μούνη followed in L. 7 by ἔπεσεν, Merkelbach apud ed. pr., who translates his version of L. 7 as "did not exchange her death for hateful abuse" || 5. πόντοιο, Peek (cf. infra) || 7. ἔτρεσεν, Lebek and W. Peek, EA 5 (1985) 156; ἐτίεσεν, ed. pr.; ἔπεσεν, Merkelbach || 9. ΤΕΤΡΑϹΚΑΙΔΕΚΕΤΗϹ, lapis; τετρὰς καὶ δεκέτης, ed. pr.; we give Lebek's correction; W. Peek: "...nicht antasten" || ed. pr. sees in LL. 4-7 a reference to the Goths who invaded Asia Minor in 262-263 A.D., coming from Herakleia Pontika; contra W. Peek, loc. cit., who suggests an "Überfall von Seeräubern || for Karza - Koÿceğiz cf. our lemma no. 1270 app. crit.

1272-1281. KARZA (KÖYCEĞIZ - KOCÜVEZ: AREA OF). EPITAPHS. I. Kaygusuz, EA 4 (1984) 63-67 nos. 2-11, publishes eight new and republishes two old inscriptions, found in Köyceğiz and neighbouring hamlets. Translations.

1272: 63 no. 2 (ph.). EPITAPH OF HELIOS. Columnar limestone grave stele; under the inscription relief of a pruning hook; from Köyceğiz; now in Çankiri Museum.

Θεόφιλ{λ}ος | καὶ Ἄφους Κυρ|ίλλου μητρὸ|ς Χρήστης ΗΛ ||
.υι ἀδελφῷ μνή|μης χάριν

Undated by ed. pr. || 4-5. Ἡλ|[ί]φ or Ἥλ|[ω]νι, ed. pr.

1273: 64 no. 3 (ph.). FUNERARY EPIGRAM FOR KEIA AND OTHERS, 242 -243 A.D. Columnar marble grave stone, built into a house in Hanköy, ca 3 km N.E. of Köyceğiz.

Κείᾳ Δημοσθένῃ τε γονεῦσι νέοις
ἀνέθηκεν
στήλην Χρύσιππος υἱὸς ἑὼν ἀγαθός·
Χρύσιππος πατρὶ Δημοκράτι εὐσεβῖ
τοῖσι καταχθονείοις πᾶσι θεοῖς ἐποίε[ι]
ἔτους σμη΄

Ligatures || [1. better: γονεῦσιν ἐοῖς, Herrmann] || 4. Demokrates: father-in-law of Chrysippos?, ed. pr. || 5. Dis Manibus, ed. pr. || 6. local era, ed. pr.

1274: 64 no. 4 (ph.). FUNERARY EPIGRAM FOR SEVERINA, 2nd-3rd cent. A.D. Circular marble altar; from Hanköy (cf. preceding lemma).

- - - - - - - - - - - - -
παρθενικῇ τε θυγατρὶ Σε-
ουηρείνῃ ταχυπότμῳ·
ἡλικίαις δ΄ ἀνίσοις ἴσον
ἔχουσι τάφον

1275: 65 no. 5 (ph.). FUNERARY EPIGRAM FOR KYRILLA, 2nd-3rd CENT. A.D. Marble columella; from Hanköy (cf. preceding lemmata).

οὗτος Κυρίλλης
μελέας τάφος ἦν ἐδάκρυσα
Ἀπφοῦς, παῖδα φίλην·
καί με δὲ νῦν κατέχει
σήματι καὶ στήλης ἐπι-
γράμμασιν ἥνπερ ἔτευξαν
παῖδες ἐμοὶ πάσης
ἔνπλεον εὐσ[ε]βίης
- - - - - - - - - - - - -

Ligatures

1276: 65 no. 6 (ph.). EPITAPH OF TOURIGOS, 1st-2nd CENT. A.D. Columnar grave stone from Çavuşoğlu Mahalle.

Ἀπφοῦς καὶ Μαρ|κιαν[ὸ]ς Τουριγῳ | πατρὶ γλυκυτάτῳ | μνήμης χάριν

2. Τουριγος: Celtic name, ed. pr.

1277: 65-66 no. 7 (ph.). EPITAPH OF PROKLE. Limestone columnar base; from Çavuşoğlu Mahalle.

Ἀλέξανδρος | Πρόκλῃ συβί|ῳ μνήμης χά|ριν

Undated by ed. pr. || 2-3. συβίῳ: phonetic rendering of συμβίῳ, ed. pr.

1278: 66 no. 8 (ph.). EPIGRAM FOR KYRILLA, 262-263 A.D. Limestone block; from Çavuşoğlu Mahalle.

- - -][μυρόμενοι πῆδα Κυρίλ̣[λα]ν [- - -
ἔτους σξη΄

1. Perhaps γονεῖ]ς μυρόμενοι πῆδα (= παῖδα) Κυρίλ̣[λα]ν [ἔθαψαν], ed. pr. || 2. local era

---

1279: 66 no. 9 (ph.). FUNERARY EPIGRAM OF MARKIANOS. Columnar marble stone; from Çavuşoğlu Mahalle.

Μαρκιανὸς Δόμνης | πατρὸς Λ̣ΕΝΤΟΥ | γόνος ἐσθλὸς | τεῦξεν ζωὸς ἐὼν || ΤΕΤΡΙΛ̣ΦΤΛΟΥ βιότου | - - - -

Undated by ed. pr. || 2. perhaps Λέντ<λ>ου = Latin Lentulus, ed. pr. || 4. τεῦξε{ξε}, W. Peek, EA 5 (1985) 157; τεῦξ΄ἔτι, Herrmann (from the ph.) || 5. probably .....φίλου βιότου, ed. pr.; τέρμα φίλου βιότου, Peek

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1280: 67 no. 10 (ph.). FUNERARY EPIGRAM FOR HELIOS, 237-238 A.D. Columnar marble stone; from Çavuşoğlu Mahalle. Ed. pr. E. Legrand, BCH 21 (1897) 96-97 no. 10 (= Peek, GV 1125); republished by I. Kaygusuz.

Ἥλιον ὠκύμορον Κεία
γαμέτην με ποθοῦσα
καὶ μήτηρ τύμβῳ Ἰούλλα
περιπλέκεται·
ὃν καὶ γανβρὸς ἕκ<λ>αυσε
γόοις
Πομπηιανὸς ἀπαύστοις
καὶ κούρη θρήνοις
Ἰούλλα φίλον πατέρα
Κυρίλλος τε νέος καὶ
Ἰουλιανὴ πάνυ βαιοὶ
σὺν φιλίῳ θείῳ
Ποντικῷ ἀχνύμενοι
ἔτους γμς΄

Ligatures || 11. local era || no new readings

1281: 67 no. 11 (ph.). FUNERARY EPIGRAM FOR KYRILLA. Triangular gable with female bust in a central niche; from Çavuşoğlu Mahalle. Ed. pr. E. Legrand, BCH 21 (1897) 97 no. 11 (Peek, GV 638).

Κυρίλλης τόδε σῆμα νέας κατατεθνηκυίης ἣ καὶ νηπιάχους κάλλι-
[πα] παῖδας ἐούς. τοῦτο δέ μοι τεῦξεν πόσις ὃς φιλός, οὔνομα δ΄ αὐ-
[τῷ] Θεόφιλος, σὺν παισὶ φίλοις εἵνεκεν εὐσεβίης·
κά(τ)θανα δ΄ ἐνκύμων
[ἡ] δύσμορος, ὡς ἐπὶ τοῦτῳ ἄχθος ἔχειν γοῶγτας ἐμοὺς

οἰκῆας

[ἅπα]ντας

Undated by ed. pr. || 1. σῶμα and κατατεθν[η]κυίης, BCH; κατατεθνηκυίης, Peek || 3. read φιλ<ί>οις metri causa, K.; κά<θ>θανα, Peek || 4. read γο<ο>ῶντας (so also Peek); the nu has been inserted later, K.

GALATIA

1282. GALATIA. GEOGRAPHY. K. Belke, Galatien und Lykaonien (Tabula Imperii Byzantini, vol. 4; Öst. Ak. Wiss., Phil.-hist. Kl., Denkschriften vol. 172; Wien 1984; ph. of several sites), publishes detailed maps of these regions during the Byzantine period. After introductory chapters on the geographical characteristics, the historical and political developments from the Hittites to the Seldchuks (especially relevant for the period covered by SEG is the section 48-58: "Galatien und Lykaonien bis zu den Araberinvasionen"), the ecclesiastical history, the roads and the defense works, an alphabetical list of sites of towns and villages, both ancient and modern, follows on 117-246. Each lemma presents data on the history and the monuments of the place in question; the inscriptions are listed in the notes below the lemmata. Long indices conclude the volume, with references to inscriptions sub "Grabsteine", "Grenzsteine", "Inschriften" and "Meilensteine".

1283. TOPOGRAPHY: GERMA (GERMAKOLONEIA), GERMIA, EUDOXIAS AND MUSGE. K. Belke, in: BYZANTIOΣ. Festschrift für Herbert Hunger zum 70. Geburtstag (edd. W. Hörandner - J. Koder - O. Kresten - E. Trapp; Wien 1984) 1-11 (with map), discusses the location of these cities. While supporting M. Waelkens's identification of Germa (= Germakoloneia) with a site S. of Babadat (SEG XXIX 1368), F. rejects his location of Germia at Hamamkarahisar -Arslanli Harabeleri. He argues that Germia should be identified with Yürme and Eudoxias with Hamamkarahisar-Arslanli Harabeleri. Musge is to be localized at Gecek. It became a bishophry in the 7th cent. A.D. under the new name of Synodia.

1284. ANKYRA. THE RES GESTAE DIVI AUGUSTI. T. Mommsen, Res Gestae Divi Augusti (Berlin 1869); cf. H. Volkmann, Res Gestae Divi Augusti (Berlin 1969^3); J. Gagé, Res Gestae Divi Augusti (Paris 1977^3). J. Humphrey - M. Reinhold, ZPE 57 (1984) 60-62, give a survey of the restorations so far proposed for Ch. 4, 1: δὶς é[πὶ κέλητος ἐθρίαμβευσα], Mommsen; δὶς é[θριάμβευσα κέλητι καὶ], Gottanka; δὶς πεζ[ὸν ἐθριάμβευσα καὶ], Weber. They now propose the following: δὶς é[φ' ἵππου ἐθριάμβευσα καὶ] τρὶς ἐφ' ἅρματος (Latin: [bis] ovans triumphavi et tri[s egi] curules triumphos). D.N. Wigtil, AJPh 103 (1982) 189-194, argues that a non-Roman translated the Res Gestae into Greek.

1285. PESSINUS. THE INSCRIPTIONS. Anticipating his final publication of the inscriptions of Pessinus in the RECAM-series J. H.M. Strubbe, in: J. Devreker - M. Waelkens, Les Fouilles de la Rijksuniversiteit Gent à Pessinonte 1967-1973 Vol. I (Hommage à P. Lambrechts; Diss. Arch. Gandenses 22; Brugge 1984) 216-244, offers a descriptive catalogue and bibliography of the 157 inscribed monuments of Pessinus (letters of Hellenistic kings and Roman emperors, honorary inscriptions and decrees by the city and by its associations, dedications, building inscriptions, epitaphs, a milestone and varia). No texts; drawings of the letter forms.

PHRYGIA

1286. AIZANOI. DEDICATION TO ASKLEPIOS. White marble octagonal altar with concave sides with elaborate mouldings above and below. Inscription on one of the sides. Found in the N. hall of the Doric Stoa. Ed. pr. F. Naumann, AA (1984) 492 (majuscle text).

῾Ηλιος ἱερὸς Κυρίῳ | ᾿Ασκληπιῷ ἀνέθη|κεν

Undated by ed. pr., who points out that the epithet Κύριος for Asklepios is rare and can mainly be found "im thrakisch-kleinasiatischen Raum" [1. ἱερός is not the same as ἱερεύς, as ed. pr. suggests. For ἱερός cf. J. and L. Robert, Hellenica VI 49, Pleket]

1287. AIZANOI. EPITAPH OF METRODOROS. White-gray marble altar with boukrania at the corners; between them suspended garlands. On the front side a relief representing a bird on a small chest. Inscription "an der Kante der Deckplatte". Ed. pr. F. Naumann, AA (1984) 499 (majuscle text without line division).

-- Μητροδώρῳ τέκνῳ μνήμης χάριν

Undated by ed. pr.

1288. AIZANOI. EPITAPH OF NIKOMACHOS. White-gray marble altar with boukrania at the corners; between them suspended garlands. On the front side a scroll with the inscription. Built into the W. quay-wall of the Penkalas (cf. SEG XXXI 1098). Presented by F. Naumann, AA (1984) 499 (majuscle text) as unpublished [However, the text is already in IGR IV 587 (A. Körte, MDAI (A) 25, 1900, 404 no. 6), as Herrmann pointed out].

Π. Αἴλ(ιος) | Βωλανὸς | καὶ Μηνό|θεμις καὶ || Σωσάνδρ|α Νεικομ|άχῳ ἀδε|λφῷ νο|μικῶι || ἐτ(ῶν) κα᾽

[2. Βολανός, N.; Βωλανός, K.; cf. L. Robert, EEP 167-168, with examples from Aizanoi || 8-9. νομικός: lawyer (rather than "nach dem Gesetz", ed. pr.); cf. L. Robert, DAMM 89 notes 4 and 5; BE (1974) no. 92 || 10. τκα᾽ (year 321 = 236-237 A.D., after Sullan

era), N.; ἔτ(η) κα', K. ("das E über dem T"); better ἐτ(ῶν) κα', Herrmann]

1289. ATTOUDA (HISAR KÖY). BUILDING INSCRIPTION, CA 150 A.D. SEG XXXI 1102. T. Drew-Bear, in Studies S. Dow (Durham 1984) 67-69, shows that A.R.R. Sheppard's restorations (see SEG XXXI) are improbable. He argues that the inscription was carved on one single block. Its beginning could originally have been cut on the same block above the first preserved line. D.-B. presents the following text.

ιανὸς ὁ στεφανη-
φόρος καὶ ἀρχιε-
ρεὺς τοῦ Προκαθ[η]-
4 γεμόνος Διονύσ[ου]

Sheppard postulated the existence of an adjoining block at each side of the present text; for his restorations cf. SEG XXXI 1102. Cf. also A.D. Macro, AJPh 106 (1985) 118-119, who stresses that this text gives the first clear evidence for Carminius Claudianus holding provincial office (L. 2: ἀρχιερεύς of the province of Asia), a fact hitherto known only from coins of Attouda. The text gives support to his contention (SEG XXIX 1068) that a mason's error in CIG 2782 (Aphrodisias; honorary inscription for Carm. Claudianus) was responsible for the apparent oversight of his provincial office.

1290. DOKIMEION (AREA OF: KARAAĞAÇ). FUNERARY EPIGRAM FOR ALEXANDROS AND SECUNDA, LATER ROMAN PERIOD. Blue-gray marble plaque with white veins (i.e. marble from the Dokimeion quarries); now in the Museum in Afyonkarahisar. Ed. pr. T. Drew-Bear, in Sodalitas. Scritti in onore di A. Guarino, vol. I (Naples 1984) 439-456, with translation and elaborate commentary.

τύμβον ἀδελφιῶν ἄθρει, ξένε, δίπτυχον ἄτην·
ἐστὶ δ' Ἀλεξάνδρου περικαλλέος ἠδὲ Σεκούνδης,
ἀλλ' ὁ μὲν ἠΐθεος, ἡ δ' ἀρτίγαμος νεοπενθής
4 καί ῥ' ὁ μὲν ἰητήρ, ἡ δ' αὖ σοφίηι ἐκέκαστο
σωφροσύνηι τε λόγωι τε καὶ ἔργωι παντὶ γυναικῶν·
οἱ τράφεν ἠδ' ἐγένοντο μιῆς ἐκ νηδύος, ἠδ' ἐτέλεσσαν
μοῖρ' ὁλοὴν χρ<ό>νιον τε δρόμον ὀλιγανθέος ὥρης,
8 εἶσον καιρὸν ἔχοντε βίου καὶ τέρματος εἶσον
εἰς ἕνα λᾶαν ἵκοντο μίην ἐπὶ γαῖαν ἔχοντες

Ligatures || 1. ἀδελφιῶν = ἀδελφειῶν; also influenced by τὰ ἀδέλφια, a current affective term for "brothers", "brother and sister", ed. pr. || 6. the first epsilon of the final word has no central horizontal stroke, ed. pr. || 7. ΧΡΘ, lapis; the letters ΙΟΝ were added later in smaller script above the line; ὀλιγάνθης: hapax; χρόνιος: "tardif", ed. pr. || 9. the two spiritus asperi (ἕνα, ἵκοντο) were indicated by a sign ⊢ above the letter, ed. pr.

1291. DORYLAION (AREA OF: AŞAĞI ÇAĞLAN). MILESTONE, REIGN OF DIOCLETIAN. Gray marble column, found in situ ca 3 km N. of the village mentioned in the heading; now in the Museum in Eskişehir. Ed. pr. P. Frei, in: Araştirma Sonuçlari Toplantisi (Istanbul 23-26 May 1983) (Ankara 1984) 60 no. 1 (ph.).

d(ominis) n(ostris) imp(eratoribus)
Va(lerio?) G(aio?) Diocleti-
ano et Maximiano
invictis Aug(ustis)
a Dory<l>aeo

μ(είλια) ζ'

2. UAG, lapis || all alphas without cross-bars ("Querhaste")

1292. DORYLAION (AREA OF: YENISOFÇA). BUILDING INSCRIPTION, LATE ROMAN-EARLY BYZANTINE PERIOD. Gray marble capital of a column; found near the ruins of a Christian church in a nekropolis. Ed. pr. P. Frei, art. cit. (cf. our lemma no. 1291) 62 no. 5 (ph.).

† Αὐξιαγάθων ὁ καὶ Ἀρίν-
θεος στρατιώτης βίαρχος
σὺν τῇ γαμετῇ αὐτοῦ Ἀλεξᾷ
4 κὲ τῶν πεδίων αὐτῶν
Σευήρου καὶ Κομητᾶτον
εὐκτήριον οἶκον ΗΠ
- - - - - - PAN - -

1. [For names with Αὐξι-- cf. L. Robert, OMS IV 206 and Noms indigènes-- 295 || 2. βίαρχος: military grade: cf. e.g. R. Grosse, Römische Militärgeschichte von Gallienus bis zum Beginn der Byzantinischen Themenverfassung (1920) 114, Herrmann] || 3. [no space after the final alpha; so no Ἀλεξά[νδρᾳ], Pleket] || 5. [in fine Κομητάτου?, Pleket; the photo is not clear; or Κομητᾶ τὸν, Herrmann] || 6. "Gebetshaus", ed. pr., who wonders whether this refers to the church mentioned above in our lemma

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1293. DORYLAION (AREA OF: AHILAR). DEDICATION TO THE MOTHER OF THE CAVE. Gray marble stele framed by two pillars; in the recessed field between the two pillars representation of a large circular wreath and below it the inscription; found in a valley under a cave; now in the Museum of Eskişehir. Ed. pr. P. Frei, art. cit. (cf. our lemma no. 1291) 62 no. 4 (ph.).

Ἀγαθῇ Τύχῃ
Νέστωρ Λυσιμ-
άχου ὑπὲρ τ-
4 έκνων καὶ τῶ-
ν ἰδίων πάν-
των Μητρὶ
ἀπὸ σπηλέ-
8 ου εὐχ-
ήν

Ligatures; undated by ed. pr. [cursive epsilon, sigma, omega;

ligatures: Roman imperial period (advanced?), Pleket] || 7-8. in and outside the cave at Ahilar numerous sherds were found: horns of terracotta bulls' heads, ed. pr. || for other cave-deities cf. our lemmata nos. 416-461.

1294. DORYLAION (AREA OF: AVDAN). DEDICATION TO HOSIOS, DIKAIOS AND HELIOS. Gray marble stele. Ed. pr. P. Frei, art. cit. (cf. our lemma no. 1291) 61 no. 3 (ph.).

[- - - - - κ]ώ-
μης Μαρλακκου
ἄνδρες ἄριστοι | ὅλ-
βιον εὐξάμενοι
διαμονὴν ἰδίων πέ-
ρι πάντων | εἵνεκε
σωτηρίας Ὁσίῳ Δι-
καίῳ τε μεγίστῳ |
λαμπρῷ θ' Ἡελίῳ
ῥοδοδακτύλῳ ἄξια δῶρα, |
εἰκόνας ἀργυρέους καὶ
μαρμαρίνους, ἀνέθηκαν, |
αὐτὸς ἕως ἐκέλευσεν
Λ..Ϗ....ΓΑΠΟΠΟ

Ligatures; undated by ed. pr. [alpha with broken cross-bar; pi with equal legs; large omicron and omega; regular mu and nu, with equal legs; ksi: Ξ : late Hellenistic-early imperial?; the text is in hexameters, indicated by a vertical stroke, Pleket] || 2. the village at Avdan was called Marlakkos or Marlakkon, ed. pr., who points out that the ethnikon Μαρλακκηνος is on record in five inedita from this site || 3-7. "having prayed for a prosperous, happy sojourn for all their people [rather than: "for their own (sc. people, belonging), above all other"], they dedicated to Hosios and Dikaios and to Helios -- because they were actually saved", Pleket || from L. 9 smaller script || 13-14. [the singular αὐτὸς suggests that Hosios Dikaios and Helios were perceived as one divine entity; for the relation between Hosios-Dikaios and Helios cf. L. Robert, OMS I 420; II 1359; ἕως = ὡς?, Pleket]

1295. HIERAPOLIS (AREA OF: DAĞMARMARA (= GEVESE)). HONORARY INSCRIPTION FOR A PHRATRA, 2nd-3rd CENT. A.D. W.M. Ramsay, Cities of Phrygia I (1895) 144-145 no. 32; idem, Asianic Elements in Greek civilisation (London 1927) 274-275. L. Robert, JS (1983) [1984] 52-53, points out that one should restore in L. 1 ὁ δῆμος ὁ Μο[ταλέων] instead of Μο[σσυνέων] (cf. our lemmata nos. 1296, 1298-1299). In LL. 1-2 a second group is mentioned: [καὶ] | οἱ εἰς τὸ συγγ-- (R.; instead of βεβαι]|οῖ or κυρι]|οῖ, Ramsay, Asianic Elements). R. wonders whether συγγ[- is a word belonging to the group of συγγένεια (Ramsay, Phrygia: σύγγ[ραμμα?). On 53-55 he discusses the location of Mossyna, known from MAMA IV 265 (IGR IV 766; dedication Διὶ Μοσσυνεῖ καὶ τῷ Δήμῳ), which is to be identified with Sazak (8 km S.E. of Geveze, S. of Kabalar) or lies in its immediate vicinity. He ascribes MAMA IV 292 to this place instead of to Dionysopolis. In the latter text R. prefers in LL. 3-4 [τῷ ἀνθρώ|π]ων to [τῷ συμπάν|τ]ων and in L. 8 [ὁ] ἱερεὺς α[ὐτοῦ instead of Λυ[σιβί?|ου] ἱερεὺς ἀ[νέθηκε (LL. 7-8).

1296. HIERAPOLIS. Ο ΔΗΜΟΣ Ο ΜΟΤΑΛΕΩΝ. L. Robert, JS (1983)

[1984] 45-63, publishes and collects evidence on the Μοταλεις (cf. our lemmata nos. 1295, 1298-1299). They constitute a village or a group of villages of which Dağmarmara (= Geveze) is the center and which belongs to the territory of Hierapolis. The same applies to the Μαιλουεις and the Μαμωλεις (cf. SEG XXXIII 1138). On 63 note 53 commentary on τὸ κοινὸν τοῦ Ὑργαλέων πεδίου (IGR IV 756; MAMA IV 315) and on a group of villages, regrouped by the Romans into a city Καιναὶ Κῶμαι (JRS 65, 1975, 65 Col. B LL. 21-22).

1297. HIERAPOLIS. APOLLO KAR(E)IOS. Cf. our lemma no. 1647.

1298. HIERAPOLIS (AREA OF: DAĞMARMARA (= GEVESE)). DEDICATION TO THE GODS OF THE MOTALEIS, 2nd-3rd CENT. A.D. Stele with reliefs in several registers divided by protruding fasciae bearing the inscriptions. The relief in the uppermost (damaged) represents a bust of (probably) Zeus. Under it a simple moulding with the dedication A. Under it a standing Artemis in short dress, holding arch and quiver, flanked by two gods on horseback in heraldic disposition: at the left Men wearing a tunica and a bonnet, recognisable by a moon crescent behind his shoulders, holding an object with a long handle ending in a small lunar crescent. The bearded rider god at the right has the same attitude and dress: he holds an object (phiale?) in his right hand and a double axe in his left and has a nimbus behind his head. Under it the fascia with the names of B, referring to the five standing male figures below; the central one (the priest) holds a phiale (?) above a circular altar with fire. Under it text C, referring to six further figures standing above D; under it remains of five or six figures. More figures may have been represented in the lower part of the stele which is now lost ("peut-être 24 au total"). Now in the Museum of Denizli. Ed. pr. L. Robert, JS (1983) [1984] 45-52 (ph.).

A Ἡ ἑταιρεία ἡ Ἀρζιμνέων ἡ περὶ Στρατόνεικον Ἀπολλω|νίου Θεογᾶ καὶ Ζωτικὸν Ἀπολλωνίου Κλανδίωνος | εὐχὴν θεοῖς Μοταλέων ἀνέθηκαν

B Διόδωρος Ἀπολλώνιος Ἀπολλωνί- Ζωτικὸς Γλύκων
Ἀττάλου Ζωσίμου δης [ἱε]ρεὺς Θεοδώρου Θεοφίλου

C Αἰνείας Ζεῦξις Ἀπολλώνιος Ἀπελλᾶς Ἀπολλώνιος
Στρατόνε[ι]- [Μη]ναγόρου Χαιρέου Κικέρωνος Διογᾶδος
κος Ἀπολλωνίο[υ] Κλάνδος

D [-ν]εικος Ἀπολλώνιος Ζώσιμος Ἀπολλωνίδης [Ἀ]πολλων[ίου]
Ζωσί[μ]ου Μηναγόρου Γλύκωνος

This kind of stele is typical of this area, ed. pr. with references || A 1. the term ἑταιρεία for a coherent group seems unattested in Asia Minor; it should be distinguished from ἑταῖροι, φίλοι and συνήθεις in funerary and honorary inscriptions. The Arzimneis are a group comparable with the φράτρα/συμβίωσις known

from Lydia and from nearby Thiounta, ed. pr. || 2. Κλανδίων: unattested so far, like Κλάνδος, the second name of Ἀπολλώνιος in C, ed. pr. || for the Motaleis see our lemmata nos. 1295-1296, 1299

1299. HIERAPOLIS (AREA OF: UZUNPINAR). DEDICATION TO THE GODS OF THE MOTALEIS, 2nd-3rd CENT. A.D. Fragmentary stele of the same type as that of our lemma no. 1298. The registers are framed by differently decorated columns and divided by protruding fasciae bearing the inscriptions. The dedication has not been preserved. The fragment of the upper relief shows a standing Artemis flanked by two riders; the left one holds a phiale in his right hand. Under it inscription A, referring to the five standing male persons below. Under this second group inscription B, which refers to the partially preserved five similar figures of the third register. Found in the administrative centre Uzunpinar, but clearly coming from Hierapolis (cf. our lemmata nos. 1295-1296, 1298). Now in the Museum of Denizli. Ed. pr. L. Robert, JS (1983) [1984] 55-59 (ph.).

A:	Μεσαλεῖ-νος Ἀπολ-λωνιακοῦ	Χαρμίδης Χαρμίδου Κωνωπᾶς	Διόδωρος Μάρκου τοῦ Λουκίου	Ἀπολλώνι-ος Ἀπολλω-νίου Κοττηδος	Εὔτυχος Ταυτιλίου τεχνίτης
B:	Ἀνείκητος Ἀνεικήτου	Ἀπολλωνί-δης Τρο-φίμου	Ἀπολλώ-νιος Κορά-ξου	Ἡρᾶς Με-νάνδρου	Διονύσιος Ἡρᾶδος

A. Κωνωπᾶς is a second name of Χαρμίδης; Κωνωπᾶς is a well-known hypocoristic among the names derived from the mosquito: Κώνωψ, Κωνωπίων for men and Κωνώπη, Κωνώπιον for women, ed. pr., with reference to his Hellenica VII, 126-128; VIII, 79; Noms indigènes 311 note 3; BE (1969) no. 455 || Κοττης: for the names in Κοττ- see Hellenica VI, 11-13; Noms indigènes 283, ed. pr. || Εὔτυχος: perhaps the sculptor, ed. pr. || B. Κόραξος: name derived from the raven like Κόραξ (Κόρακος), Κορακῖνος, Κοράκων, Κορακίων, ed. pr.

1300. KARACAVIRAN (AREA OF: ARPALI). EPITAPH OF METRAS, 3rd CENT. A.D. Phrygian door stele. Now in the Archaeological Museum of Afyon. Ed. pr. M. Waelkens, in: Archéologie et Religions de l'Anatolie ancienne (Mélanges en l'honneur du professeur P. Naster; Louvain-la-Neuve 1984) 259-307 (ph.).

Τατεις ἐτείμησεν ἄνδρα τὸν ἑαυτ[ῆς] | Μητρᾶν θεὸν γενόμενον

Karacaviran has an ancient ruin in its vicinity and lies in the territory of the Moxeanoi || ed. pr. adduces at great length epigraphic parallels (Latin and Greek) for the deification of the deceased, and epitaphs combined with a dedication to a deity. For deification of the deceased cf. also SEG XXXI 1688.

1301. UNKNOWN PROVENANCE. FUNERARY EPIGRAM FOR SOSTHENES, 154-

155 A.D. White marble plaque with at each corner a small circle with a little depression in the center; the circles probably represent metal plates holding four nails in position. From an antiquities dealer in Denizli (= Laodikeia on the Lykos). Now in the Uşak Museum. Ed. pr. E. Gibson, in: Studies S. Dow (Durham 1984) 121-124 (ph.).

ΟΥ
Ἰούνιος καὶ Αμια{α} ἐτείμησεν
Σωσθένην τὸν ἑαυτῶν ὑὸν
μνήμης ἕνεκεν· μητρὸς ἐόν-
τα νέον με τὸν ἄθλιον ἥρπα-
σε δαίμων, ν μητρὸς ἀπὸ σ-
πλάνχνων καὶ πατρός· ἄστα-
τοι ἐλπίδες εἰσὶ βροτῶν ἰς ἄ-
δηλα βλέπουσαι· οὐκ ἔτι
γὰρ γενόμην νύνφιος ἀλλὰ
νέκυς· πενθαλέους ἔλιπον
θαλάμους καὶ δάκρυα μητρὶ
δυστηνῷ, πάσαις ἐλπίσι
ψευσαμέναις (sic)
ἔτ(ους) σλθ΄, μηνὸς πρώτου
ζήσας ἔτη εἴκοσι τελευτᾷ
vacat

ΟΥ: the mason started the inscription here first by mistake, ed. pr. || 1. Αμια{α}: the mason first carved AMMA, then transformed M into IA, ed. pr. || 3-13. μήτρος...ψευσαμέναις: six elegiac distycha || 5-6. μητρὸς...πατρὸς: this distychon is incomplete: -⏑⏑- is missing in fine; perhaps the writer was confused by the metrical identity of the following ἄστατοι ἐλπ and wrote this instead of the correct phrase, which might have been καὶ γενεῆς (T. Drew-Bear and D. McCabe, apud ed. pr.), ed. pr. || 13. one would expect ψευσαμένῃ || 14. the Sullan era rather than the Laodikeian era which would place our text in about 330 A.D., which seems too late; the stone did probably not come from Laodikeia, ed. pr.

PAMPHYLIA

1302. ETENNA (AREA OF: NEKROPOLIS AT SALUR, 8 KM S. OF SIRIKÖY). POSTHUMOUS HONORARY INSCRIPTIONS FOR TOUES AND HIS DAUGHTER. G.E. Bean - T.B. Mitford, Journeys in Rough Cilicia 1964-1968 (Denkschr. Akad. Wien 102, 1970) 17-18 no. 1. Rediscovered and republished by J. Nollé, EA 3 (1984) 149-151 (ph.), with translation.

A:

[- - - - - - - - - -]σ
[- - - - -].νπανιν Ⓑ
[Τουεου]ς τετράκι
[Ὑβρίστο]υ, φύσι Τουε- Ⓐ
[ους Ῥ]οιζου, τὸν δὲ ἀν-

B:

[Τουεα τετράκι] Ὑβρίστο[υ]
φύσει Το[υε]ους Ῥοιζου, [ά-]
γορανομήσαντα καὶ τα[μι-]
εύσαντα καὶ πρεσβεύσαν[τα]
εἰς τὴν βασιλίδα Ῥώμην [καὶ]

[δριά]ντα ἀνέστησεν
[Τ]ουης τετράκι Ὑβρίσ-
[του, φύσι Τουεους Ροι-
[ζ]ου, πατὴρ αὐτῆς
[μ]νήμης χάριν

ἐν ταῖς λοιπαῖς τῆς πόλ[ε-]
ως χρείαις εὐχρήστου ὅ[ν-]
τος (sic), τὸν δὲ ἀνδριάντα ἀν[έσ-]
τησεν Μίδας Οὐλιάδου ὁ [ἔγ-]
γονος αὐτοῦ φιλοστοργ[ί-]
ας χάριν

The inscriptions have different letter-forms and accordingly were engraved at different times, N. || A. 1-3. e.g. [ἡ βουλὴ καὶ ὁ δῆμο]ς | [Τουησιαν]ην Πανιν | [Τουεου]ς τετράκι, N; cf. also G. Laminger-Pascher's suggestion in EA 4 (1984) 14: [--- ὁ δῆμο]ς | [ἐτείμησ]εν Πανιν [cf. already Bean - Mitford] || B. Toues did not reach the top magistracies (archon); as homo novus, adopted by a family with a long tradition and pedigree, he occupied intermediate posts, N. || [1. the copy given to Bean - Mitford had a first line: ὁ δῆμος ἐτείμησεν, Herrmann] || 2. Ροιζας: frequently attested in this area, N. || 7-8. ὅ[ν]|τος instead of ὅ[ν]|τα, N. || 9-10. ἔγγονος: "Enkel", N., who supposes that Ouliades married Toues' daughter. N. points out that this stone and the text published in our lemma no. 1303 show that the mountains S. of Sirtköy belonged to Etenna's territory. The area was densely planted in olive trees. N. saw several oil-presses. A lively commerce with Side and Aspendos, which were rich in grain, may be assumed.

1303. ETENNA (AREA OF: DELIKLI ÖREN, 4 KM S. OF SIRTKÖY). EPITAPH OF AUR. ROIZIANOS ROIZAS AND HIS WIFE. G. Hirschfeld, MONATSBERICHTE DER KGL. PREUSS. AKAD. WISS. (1875) 132 (G.E. Bean - T.B. Mitford, op. cit. (cf. our lemma no. 1302) 17 note 2). J. Nollé, EA 3 (1984) 146 note 16, rediscovered the stone and reads: Αὐρήλιος Ροιζιανὸς Ροιζας τὸ ἡρῷον | κατεσκεύασε ἑαυτῷ καὶ τῇ γυναικί [--- [cf. also L. Robert, Stelē Kontoleon, 12-13. For Ροιζας cf. our lemma no. 1302].

1304. ETENNA (AREA OF: DELIKLI ÖREN, 4 KM S. OF SIRTKÖY). HONORARY EPITAPH OF ---ATES. Limestone block, possibly lower part of a base; found in the nekropolis at Delikli Ören. Ed. pr. J. Nollé, EA 3 (1984) 147-148 (ph.), with translation; for L. 5 cf. id., ibidem 4 (1984) 14.

[..].ατης Τουεους Κενδεου ἄρχων
Ἐτεννέων φιλοδοξήσας ἐπὶ τῇ ἐν-
αρχῇ ἑατὸν ἀνέστησεν ἀνδριάντα{τα}
εἰς ἑαυτὸν μνήμης χάριν, ἀρετῆς ἕνε-
κεν καὶ εὐνοίας τῆς εἰς αὐτόν

Undated by ed. pr. [Roman imperial period: high, regular letters; cursive omega; ksi: Ξ , Pleket] || 1-2. evidence that Etenna is to be located at Sirtköy, whose nekropolis was at Delikli Ören, ed. pr., thereby confirming G.E. Bean's (KLIO 52, 1970, 13-16) and J. and L. Robert's hypothesis (BE 1971 no. 671; 1972 no. 497) || 3. ed. pr. connects ἑατόν with the preceding φιλοδοξήσας (acc. graecus or object of a transitive φιλοδοξέω) [However, it seems

better to connect it with the following two words, Pleket; cf. now in same sense ed. pr., EA 4, 1984, 14]; ἐναρχή: "Amtszeit" (new word); but cf. ἐναρχεία and ἔναρχος ("Amtierend"), ed. pr. || 4. for εἰς ἑαυτὸν μνήμης χάριν cf. G. Laminger-Pascher apud ed. pr. EA 4 (1984) 14: it should have been εἰς ἑαυτοῦ μνήμην || the archon had his statue plus inscription erected in the nekropolis during his lifetime, ed. pr. [on the one side it is an honorary inscription; on the other it was meant to function later as an epitaph, Pleket]

1305. PERGE. BASES OF STATUES FOR THE FOUNDERS OF THE CITY, 117-138 A.D. Nine statue bases in the court near the South Porch. Mentioned in AJA 59 (1955) 237 and in AA 71 (1956) 109-111 (transcriptions of C and G, after photographs in the latter publication, by J. and L. Robert, BE, 1958, no. 496). The two texts for the statues of contemporary ktistai (A and B) were published by S. Jameson, JRS 55 (1965) 56 (cf. AE, 1965, 212), the remaining seven (C-I) by A. Pekman, Perge tarihi / History of Perge (Türk Tarih Kurumu Yayinlarindan VII 64; Ankara 1973) 60-68. These seven are now republished by P. Weiss, WJA 10 (1984) 181-182 (ph. of G) in the context of his essay discussed in our lemma no. 1721. Since none of these inscriptions were included in SEG, we present all nine here.

A:
[Κτίστ]ης
[Μ.] Π[λ]άνκιος Οὐᾶρος
[πα]τὴρ Πλανκίας Μάγνης
Περγαῖος

B:
Κτίστης
Γ. Πλάνκιος Οὐᾶρος
ἀδελφὸς
Πλανκίας Μάγνης
Περγαῖος

C:
[κτίστης]
Μόψος
Ἀπόλλωνος
Δελφός

D:
κτίστης
Κάλχας Θέστορος
Ἀργεῖος

E:
κτ[ί]στης
[Μι]νύας Ἰαλμένο[
τοῦ Ἄρεως
Ὀρχομένιος

F:
[κτίσ]της
[Μαχ]άων Ἀσκλη-
[πιοῦ] Θεσσαλὸ[ς]
[ά]φ' οὗ ἱερὸν Διὸς
Μαχαονίου ἐν τῇ
ἀκροπόλει

G:
κτίστης
Ῥιξος Λύκου τοῦ
Παν-
δείονος Ἀθηναῖος
ἀφ' οὗ Ῥιξου πούς

H:
κ[τ]ίσ[τ]ης
Λαβος Δαε[...Δ]ελ-
φὸς
ἀφ' οὗ Λα[...]

I:
κτίστης
[Λ]εοντεὺς Κορ[ώνου]
Λαπίθης

Weiss adduces other evidence for the seers and city-founders Mopsos and Kalchas and for the heroes Machaon, Leonteus and Minyas. Rhixos and Labos are not known from other sources.

1306. PERGE. SERIES OF ACCLAMATIONS, 275-276 A.D. Marble stele, broken above; LL. 1-2 of the inscription on an attachment which

originally topped the stele. Ed. pr. I. Kaygusuz, EA 4 (1984) 1-4 (ph.).

αὔξε Πέργη ἡ μόνη ἄσυλος
αὔξε Πέργη, ᾗ Τάκιτος
[- - - - - - - - - - -]
[- - - - - - - - - - -]
[αὔξε Πέργη ἡ] ἀπὸ Οὐεσ[πα]-
[σιανοῦ ν]εωκόρος
[αὔξε Πέργ]η ἡ ἱερῷ οὐιξίλλῳ
[τετ]ειμημένη
[αὐ]ξε Π[έργ]η ἡ ἀργυρῷ νομίσ-
ματι τετειμημένη·
Δ̣ιάν<η> Ἔφεσία Διάνῃ· ΓΕ ΡΗΣΙΑ
αὔξε Πέργη ὁ θησαυρὸς
τοῦ κυρίου
αὔξε Πέργη δ' νεωκόρος
αὔξε Πέργη ἡ πρώτη τῶν
ἀγορέων
αὔξε Πέργη, ᾗ ὑπα[τι]κοὶ
φιλοδοξοῦσιν
αὔξε Πέργη, ᾗ ὑπατικοὶ
ἀγω[ν]οθετοῦσιν
αὔξε Πέργη ἡ κορυφὴ
τῆς Παμφυλίας
αὔξε Πέργη ἡ μηδ[ὲ]ν
ψευδομένη
πάντ[α] τὰ δίκαια [δ]όγμα-
τι Συνκλήτου

Some ligatures || 1. ἄσυλος: the asylia of the city is attested on coins and inscriptions, ed. pr., who also refers to the ἀσύλεια Αὐγούστεια and the ἀσύλεια Πύθια, both ἱεροὶ οἰκουμενικοὶ ἀγῶνες || 2. the emperor Tacitus stayed in Perge in 275-276 A.D. in the context of his operations against the Goths, awarded the status of metropolis to the city and witnessed the celebration of special Καισάρεια (numismatic evidence), ed. pr. || 5-6. ed. pr. refers to the Ἀρτεμείσια Οὐεσπασιανεῖα in an ineditum || 7. οὐιξίλλῳ = vexillo, ed. pr.; cf. J. Nollé, CHIRON 16 (1986) 202 || 9-10. honored with an emission of silver Homonoia coins, ed. pr. || 11. initio ΔΙΑΝ[lapis; in fine preferably Περγαῖα or, in analogy to Ἔφεσία, ΓΕ ΡΗΣΙΑ = Περγησία; Πρεια (cf. SEG XXX 1517) is excluded, ed. pr. || 12-13. Perge as a (temporary) imperial mint, ed. pr. || 16. ἀγορέων = ἀγοραίων = conventus of the governor, ed. pr. [cf. L. Robert, OMS II 1176-1177; Hellenica VII 223 note 3, Herrmann] || for late Roman acclamations cf. also our lemma no. 1046-1065

1307. SIDE. HONORARY INSCRIPTION FOR A SENATOR, WITH CURSUS HONORUM. A.M. Mansel - G.E. Bean - J. Inan, Die Agora von Side und die benachbarten Bauten (Ankara 1956) 86 no. 53 (cf. L. Robert, RPh., 1958, 33). W. Eck, BASP 21 (1984) 64-65 (with further bibliography), discusses the career of this ignotus and points out that in LL. 7-8 after the words λε[γε]ῶνος ι' a squeeze of this text does not show anything legible at all and that accordingly the words καὶ ἐπαρ[χείας Ἰουδαίας] (so edd. pr.) are uncertain, if not doubtful. Further inspection of the stone is necessary.

1308. SIDE. DEDICATION OF A STATUE OF EROS TO APHRODITE, CA 50 B.C.-50 A.D. Cylindrical marble base with socket on top; now in the courtyard of the Museum in Side. Ed. pr. J. Nollé, EA 4 (1984) 17-25 (ph.).

κἀμὲ το[.....]υς Διονύσ[ιο]ς εἶσεν Ἔρωτα
τὴν αὐτὴν [τιμὴν Παίο]νι πατρὶ λαχών,
ἐν παλάμαι με φέροντα πυριφλεγέ[θ]οντα κεραυνόν,

ὅν ποτε Κύκλωπες τεῦξαν ἄνακ[τ]ι θεῶν,
Ζηνὶ βαρυβρε[μ]έται, δεικνὺς ὅτι κἂν ὀλίγῳ μο̣[ι]
μειζοτέρα δύναμις γίνεται ε[ύ]πτερύ[γ]ῳ̣[ι]
Διονύσιος Παίονος
τοῦ Πολυχά̣ρου Μαλεις
ἐπιστάτης γενό[μ]ενος
Ἀφροδίτηι

W. Peek, ibidem 5 (1985) 156: "wohl noch ---1.Jh. v. Chr."|| 1. τὸ[ν υἷα Χάο]υς, Merkelbach apud ed. pr.; το[..... ἱερε]ὺς, ed. pr.; τὸ[ν Ἀφρογενο]ῦς, Peek || 3. elaborate commentary on the iconography of Eros "mit dem Donnerkeil" through the ages by ed. pr. || 4. reminiscence of Hesiod, Theogony vs 141 and 501 ff., ed. pr. || 5. καὶ ἐν ὀλίγωι: "--- in mir, so klein ich bin---", Peek || 6. or ἐ[κ] πτερύ[γ]ῳ̣[ν], ed. pr.; rejected by Peek || 7. for Παίων in Side cf. SEG XXVII 901 || 9. ἐπιστάτης: "Mitglied des Curatoriums des Tempels der Aphrodite", ed. pr.

LYCIA

1309. ARYKANDA. BOUNDARY STONE, 161-169 A.D. Lower part of a limestone plaque, built into the apse of the Byzantine Church which lies on top of an ancient temple; the stone perfectly fits the upper part published in TAM II 787 (SEG VI 764). Ed. pr. S. Şahin, EA 3 (1984) 39 (ph.).

[Αὐτοκρατόρων]
[Καισάρω]ν̣ Σε̣[βα]-
[στῶ]ν̣ Μάρ(κου) Αὐ-
[ρηλί]ου Ἀντω-
[νείνο]υ καὶ Λου-
κί[ου] Αὐρηλίου
Οὐήρου̣ κελε[υ]-
σάντων Τιβέ-
ριος Ἰούλιος
Φρούγι ὁ κρά-
τιστος ἀνθύ-
πατος περιορί-
σας τὴν πόλιν
τὰς στήλας
ἔταξεν

Ligatures || cf. also our lemma no. 1310 || 9-11. there are several, probably at least three Ti. Iulii Frugi on record, all members of a senatorial family from Asia Minor, ed. pr., who lists the various inscriptions concerning these senators (TAM II 905 (= IGR III 739); IGR III 249 and various Latin texts) and ends up with a non-liquet; further thoughts about the status of the provinces of Lycia and Pamphylia and about the background of the horothesia.

1310. ARYKANDA. BOUNDARY STONE, 161-169 A.D. TAM II 786 (SEG VI 763). S. Şahin, EA 3 (1984) 40 (dr.), points out that on the basis of the text in our lemma no. 1309 this fragment can now be restored as follows:

[Αὐτοκρατόρων]
[Καισάρων Σεβα]-
β[έ]ριο[ς Ἰού]-
[λιος Φρούγι ὁ]

[στῶν Μάρ. Αὐρη]-
[κράτιστος ἀνθύ]-
λίου Ἀ[ντωνείνου]
[πατος περιορί]-
καὶ Λου[κίου Αὐρη]-
[σας τὴν πόλιν]
λίου Ο[ὐήρου κε]-
[τὰς στήλας]
λευσά[ντων Τι]-
[ἔταξεν]

The underlined letters are those preserved on the TAM-fragment; Ş. points out that in 1983 a new fragment of a similar boundary stone was found, which may well belong to TAM II 786; if so, this fragment is from the upper left corner of the stone. It runs as follows:

Αὐτοκρ[ατόρων]
Καισάρ[ων Σεβασ]-
τῶν Μά[ρ. Αὐρη]-
[λίου Ἀντωνείνου]
κτλ.

1311. KIBYRA. HONORARY INSCRIPTION FOR Q. AEMILIUS LEPIDUS, 172 A.D. IGR IV 901. W. Weiser, EA 4 (1984) 101-117, publishes nineteen new aes-coins from Kibyra. On one of them (W. 105 no. 2) a certain Κλαύδιος Φιλοκλῆς is mentioned. He is identical with Μ. Κλ(αύδιος) Φιλοκλῆς Κασιανός who, as γραμματεὺς τῆς πόλεως, erected Aemilius Lepidus' statue (LL. 6-7 of IGR IV 901). On other coins a certain Πό(πλιος) Αἴλ(ιος) Καπίτων is on record (reign of Sept. Severus).

1312. OINOANDA. HONORARY STATUE OF AN ANONYMOUS GOVERNOR OF LYCIA-PAMPHYLIA, CA 95 A.D. Ca 1900 R. Heberdey - E. Kalinka copied the text of this lemma at Oinoanda; in 1967 G.E. Bean re-examined the stone in situ. Ed. pr. A. Hall, EA 4 (1984) 27-35 (ph.; dr.), discovered some missing fragments, checked H. - K.'s copy and the stone (a large gray limestone statue base) and presents the following text:

[...9...Φ]ΡΟΝΤ[.....ς.30.....]
[....12....]ΩΣΙ[.....ς.29.....]
[πρεσβευτὴν] λεγεῶνος εἰκοσ[τῆς....ς.17.....]
[Αὐτοκράτορο]ς Καίσαρος Οὐεσπασι[ανοῦ Σε]βασ[τοῦ πρεσ-]
[βευτὴν ἀντι]στράτηγον Λυκίας καὶ Παμφυλίας
[Αὐτοκράτορος] Καίσαρος Οὐεσπασιανοῦ Σε[βαστοῦ]
[Γάϊος Λικίννι]ος Θόας καὶ Γάϊος Λικίννιος [Λόν]γο[ς καὶ]
[Λικιννία Μαξί]μα καὶ Γάϊος Λικίννιος Φρόντων
[κατὰ τὴν Γαΐ]ου Λικιννίου Θόαντος υἱοῦ Σεργί[α]
[....Μουσαί]ου πατρὸς μὲν Θόαντος πάππο[υ]
[δὲ Λικιννίου] Λόνγον (sic) διαθήκην

1-2. [Μᾶρ. Ἴρριον Φ]ρόντ[ονα Νεράτιον Πάνσαν -ca.6- τὸν εὐερ|γέτην τῆς πόλε]ως [καὶ δικαιοδότην σύμπαντος ἔθνους] vel sim., ed. pr. || 3. εἰκοσ[τῆς πρώτης γενόμενον ὑπὸ]|, ed. pr. || 11. Λόνγον instead of the expected Λόνγου || during Domitian's reign members of the local elite family of the Licinnii (all known from

IGR III 500) decided to erect a statue of what in ed. pr.'s view probably was the first governor of the joint province of Lycia-Pamphylia in the early seventies, perhaps 71 A.D. This decision made sense in view of the continuing importance of the Neratii under Domitian, ed. pr. || [Cf. now also K. Strobel, ZPE 61 (1985) 173-180; H. Halfmann, EA 8 (1986) 42 note 15, Pleket].

1313. TLOS. HISTORY AND TOPOGRAPHY. In an elaborate historical commentary on the epigram no. 141 in D.L. Page, Further Greek Epigrams (Cambridge 1981), transmitted by Stephanos of Byzantium, L. Robert, JS (1983) [1984] 241-258, collects evidence on the topography and history of Tlos, especially on the period of the invasion of the Celts in the 1st half of the 3rd cent. B.C. He discusses two inscriptions: SEG XVIII 570 (cf. XIX 933) and M. Wörrle, CHIRON 5 (1975) 59-87 (on pp. 254-255 and 248-249 respectively).

1314-1317. XANTHOS. MONUMENT FOR THE ATHLETE TITUS FLAVIUS HERMOGENES, CA 90 A.D. Originally four inscribed bases with mouldings above and below bearing four texts of almost identical redaction. The second block (A') is lost; some letters of the ends of the first three lines extend to the left side of the adjacent block (B). Found in 1981 near the Sacred Way. Ed. pr. A. Balland, RA (1984) 338-349 (ph.). For a precise description of the stones and their archaeological context we refer the reader to C. Le Roy, RA (1984) 325-338 (ph.; dr.). For further inscribed bases found along the Sacred Way see A. Balland, Fouilles de Xanthos, vol. VII. Inscriptions d'époque impériale du Létôon (Paris 1981) 277-285 nos. 88-95 (cf. SEG XXXI 1316 on p. 347).

1314: (A) 339 (ph.).

[Ξαν]θίων ἡ βουλὴ καὶ ὁ δ[ῆμος ἐτείμησεν]
[Τ]ίτον Φλάουιον Ἀπολλω[ίου υἱὸν Κυρείνα]
Ἑρμογένην, Ξάνθιον καὶ Παταρέ[α καὶ Ἀλεξανδρέα, πο]-
4 λειτευόμενον δὲ καὶ ἐν ταῖς ἐξοχωτάτα[ις τῆς Ἀσίας]
καὶ τῆς Ἑλλάδος πόλεσι πάσαις, παρ[αδοξονεί]-
κην καὶ ἄριστον Ἑλλήνων, τὸν δ[ιὰ βίου ξυστάρ]-
χην τῶν ἐν Λυκίᾳ ἀγομένων ἀγώνων, [νεικήσαντα Καπε]-
8 τώλεια ἐν Ῥώμῃ, Ὀλύμπια η', Ἴσθμια [θ', Νέμεια θ',
Πύθια]
ε', Ἄκτια δ', τὸν ἐν Ἀλεξανδρεί[ᾳ ἱερὸν πενταετηρι]-
κὸν γ', ἐν Νεαπόλει δ', ἐν Περ[γάμῳ κοινὸν Ἀσίας ε'],
ἐν Ἐφέσῳ Βαλβίλληα ε', ἐν [Σμύρνῃ κοινὸν Ἀσίας δ'],
12 ἐν Ἀντιοχείᾳ κοινὸν Συρ[ίας Κιλικίας Φοινείκης δ'],
τὸν ἀπὸ τοῦ τροπαίου ἄριστον τῶ[ν Ἑλλήνων],
τὴν ἐξ Ἄργους ἀσπίδα η' καὶ το[ὺς λοιποὺς]
ἀγῶνας στάδια διαύλους ὁπλεί[τας πρῶτον]
16 ἀπ' αἰῶνος

Restorations after block (C), ed. pr.

1315: (A') 340 (ph.). Ed. pr. only restores the first three lines of which some letters were preserved on block (B). See above.

[κοινὸν Ἀσίας δ', ἐν Ἀντιοχείᾳ κοινὸν Συρί]ας
[Κιλικίας Φοινείκης δ', τὸν ἀπὸ τοῦ τροπαί]ου
[ἄριστον τῶν Ἑλλήνων, τὴν ἐξ Ἄργους ἀσπίδα] η'

1316: (B) 340 (ph.). Text originally on two superimposed blocks; the upper one (with moulding) is not preserved.

[- - - - - - - - - - ἐτείμησεν]
[Τίτον Φλάουιον Ἀπολλωνίου υἱὸν]
[Κυρείνα Ἑρμογένην, Ξάνθιον]
[καὶ Παταρέα καὶ Ἀλεξανδρέα],
[πολειτευόμενον δὲ καὶ ἐν ταῖς]
[ἐξοχωτάταις τῆς Ἀσίας καὶ τῆς]
[Ἑλλάδος πόλεσι πάσαις, παραδο]-
[ξονείκην καὶ ἄριστον Ἑλλήνων],
[τὸν διὰ] βίου ξ[υστάρχην τῶν ἐν]
Λυκίᾳ ἀγομένων ἀγώνων, νεική-
σαντα Καπετώλεια ἐν Ῥώμῃ,
Ὀλύμπια η', Ἴσθμια θ', Νέμεια θ',
Πύθια ε', Ἄκτια δ', τὸν ἐν Ἀλε-
ξανδρείᾳ ἱερὸν πενταετηρικὸν
γ', ἐν Νεαπόλει δ', ἐν Περγάμῳ
κοινὸν Ἀσίας ε', ἐν Ἐφέσῳ Βαλ-
βίλλια ε', ἐν Σμύρνῃ κοινὸν Ἀ-
σίας δ', ἐν Ἀντιοχείᾳ κοινὸν Συρί-
ας Κιλικίας Φοινείκης δ', τὸν ἀ-
πὸ τοῦ τροπαίου ἄριστον τῶν
Ἑλλήνων, τὴν ἐξ Ἄργους ἀσπίδα
η' καὶ τοὺς λοιποὺς ἀγῶνας στά-
δια διαύλους ὁπλείτας πρῶτον
ἀπ' αἰῶνος

1317: (C) 341 (ph.).

Λυκίων τὸ κοινὸν ἐτείμησεν πάλιν
Τίτον Φλάουιον Ἀπολλωνίου υἱὸν
Κυρείνα Ἑρμογένην, Ξάνθιον καὶ Παταρέα
καὶ Ἀλεξανδρέα, πολειτευόμενον δὲ
καὶ ἐν ταῖς ἐξοχωτάταις τῆς Ἀσίας καὶ
τῆς Ἑλλάδος πόλεσι πάσαις, παραδο-
ξονείκην καὶ ἄριστον Ἑλλήνων, τὸν
διὰ βίου ξυστάρχην τῶν ἐν Λυκίᾳ
ἀγομένων ἀγώνων, νεικήσαντα Καπε-
τώλεια ἐν Ῥώμῃ, Ὀλύμπια η', Ἴσθμια θ',
Νέμεια θ', Πύθια ε', Ἄκτια δ', τὸν ἐν Ἀλεξαν-
δρείᾳ ἱερὸν πενταετηρικὸν γ', ἐν Νεαπόλει

δ', ἐν Περγάμῳ κοινὸν Ἀσίας ε', ἐν Ἐφέσῳ
Βαλβίλληα ε', ἐν Σμύρνῃ κοινὸν Ἀσίας δ',
ἐν Ἀντιοχείᾳ κοινὰ Συρίας Κιλικίας Φοινείκης
16 δ', τὸν ἀπὸ τοῦ τροπαίου ἄριστον τῶν Ἑλλή-
νων, τὴν ἐξ Ἄργους ἀσπίδα η' καὶ τοὺς λοιποὺς
ἀγῶνας στάδια διαύλους ὁπλείτας πρῶτον
ἀπ' αἰῶνος

1. ἐτείμησε πάλιν: "seconds honneurs" bestowed by the koinon; this implies that the monument contained another text issued by the koinon, which could be identified with (A') or (B), of which the headings were lost; for the repetition of honorary decrees in Lycia see Fouilles de Xanthos VII 252-253, ed. pr. || 2. the honorand is known as victorious athlete in 81, 85 and 89 A.D. from literary sources, ed. pr., who argues that he received Roman citizenship under Domitian, possibly on the occasion of his victory at the Capitolia (LL. 9-10) || 6-7. παραδοξονείκης: victor in wrestling and pankration on the same day or more in general double or triple victor in one agōn, ed. pr.; ἄριστος Ἑλλήνων: victor in the hoplite race at the Eleutheria in Plataiai (cf. LL. 16-17), ed. pr. || 8. ξυστάρχης: president of the contests celebrated in Lycia, ed. pr. || 9-17. ed. pr. comments on the hierarchical order in which the games are listed || 15. ed. pr. argues that in 72 A.D. Cilicia (Campestris plus Trachea) became a separate province, detached from Syria, and that the existence of a combined koinon as late as ca 90 A.D. is a "simple phénomène de retard de l'institution religieuse sur l'évolution administrative"; for this problem cf. also SEG XXXI 1477. For Hermogenes cf. also A. Balland, in: CENTRE G. RADET, CAHIER no. 2 (Bordeaux 1982) 15-29 (about the same as RA 1984). Cf. also our lemma no. 1688.

LYKAONIA

1318. LYKAONIA. GEOGRAPHY. Cf. our lemma no. 1282.

1319. LYKAONIA. "VORARBEIT" FOR A CORPUS. G. Laminger-Pascher, Beiträge zu den griechischen Inschriften Lykaoniens (Österr. Akad. Wiss., Ph.-Hist. Kl., Denkschriften vol. 173 = Ergänzungsbände zu den Tituli Asiae Minoris no. 11; Vienna 1984), presents a number of (virtually) unpublished Greek inscriptions, derived from the Skizzenbücher in the Vienna Academy, from a number of highly inaccessible old publications and from the harvest made by F. Hild during a trip in Lykaonia in 1974. These inedita are embedded in a long series of critical remarks on known Lykaonian texts, which are the result of close study of the Vienna schedae for that area and of the author's own scrutiny of the texts. This book is preparatory to the Lykaonia-volume of TAM. Since the latter probably will not appear in the immediate future, we prefer to present the main results of this book in SEG, the more so since there are no indices or concordances. The (virtually) new texts are all presented in separate lemmata. As to the known texts, the length of L.- P.'s comments determined whether they are included in the following comparatio numerorum or presented in separate lemmata. [CF. OUR LEMMA NO.1761].

L.- P. no.:

1-2 (Akçaşar) : cf. our lemmata nos. 1320-1321

3 (Akviran) : MAMA VIII 290. L. 3 probably mentions a profession ending in -άριος; Αὔλ(ου) Μαρίου should be rejected

4 (Arikören) : MAMA VIII 308. Γουνδιανή (L. 1): Germanic name [cf. our lemma no. 1761].

5 (Ayaslar) : MAMA VII 131. Comment on the name Βόνβαστος (L. 2) [cf. L. Robert apud N. Firatli, Les stèles funéraires de Byzance gréco-romaine (1964) 162; Monnaies antiques en Troade (1966) 61, Herrmann]

6 (Beşisikli; dr.) : Cf. our lemma no. 1399

7 (Elikesikhan) : AEMÖ 19 (1896) 36 no. 18. Φλαουί<α> Ἀπρ|έλα [haplography of α] Εὐ|κλείδῃ ὑῷ μνή|μης χάρ(ιν) instead of -- | -- | Κλειδή|μω μνήμης χάρ|[ιν]

8 (Hatunsaray; ph.) : JHS 24 (1904) 117 no. 163. -- | -- | ἀνέστησε | Βαβω ἰδί<α> γυ|νὴ αὐτοῦ | μνήμης χάριν instead of [ὁ δεῖνα] ἀνέστησε | Βαβωδὶ γυ|νὴ κτλ. [For Βαβώ(ς) cf. L. Robert, Noms indigènes -- 368, Herrmann]

9 (Kadinhani) : CIG 3988 (IGR III 248). Βεστης (L. 2; CIG: "h.e. Vestae") is a personal name, for which cf. MAMA I 254 (not 245 !)

10 (Kadinhani) : MAMA I 222. LL. 2-3 Ἀνι|λί<α> instead of Αὐρη|λί<α>

11 (Kadinhani; dr.) : cf. our lemma no. 1357

12 (Kadinhani; ph.) : cf. our lemma no. 1360

13 (Kadinhani) : MAMA I 275 (cf. L.- P. no. 146, our lemma no. 1359)

14 (Kadinhani; dr.) : MAMA I 73. L. 4: αὐτοῦ instead of αὑτῶν; L. 5: Παπα τι (= θυ[γάτηρ) instead of Παπας, followed by two male names, one ending in -αν]|δρος (LL. 5-6); L. 7: καὶ Ὀρέσ[της instead of καὶ οἱ ἔγ[ονοι; L. 8: Ὀνή]σιμος (or another short name ending in -σιμος) instead of Ἐρα?]σῖνος; L. 9: two omegas instead of omicron

15 (Kadinhani) : MAMA I 117. L. 2: Αμφια instead of Απφια

16 (Kadinhani; dr.) : MDAI (A) 13 (1888) 268 no. 124. In fine κὲ ἐ|αυτῇ ἔτι instead of κὲ ἐ|αυτῷ

17 (Kadinhani) : MDAI (A) 13 (1888) 268 no. 125. LL. 3-5 τῷ ἀνεψι|ῷ ἐατοῦ | Τα (= name of nephew) instead of τῷ ἀνεψι|ῷ ἐατοῦ <τὰ πέλ>|τα

18 (Kadinhani; dr.) : MAMA I 129. L. 2: rather name on -(+ ONH (patronymic) than Σουσου Η; L. 4: in fine μνήμης χάρ]ιν (MAMA: nothing); L. 5 ἀν[δ]ρ[ί] should be rejected

19 (Kadinhani) : CIG 3989. LL. 5-6: ΟΙ|ΜΟΥ = οιειου = υἱοῦ instead of οι[ιῷ]; LL. 7-9: τήτλον (= τίτλον) | μνήμης | [χάρ]ιν, instead of τὴν ταφήν (CIG: "τῇ τα[φ]ῇ, pro τὴν ταφήν")

20-26 (Kadinhani) : cf. our lemmata nos. 1344-1350

27 (Karanli Kale) : MAMA VII 475. L. 2: ἐπὶ τῷ ἰδίῳ means ἐπὶ τῷ ἰδίῳ βουλεύματι, δόγματι vel sim. (the opposite of κατὰ κέλευσιν) rather than ἐπὶ τῷ ἰδίῳ ὀνόματι, τόπῳ; but cf. H.W. Pleket, MNEMOSYNE 40 (1987) 225.

28 (Karapinar) : cf. our lemma no. 1351

29 : vacat

30 (Karapinar; dr.) : scheda by Smirnow (illegible)

31-36 (Kindiraz and Iconium) : cf. our lemmata nos. 1352-1354, 1324-1326

37 (Iconium; dr.) : Diamantides (cf. our lemma no. 1327) 180 no. 66 (Latin)

38-40 (Iconium) : cf. our lemmata nos. 1327-1329

41 (Iconium) : CIG 4000 (cf. ZPE 18, 1975, 303 ff.). Cf. SEG XXVIII 1249

42 (Iconium; dr.) : JHS 22 (1902) 118 no. 42. L. 1: -ος Ῥοσ[γ ? instead of ΘΕΡΟΣ; L. 2: Τισι[α or Τισι[δι instead of Τιεί[α

43 (Iconium; dr.) : Diamantides (cf. our lemma no. 1327) 174 no. 35 (Sterrett, EJ 195-196 no. 204; JHS 22, 1902, 350). In the JHS-text in LL. 1-2 not ἐ[ν κα]θ[α]ρῷ τόπ[ῳ, but Ἑλ[ιο-δ]όρ<ου>; Κυιντιανός in L. 3 = Q. f.

44-47 (Iconium) : cf. our lemmata nos. 1330-1333

48 (Iconium; dr.) : JHS 22 (1902) 347 no. 83. L. 3: perhaps πατρι̣[υῷ = πατρυιῷ (step-father) instead

of Πα[τροκλέους (H.S. Cronin (JHS) and R. Heberdey, copy)

49-51 (Iconium) : cf. our lemmata nos. 1334-1336

52 (Iconium) : BCH 26 (1902) 219 no. 11 (JHS 22, 1902, 117 no. 39). Before L. 1 a line mentioning the first deceased is missing; L. 1 (above the naiskos-relief): Ἰού]λιος Νιμμ- instead of Ἰού]λιος Νῖ[ν]ος

53 (Iconium; dr.) : BCH 26 (1902) 211 no. 2 (JHS 22, 1902, 123 no. 55). Three white limestone fragments

54 (Iconium; dr.) : JHS 22 (1902) 344 no. 72

55 (Iconium) : JHS 22 (1902) 344 no. 73. L. 2 in fine: Πουβλιλ[ίᾳ] instead of Πουβλίᾳ; comment on cognomen Μουκίλλη (L. 3) and related names: Μουκη (cf. our lemma no. 1358), Μουκιλας

56 (Iconium) : cf. our lemma no. 1337

57 (Iconium) : JHS 22 (1902) 352 no. 96. L. 1: Φλάειοι is correct (H.S. Cronin, JHS, in the commentary: "perhaps Φλά(ουιος) Εἰού(λιος)"); LL. 3-4: Ἀρρόντιος | Ῥητόρειος instead of Ἀρόντιος [κὲ Γ]|ρη[γ]όρειος

58 (Iconium; dr.) : JHS 22 (1902) 353 no. 97

59 (Iconium) : JRS 14 (1924) 39 no. 22 (JHS 22, 1902, 357 no. 115; IGR III 1480; SEG VI 421). L. 1: Π is Π(οπλίλιος), Π(οπλίκιος), not Π(όρκιος) (JHS) or Π(όπλιος) (JRS); LL. 5-6: ἀπεθεί|ωσα instead of ἀπεθέ|ωσα

60-61 (Iconium) : cf. our lemmata nos. 1338-1339

62 (Iconium) : SEG VI 409. Της Παρθέ(νῳ) καὶ Δικαίῳ <εὐ>χήν (revision by Miltner) instead of Γῆς πάρθε|κα ⟦γ⟧ Δικαίῳ | <έ>χήν

63 (Iconium) : RPh 36 (1912) 55 no. 8. In Μάρκου Ἀντωνίου Τίτου Τίτου is not "son of Titus", but the original peregrine name used as cognomen

64 (Iconium) : RPh 36 (1912) 56 no. 11. L. 5: Ποπλι[-λίῳ or Ποπλι[κίῳ instead of Ποπλί[ῳ; cf. above ad L.- P.'s no. 59

65 (Iconium) : SEG VI 427; XXX 1541

66 (Iconium) : RPh 36 (1912) 67 no. 34. L. 2: Μανουαττα instead of Μάνου Ἀττᾶ

67 (Iconium) : RPh 36 (1912) 68 no. 37. Limestone altar with relief representing a crescent. Ethnikon (Δαλισανδεύς) and funerary formula are Isaurian; cf. our lemma no. 1322

68 (Iconium) : MAMA VIII 300 (L.Robert, Hellenica XIII 70-71). L. 3: [Τατ]ιανής instead of [Αἰμιλ]ιανής (MAMA) or [Τιτ]ιανής (Robert); LL. 3-4: name beginning with Καλλ- (e.g. Κάλ[λιπ|π]ον) instead of Καλ[ου|εί-σι]ον (MAMA) or Καλ[η|τ]όν (Robert)

69 (Iconium) : RPh 36 (1912) 71-72 no. 44 (Latin)

70 (Iconium) : RPh 36 (1912) 73-74 no. 46 (SEG VI 433). Πάπου Θυ|μέλη (LL. 1-2) refers to incense, not to opium; L. 4 Σατριανός instead of [Σ]ατριανός

71 (Iconium) : JRS 14 (1924) 33-34 no. 16 (cf. JRS 18, 1928, 39; SEG VI 415-416. (A) L. 9: ἐξ = ἐκ + dative instead of ἔξ; a copy of W.M. Ramsay has the following differences from the JRS-text: L. 1: ΤΙΤΟΣ ΟΥΛΑΚ /// (JRS: Τίτο[ς] Οὐλκάκ[ι|ος); L. 2: half of the final pi (JRS: ἐ[π|οί-ησεν); LL. 10-11: πάν|τοις (JRS: πάν|-το[τ]ε); (B) L. 1: ΟΝΥΙ; ἐξεῖναι or ἐξέστω μόν]ον υἱ[οῖς αὐτ]οῦ, ὧν ἐστι [ὁ τό]πος (L.- P.) instead of εἶναι τὸν τά-φ]ον υ[ἱῶν] or ἔστω τὸ μνημεῖ]ον υἱ[ῶν]; L. 3: initio Π instead of ΡΙ

72 (Iconium) : JRS 14 (1924) 34-35 no. 17. L. 3: [Αὐ-ρήλι]ος Τιηος (...]ος Τιηος, JRS); L.4: Αὐρ(ηλία) Ιλαμα (or Ιδαμα), not Αὐρίλα Μα|[(?)μα] (both readings in JRS). In LL. 3-4 ὁπλο|[ποιό]ς could conceivably be ὁπλο|[πώλη]ς

73 (Iconium) : RPh 36 (1912) 59 no. 17. LL. 1-2, 4-5: Λ(ουκίλιος), Λ(ουκιλία) instead of Λ(ού-κιος), Λ(ουκία)

74-75 (Iconium) : cf. our lemmata nos. 1340-1341

76 (Iconium) : SEG XXXII 1311

77 (Iconium) : SEG XXXIII 1188. Comment on παλαιστρα-τιώτης (L. 1) (cf. L.- P. no. 38, our lemma no. 1327)

78 (Iconium: Meram) : CIL III 6780 = 13637 a (Latin)

79-80 (Iconium: Meram) : cf. our lemmata nos. 1342-1343

81 (Iconium: Sedirler) : JHS 22 (1902) 343 no. 70. Comment on Ταβις (L. 3)

82 (Iconium: Sedirler) : JHS 22 (1902) 343 no. 71. L. 1: rather a gentilicium, probably Κρ(ισία) rather than Κρ(ίσπα ?)

83 (Kötü Delik Han) : cf. our lemma no. 1355

84 (Kötü Delik Han) : MAMA VIII 327. L. 2: καὶ Σ[ύρων] rather than Καίσ[αρος]; LL. 4-5: εἰς μὲν [τὸν ἄ|νω ο]ἶκον instead of [τὸ συν|-γεν]ικόν; L. 5 in fine: εἰσενενκεῖν πλήν instead of εἰσενεχθ[ῆναι ἢ; LL. 7-8: in fine ἔσεσ]|θαι (so already T. Callander, SERP 171 no. 55)

85 (Kötü Usak) : MAMA VII 479 = SEG XXX 1541 bis; cf. our lemma no. 1356

86 (Kötü Usak) : MAMA VII 481. L. 1: ?Α]φφω Βα = name + patronymic, who erects thè stone ἀδελφῇ μου Να[ν]ᾳ (MAMA: [ὸ δεῖνα τῷ δεινὶ ἀδε]λφῷ Βᾳ ἀδελ[φῇ] Μουνα); LL. 2-3: καὶ Ακκα γυναικί μο(υ) Κνα instead of

καὶ Ἄννα γυναικὶ Μο(υ)να

87 (Koşmaz) : MAMA VII 30. L. 1: Αρτας (Iranian), not Α(ὐ)ρ. Τας (both in MAMA) [L. Robert, Hellenica XIII 253-254, explains the name as Ἀρτᾶς, Herrmann]

88 (Koşmaz; ph.) : MAMA VII 66. Date: 2nd half of the 4th cent. A.D. L. 3: initio Παππείᾳ instead of Ἄππεια; L. 4: -ναι (end of name), free space, C, O or Θ (instead of Ναι[δι] ?); if in LL. 2-3 τῆς ἀ|δελφῆς = ταῖς ἀδελφαῖς and παρθένες = παρθεναῖς, then κὲ Ναι and ϑ = ϑ(εοῦ); if these two are singular (τῆς ἀδελφῆς, παρθένης): Κεναι (genitive of Κεναις = Κιννας) and ϑ = ϑ(υγατρός or -τρί); L. 6: χᾰ́[ρ]ι, not χᾰ́[ριν]: N could only have stood in margine above the I; in LL. 1 and 4 no Αὐρ.-restorations (4th cent. !)

89 (Kozviran) : MAMA VII 246. L. 3: Δουδω rather than Δουλω; for Δουδω cf. J. Strubbe, TALANTA 10-11 (1978-1979) 127

90 (Kozviran) : cf. our lemma no. 1386

91 (Kümse Ciftlik) : MAMA VIII 9 (Latin)

92 (Kümse Ciftlik) : MAMA VIII 34

93 (Laodikeia) : MAMA I 256. L. 1: Κομις (name), not κόμις (= κόμης = comes); οηος = οἱηος = υἱός; Κουσανι (genitive of Κουσανις): name of the grandfather

94 (Laodikeia) : MAMA I 163. L. 1: initio ΑΙΛ'Ε (' = perhaps abbreviation sign) instead of Αἰλ.; a restoration ἐ[πιτρόπου] is very uncertain; L. 2: Οὐαλέρ(ιος) Προύκουλ(ος) instead of Οὐαλερίνου βουλ.; probably Valerius Proculus, procurator Augusti of Cappadocia, Paphlagonia and Galatia before 136 A.D.; L. 6: Σωσαννι instead of Σωσάννῃ

95 (Laodikeia) : MDAI (A) 13 (1888) 250-251 no. 50. Not earlier than 2nd cent. A.D. L. 4: Παταικιους, genitive of Παταικίης (variant of Πάταικος, Παταικίων) instead of Πατ[ρ]ικίου ?; LL. 5-6: νου|μέρου Οὐκ[οντίων] instead of ωου|μέρου ουτ (numerus Vocontiorum) [But M. Speidel, Roman Army Studies I (1984) 167-169, denies the existence of this unit, Herrmann]

96 (Laodikeia) : MDAI (A) 13 (1888) 259 no. 80. LL. 4-5: ἐλευθέ|ρᾳ (= ἀπελευθέρᾳ) instead of ἐλθυνθε|ρᾳ [However, ἐλευθέρα = 'wife'; cf. SEG XXXII 1041, 1081, 1702, Pleket]

97 (Laodikeia) : cf. our lemma no. 1363

98 (Laodikeia; dr.) : MAMA I 2 d

99 (Laodikeia) : cf. our lemma no. 1364

100 (Laodikeia; dr.) : SEG VI 312 (= MDAI (A) 13, 1888, 270 no.

131)

101-104 (Laodikeia) : cf. our lemmata nos. 1365-1368

105 (Laodikeia; dr.) : CIL III 13637

106 (Laodikeia) : cf. our lemma no. 1369

107 (Laodikeia) : MAMA I 218. End 4th cent. A.D. LL.2-3: μακαρ[ί]|ᾳ instead of μακαρ[ίσ|τ]ᾳ; L.3: μνησθυτ[ᾷ] μου Εὐδοκίᾳ (= μνηστευτῇ: "die Angetraute, Anverlobte") instead of μνῆς εὐτ[ύ]χου Εὐδοκία

108 (Laodikeia) : MAMA I 254. L. 1: ἀφί]ει instead of ἑλέ]ει

109 (Laodikeia) : SEG VI 300. L. 3: Νουννος + patronymic (A|[..]οσα, e.g. Ἀ|[ρπ]οσα or another as yet unattested name) instead of <Σ>ύν<βι>ος

110 (Losta) : Sterrett, WE 25-26 no. 24. L. 1: κ]εῖται μνήματι τῷδε νέος instead of [τέ]θ(ε)ιται μνῆμα Τίτῳ Δένεος; L. 3: ἦν instead of ὢν; LL. 1-2: hexameter and enoplios

111 (Losta) : IGR III 271 (Sterrett, WE 26 no. 25). Early imperial period. L. 1: T. Sextilius was probably a military colonist of the Augustan period; the legio IV is probably IV Macedonica

112 (Losta) : MAMA VIII 207. L. 2: Αμμουκις is correct (not: Αὐ. Μούκιν = Aulum Mucium)

113 (Madenşehir) : cf. our lemma no. 1370

114 (Madenşehir; dr.) : Ramsay-Bell (cf. our lemma no. 1370) 556-557 no. 59, 543 (facsimile, which permits us to read εὐχὴ Κιλδινικ[ι]λο ἱσστρ[α]τ(ευσαμένου) ..Λεοντ[instead of εὐχὴ Καλινίκου α[ ] στρε[ατ...]Λέοντ[ι; references to names in Κιλ(λ)-, -κιλας, -κιλι(ς), -κιλες; not excluded: K for X (Germanic name ?)). Cf. our lemma 1761.

115-116 (Meydan) : cf. our lemmata nos. 1371-1372

117 (Meydan) : MAMA I 81. LL. 1-2: Αὐρ(ηλία) Οιεντας Ιωσ|ιπ (= Ιωσηφ) (MAMA: ΑΥΡΟΙΕΝΤCΙΩC|ITI); L. 3: not K instead of O, but ◊ in ligature with N in τίτλιον (MAMA: τίτλ<ο>ν); L. 5: μο, not μου

For the location of this place cf. lemma 1761

118 (Nevenne) : MAMA VII 38: Φεκόνδα κὲ Ἀλέξα<ν>δρος | IO (= ὑο(ί)) Μείρῳ Σοχενι πα|τρὶ μνῆς χάριν instead of <Σ>εκόνδα (lapis O) χὲ Ἀλέξαδρο<ς>| <κ><ε> (lapis ΛO) Μεῖρος OXENI κτλ. [but for Ἀλέξαδρος cf. SEG XXIX 537, Herrmann]. Cf. our lemma 1761.

For the location of this place cf. lemma 1761

119 (Obruk) : MAMA VIII 271. καὶ τῷ δεῖνι has not been omitted by the mason before L. 5 (contra MAMA app. crit.). Petros is the son of Nestor and the cousin (ἐξάδελφος) of the person who erects the stone

120 (Obruk; ph.) : MAMA VIII 274. LL. 8-9: Μαμ|α[ρ]ήα instead of Μαν|[..]η

121-133 (Saraçpinar; Sarayönü) : cf. our lemmata nos. 1373-1385

134 (Savatra) : MAMA VIII 252 (b) (SEG XXXI 1319)

135 (Savatra) : MAMA VIII 234. L. 1: initio K: no praenomen, but gentilicium: K(λαύδιος) or K(αλπούρνιος); LL. 3-4: τρὶς in [ἐνορκοῦμεν δὲ τ]ρὶς ἐννέα Μῆ|νας καταχθονίους should be connected with ἐνορκοῦμεν; not τρὶς ἐννέα = 27

136 (Savatra) : SERP 158 no. 1. L. 4: Γάττις = Cat(t)ius (gentilicium), not Gattius (so L. Robert, Hellenica X 72-73)

137 (Savatra) : AJA 36 (1932) 463 no. 25. L. 1: σκέπη = σκέπῃ + two objects, σου and ἐπὶ χεῖρα: "Der Herr schaue auf Dich (nämlich) Deine rechte Hand" (σκέπομαι is not attested; cf. however ἐσκέπην and σκεπήσομαι)

138 (Savatra) : MAMA VIII 238. 3rd cent. A.D. L. 1: the name of the deceased is uncertain (MAMA: Αὐ[ρ. Ζήνων]); L. 2: Μαμ[μφ or a longer name; LL. 4-6: νεω|στὶ ἄθλα πο|λλὰ or (less probably) νέα κὲ ...πολλά instead of νέω | κὲ ἄθλα φο|λλὰ ; LL. 5-7: ἄθλα .. καμόντι can be interpreted as "erduldete Mühsalen bei einer Verfolgung" (of the Christians; under Decius ?) [for the meaning of ἀθλητής cf. A. Wilhelm, Akademieschriften II 389, Herrmann]

139 (Savatra) : MAMA VIII 255. LL. 4-5: ΚΕΚΑ could be the name of a deceased Κεκα (unattested; cf. Κεκκελος) instead of an error for ἕνεκα

140-147 (Seydihan; Sille) : cf. our lemmata nos. 1387-1394

148 (Sille) : Smirnow-Pridik (cf. our lemma no. 1351) 24 no. 22

149 (Sizma) : cf. our lemma no. 1395

150 (Sizma) : JHS 31 (1911) 169 (in the commentary on no. XI); RPh 34 (1912) 72 no. 45 a. L. 1: autochthonous name ending in -γαος, possibly [Ὀ]ισγαος (Visgaos) or [Μ]ισγαος vel sim. instead of [Θ]υς Γά(ι)ος

151 (Sizma) : SEG VI 396. L. 3: Νετος is correct (= Νητος, genitive of Νης or Νη; cf. SEG VI 393; SEG: Νε<ῖ>τος)

152 (Sizma) : SEG VI 399. LL. 1-2: Δουλ|[η]ς (Thracian name; but cf. SEG XXVII 1270, Herrmann) instead of δοῦλ|[ος]; L. 1: perhaps [Μ.] Αὐρ. (in that case: date 2nd cent. A.D.); LL. 5-6: ζῶν [--] μνήμ|[ης instead of ζῶν μνή|[μης

153-154 (Sizma) : cf. our lemmata nos. 1396-1397

155 (Sudurağı) : Sterrett, WE 19 no. 15. L. 1: ἐ]ποίησεν

ἑαυτῇ καὶ συνβί[ῳ Β]ιάνορι Ἀνδρο[κλέ-
ους or -νίκου instead of ἐποίησ]εν ἑαυ-
[τῇ] καὶ [.....Β]ιάνορι ἀ[ν]δρὶ·; L. 2:
καὶ] τοῖς συνγενεῦσι καὶ ἀνχιστεῦσι πᾶσι·
ἑνορκίσ[ζω δὲ instead of δὲ] τοῖς συνγε-
νεῦσι καὶ ἀνχιστεῦσι πᾶσι ἑνορκίο[ις
οὖσι]; L. 4: [ὃς ἂν] or [ὃς δ'] ἂν
τοῦτω (= τοῦτο) καταφρονήσῃ, [δώσει or
ἀποδώσει + receiver of the fine] instead
of (LL. 4-6)[ὃς δὲ κα]ὶ τούτ(ου) καταφρο-
νήσῃ, (vacat) | [τῷ ταμείῳ δη]νάρια κτλ.
[ἀποδώσει]; possibly there was space
left in L. 4 to insert the name of the
receiver of the fine; Sterrett's res-
toration of L. 5 is too long

156 (Sülüklü) : MAMA VII 347. Comment on the status of the women, of the θρεφτή (L. 7; = θρεπτή) and on the relations between free members of the household and slaves or servants

157 (Sülüklü) : MAMA VII 351. L. 2: Οὐαρέλιος is not Valerius, but a gentilicium related to Varus, Varennus; LL. 3-4: πατρο|ποιη-
τός: adoptive rather than step-father

158 (Sülüklü) : MAMA VII 327. L. 1: in fine not A[ὑρ. Ζωτι]κῷ, since Αὐρ. before Νέστορ(ι) is Αὐρ(ηλίοις) and belongs to all sons, but one name, e.g. Ἀ[γαθί]κῳ, Ἀ[ὐτοδί]κῳ vel sim.; L. 2 in fine: [Αὐρ] before Φαυστείνῳ (L. 3) is not necessary

159 (Turgut) : MAMA VII 209. LL. 2-3: Καλυξένου (= Καλλιξένου, patronymic) instead of the ethnikon Κλανξε[ην]οῦ (?); L. 6: Γλ[ο]υ or Γα[νν]υ (datives of Γλους, Γαννυς) instead of Γα[ίο]υ

160 (Turgut) : MAMA VII 222. LL. 1-2: ἀδελφῷ Μεν|[νέᾳ]
| Μαμα instead of [... κε Αὐ]ρ. Μει[ρῳ ?]
| Μαμα

161 (Turgut) : SEG I 457 (GV 527). L. 4: initio
[υ]ιούς οἵ[κτρους or οἴκτρως θανόντας
vel sim. (SEG: ----]ΙΟΥ⟨ΟΙ¯). Peek's
[ὀ]μοῦ σοφ[ῷ ταφέντας should be rejected

162 (Turgut) : cf. our lemma no. 1398

163 (Yunak) : SEG VI 281. L. 5: Αὐρ(ήλιος) Αἰφνήδις (= Αἰφνίδιος) Ἀνεική|του instead of <Δ>ῆδις ? Ἀνεική|του

164 (Zengen) : KLIO 10 (1910) 237 no. 6 (cf. MAMA VII p. XXVI). L. 1: Ἰού]λιος is arbitrary; LL. 2-3: υἱὸς Εὐγε|νίου Συφιτη (= Graecism for Arab Ṣuwait) instead of Συφιτη-
(νοῦ)

165 (Zengen) : MAMA VII p. XXVI-XXVII. LL. 3-4: Ιδια|ιω ("Lesefehler für Ιδαιω ?") instead of ἰδίᾳ | Ἰῶ

166 (Zengen) : CIL III 13639

167 (Zengi) : MAMA I 279. L. 2: Ὀλυνπφιείς or Ὀλυντθιείς instead of Ὀλυνπθιείς; L. 3: Σωζόμενων = Σωζόμενον; L. 4: in fine Τροφείμην, not Τροφείμη

168-171 (Zincirlihan; Zivarik) : cf. our lemmata n̈o̱s̈. 1400-1403

172 (Zivarik) : MAMA I 237. The deceased was a "prophet of God", an imitator Christi; LL. 6-7: ἰδιοπραέων = probably ἰδιοπράσ(σ)ων (Aniketos was interested only in his priesthood; cf. πράττειν τὰ ἑαυτοῦ)

For the location of this place cf. lemma 1761

173 (Iconium:Imambağ) : JHS 22 (1902) 355 no. 106. L. 1: probably ἐλέει θ(ε)έ μου instead of ΕΛΕΙΟΘΕΟΥ; L. 4: σὺν instead of καὶ; L. 7: in the lacuna probably υἱῷ + name of deceased

174 (Iconium:Imambağ) : JHS 22 (1902) 356 no. 107. L. 1: Ἄ(ννιος) Λίβων (= Annius Libo) instead of Ἀλίβων

175 (Iconium:Imambağ) : JHS 22 (1902) 357 no. 108. LL. 1-2: Θ(ε)έ βοήθι Ὠ | φίονα ?; L. 2: ἱερ(ο)π(ροπόλον) or ἱερ(ο)π(οιόν); L. 3: perhaps the end of (ἱεροπ)οιόν; JHS: ΘΕΒΟΗΘΙΩ |ΦΙΩΝΑΙΕΡΠ | ΦΙΩΤ .

1320-1321. AKÇAŞAR (NEAR ZIVARIK). TWO DEDICATIONS ON ALTARS, 1st- 2nd CENT. A.D. Published after photos by ed. pr. G. Laminger-Pascher (cf. our lemma no. 1319) 17-20 nos. 1-2 (ph.). For the location of Akçaşar cf. our lemma no. 1761.

1320: 17-19 no. 1; 1st-2nd cent. A.D. Altar with protruding upper part with corner akroteria in relief, slight shaft and protruding base. ΧΟ (L. 1) under the right akroterion, LL. 2-3 on the slanting part above the shaft, the remaining lines on the shaft. [CF. OUR LEMMA NO. 1761].

.....ΧΟ
οις Κρη̣νείτ̣ι-
σιν ὧδε ἀνέ-
θηκεν Πιρε-
[ι]κοσα (?) Ναε̣[ι]
εὐχήν· Καλ-
αιροσις μ̣[αὶ]
Οσαις

1-2. Probably [θεοῖς ὑδρο]χό|οις, ed. pr. [very speculative, Pleket] || 2-3. Κρηνείτι|σιν: name of some divine collective, perhaps related to κρήνη, or derived from a topographical name, ed. pr. || 4-5. Πιρεικοσα: unattested, ed. pr. (with etymological observations), who suggests as a second possibility Πιρει Κοσαναει̣ || 5. Ναις: cf. the genitive or dative Ναι in MAMA VII 66, ed. pr. || 6-7. Καλαιροσις: unattested, ed. pr. with etymological observations.

1321: 19-20 no. 2; 1st half of the 2nd cent. A.D. Altar with protruding upper part with corner akroteria in relief; under the text traces of a male bust; on the left side

a bull's head. LL. 1-2 on the upper part, LL. 3-4 on the shaft.

Αὐρ Μη|νοδις | Διὶ Σώ̣ζοντι̣ | εὐχήν

1. M or (less probably) N, ed.pr. || 1-2. Μηνοδις: unattested, probably a female form (Μηνοδίς) of Μήνοδος rather than a male name with ending -ις, which would be an indigenous name or a substitute for Μηνόδιος, ed.pr. For Σώζων cf. our lemma no. 1384.

1322. DALISANDUS. LOCATION. Two inscriptions (MAMA III 146 and RPh 36, 1912, 68 no. 37) mention the ethnikon Δαλισανδεύς . D.H. French, EA 4 (1984) 85-98, suggests identifying the site at Belören with Dalisandus. Cf. our lemma no. 1319 ad L.- P. no. 67.

1323. ICONIUM. EPITAPH OF KALEPHONTES. Sterrett, EJ 206 no. 220. G. Laminger-Pascher (cf. our lemma no. 1319) 18 note 12, reads in L. 1 Καλεφό<ντ>ει τῷ γλυκυτάτῳ μ[ου] ἀν<εψιῷ> instead of Καλεφούγει τῷ γλυκυτάτῳ μ[ου] ἀν[δρί] ?

1324-1343. ICONIUM. VARIOUS INSCRIPTIONS. (Re)published by G. Laminger-Pascher (cf. our lemma no. 1319) 37-39, 42-49, 52-55 nos. 34-36, 38-40, 44-47, 49-51, 56, 60-61, 74-75, 79-80 (ph.; dr.), on the basis of the Vienna schedae and of virtually inaccessible earlier publications. The inscriptions are undated by L.-P., unless stated otherwise. For other inscriptions from Iconium see L. - P. nos. 37, 41-43, 48, 52-55, 57-59, 62-73, 76-78, 81-82 (cf. our lemma no. 1319).

1324: 37-38 no. 34 (dr.). Copy by A. Körte. Limestone with relief representing a standing woman.

Γ(άιος) Ἄννιος Πρόκλος
Ἀννί[ου] Σακέ̣[ρ]δω̣το̣[ς]
.....πιλη.....

1325: 38 no. 35 (dr.). Copy by A. Körte. Bluish half-marble stone.

ΛΑΙΗΝ
ΗΧΑΡΙΣ̣ΤΟΥ
ΧΕΙ[ ]ΙΟΥ

3. In the lacuna perhaps P, Körte.

1326: 38 no. 36 (dr.). IGR III 262. White marble fragment of a balustrade vel sim.

[Νέρων Κλαύδιος Κ]αῖσαρ Σεβαστὸς [Γερ]-
[μανικὸς αὐτοκρά]τωρ ἐποίησεν τ[ὴν]

[σκηνὴν καὶ τὸ ὑποσ]κήνιον τῇ πόλε[ι διὰ]
[ἐπιτρόπου Λευκ. Πο]υπίου πρεσβε[υτοῦ]
[τε Σεβαστοῦ Κοίντου Πετρωνίου]

[Αὐτοκράτωρ Κ]αῖσαρ Σεβαστὸς [Θεοῦ | υἱὸς, αὐτοκρά]τωρ, ἐποίησεν τ[ὴν σκην|ὴν καὶ τὸ ὑποσ]κήνιον τῇ πόλε[ι τῇ Ἰκο|νιέων ἐπὶ Πο]υπίου πρεσβε[υτοῦ], IGR || 4. for L. Pupius Praesens L. f. Sabatina cf. IGR III 263 (CIG 3991), L.-P. || 6. for Q. Petronius Umber cf. IGR III 335 (PIR no. 238), L.-P.

1327: 38-39 no. 38 (dr.). S.N. Diamantides, Ἐπιγραφαὶ Ἰκονίου, in: Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς φιλολογικὸς σύλλογος . Ἀρχαιολογικὴ ἐπιτροπή . Παράρτημα τοῦ ιζ' τόμου (Constantinople 1886) 170 no. 11.

Ῥοῦφο[ς] | τὸν ἑαυ[τοῦ ?] | παλεστρα[τιώτην ?] | [ἀνέθ]ηκεν

3. παλαιστρατιώτης = veteran; for this word cf. our lemma no. 1319 ad no. 77.

1328: 39 no. 39 (dr.). Diamantides (cf. our lemma no. 1327) 170 no. 8.

[ζ]ῶντα
οὐδενὶ ἐ[τέ]-
ρῳ ἐξωτ[έρῳ]
ἐξέσται ε[ἰσ]-
κομισθῆ[ναι],
εἰ μὴ μό[νον, ὃς]
ἐξουσία[ν ἔλα]-
χε, ἣν τ[ὰ τέ]-
κνα το[ύτου τοῦ]
τάφο[υ ἔδοσαν]

1329: 39 no. 40 (dr.). Diamantides (cf. our lemma no. 1327) 170 no. 6.

ΕΑΡΑCΙΑ | ΑΝΕCΤΗC

1. Perhaps -εα Ῥασία (unattested, but cf. Ῥάσιος, Ῥᾶσις, Ῥασίοι) rather than a completely unparalleled name Εαρασια, L.-P. Cf. our lemma no. 1761.

1330: 40 no. 44 (dr.). Copy by A. Wilhelm.

ἔντα κατάκιτε Τάτης κοπι(άτης)

κοπιάτης: cf. SEG XXX 1622.

1331: 40 no. 45 (dr.). Diamantides (cf. our lemma no. 1327) 180 no. 67 and copy by A. Wilhelm. Rectangular limestone block.

Πομπ(ήιος) Δάφνος ζῶν ἑ[αυτῷ ?]
[σὺν] τοῖς δυσὶ περιβόλοις κα[- -]

2. κα[τεσκεύασεν] rather than κα[ί, L.-P.

1332: 40 no. 46 (dr.). Copy by A. Wilhelm. Very large letters:

ωN

1333: 40 no. 47 (dr.). Copy by R. Heberdey. Limestone. Destroyed relief above the text.

]ς Λυκόφρ[ων
κα]ὶ Ἀμμία[ἡ γυνὴ
αὐτ]οῦ
]τηι θυγ[ατρὶ

1334: 40-41 no. 49 (dr.). Copy by R. Heberdey; squeeze. Marble block.

.....
.....νίσθαι λο[γ
.....Λυκαόνω[ν
...ν κειμένης Ἰκονι[έων
[ἀγι]ωτάτης ἑκλ(ησίας) πρα[...
...]τοῖς τε τῆς αὐτῆ[ς ἁγι]-
[ωτ]άτης ἑκλ(ησίας) δικαιώ[μασι]
[τοῖς τε] ἄλλοις τοῖς κα[ὶ πρό ?]-
[? τερον] κεκτημένοις....
.....νδιδ.....

7. In fine rather καλ[οῖς, L.-P. on the basis of the squeeze || 9. ΝΑΙΔΑ, L.-P. on the basis of the squeeze.

1335: 41 no. 50 (dr.). Copy by R. Heberdey. Limestone. We give L.-P.'s text based on a squeeze.

Εὔφημος ἰδί|ᾳ γυναικὶ Αὐ[ρ(ηλίᾳ)] | Χανουα ἀν|έστησεν μν[ή]||μης χάριν

3. Χανουα: the name seems to be Egyptian; cf. Χανουναῖος and Χανᾶσις, L.-P. Cf. our lemma no. 1761.

1336: 41 no. 51 (dr.). Copy by R. Heberdey; squeeze.

.....
? διην]εκεῶς πολ[ιτευσ... ?
? ἀνέ]θηκε τραπ.....
σως επε
ομα ἑσθλὸ
ντες σῶμα
Ο Ⅽ

2. Before Η no Θ on the squeeze, L.-P. || 4. before Μ no Ο on the squeeze; probably ὄνο]μα ἑσθλό[ν], L.-P. || 6. between Ο and Ⅽ a vacat; perhaps ὁ δῆμος in large letters (honorary inscription), L.-P.

1337: 42-45 no. 56. SEG VI 420. New text by L.-P.

[praenomen O]ὐαλέριος Φρόντων
[τῇ ? λ]ανπῃ Μαρσούλλῃ leaf
[ἑθ]είωσεν ζῶν φρονῶν
τὸν τάφον [κ]αὶ τὸν περί-
βολον· ἔχειν leaf
δὲ ἐξουσία-
ν π(ε)νθ(ερὸν) βού- leaf
λομαι {δε} Πρόσοδο-
ν μετὰ τ-
έκνω[ν]

[Γ. ? O]ὐαλέριος Φρόντων | [Κο]ίντῃ Μαρσούλλῃ | ἐπόησεν ζῶν φρονῶν | τὸν τάφον καὶ τὸν περί||βολον· ἔχειν | δὲ ἐξουσία|ν ΠΝΑ ?· βού|λομαι δὲ | πρόσοδ||ον Ἔτᾳ τ|έκνῳ, SEG; for variant readings see app. crit. ibidem || 2. *λανπη (= λάμπη, λάπη): "persönlich freie, aber in dienender bzw. wirtschaftlich abhängiger Stellung befindliche Person", L.-P., who suggests κ]ανπη as another possibility (indigenous form for which related words are adduced; the meaning is not clear; cf. our lemma no. 1411).

1338: 46 no. 60 (dr.). Copy by G. Hirschfeld. Large marble stone.

[Ἀ]δριανῷ Σεβαστῷ ἀρχιερεῖ μεγίστῳ δημαρχ[ικῆς]
[ἐξουσίας τὸ - -]να Κλαυδεικονίῳ τῇ πατρίδι αὐτοῦ
[- - - - - - - -]η ἐκ τῶν ἰδίων ἀναλωμάτων ποιήσα[ς]

2. Cf. the legend on the coins of Iconium under Claudius, Nero, Vespasianus, Titus and Hadrianus: Κλαυδεικονιέων, ed. pr., with reference to H. v. Aulock, Münzen und Städte Lykaoniens (MDAI (I) Beiheft 16; Tübingen 1976) 56 [cf. also S. Mitchell, HISTORIA 28 (1979) 412, Herrmann].

1339: 46-49 no. 61 (dr.). SEG VI 434 (3rd cent. A.D.). New text by L.-P.

Ἥλιος Γάιος ἀγο|ράνι ἀχανὲς τό|πον κὰ <φ>άνι ἀ|πραγματικ||ὸν ἀτῷ κὰ | εἰστάνι π|έλτα κὰ ἠλι|άδι(ν) θρέψα|σα (τὰ) πρ(όσθ)ι(α) εἰς χρ(υσοῦ) || ἠλί(ου) ἄνβασ[ιν]· | ὅστις ἐπ[ιβιά]|σηστε, δώ[σει] | τῷ φίσκ[ῳ] || (δηνάρια),α

Ἥλιος Γάιος ἀγο|ράνι ἀχανὲς τό|πον κὰ ὁάνι ἀ|πραγματικ||ὸν ἀτῷ κὰ | εἰστάνι π|έλτα κὰ Ἠλι|άδι θρεψά|σα· Πρίεις Αὐρ||ηλίαν Βάσ[αν]· κτλ., SEG; for variant readings see app. crit. ibidem and L.-P. 47 (some readings by R. Gusmani, RIL 92, 1958 (= Studi Frigi) 908 ff.) || 2. ἀχανές: either "offenes, unbebautes Land, Bauplatz" or "mit weiter Öffnung" (referring to the entrance of a rock-grave), L.-P. || 3. OANI, lapis; φάνι = φαίνει,

J. Zingerle (see SEG VI), L.-P. || 3-4. ἀπραγματικός (τόπος): "Ruhestätte", L.-P. || 6-7. πέλτα: "der Unterbau"; cf. next lemma [cf. also J. and L. Robert, BE (1958) no. 126, Herrmann] || 7-8. ἠλιάδι(ν): cf. Hesychius: ἠλιάδες· αἱ κατάχρυσαι κλῖναι, ed. pr. || 8-9. θρέψασα = τρέψασα, ed. pr. || 9. ˋ before XP is an abbreviation sign, ed. pr. || 6-10. "er stellt einen Sockel und ein vergoldetes Totenbett auf, das die Vorderseite dem Sonnenaufgang zukehrt", L.-P., who argues that the sequence Ἥλιος, ἠλιάδι(ν), ἠλί(ου) is a word-play.

1340: 52-53 no. 74 (ph.). Squeeze.

κατεσκεύασεν τὰ
πέλτα ἑαυτῷ τὲ
κὲ γυνεκὶ τῇ γλυκυ-
τάτῃ Ποντιανῇ v
κὲ Ἐλίφ Γαείφ ἀνε[ψι]-
[ι]ῷ κὲ Ποντιανῇ κ[ὲ]
Ὀνησίμῃ ὡς τέκνο[ις] sic
ἡμῶν· ὃς δὲ ἂν ἐπ[ισ]-
βιάσηται ετω[..
..θε.....

Ligatures || 2. πέλτα: cf. preceding lemma || 8. ὃς δὲ ἂν, R. Hodot, KRATYLOS 30 (1985) 193; ὅς ἂν, L.-P.

1341: 53 no. 75 (dr.). Photo. Fragmentary stone with relief of two doves flanking a circle with cross and alpha and omega. Inscription under it between incised lines. Now in the Museum of Konya (provenance: Sirçali Medrese).

Σέλευκος πρεσβίτε-
ρος τῆς καθολικῆς καὶ ἀ-
ποστολικῆς ἁγίας τοῦ
[θ]εοῦ ἐκλησίας ἐνθά-
δε κῖμε ἐν Χρ(ιστ)ῷ Ἰ(η)σ(ο)ῦ
[...] θεράπων καὶ [...]
[- -]ταυ*οσεο[- - - -]
[- - -] τιο [- - - -]

2-3. The designation of the Church as καθολικὴ καὶ ἀποστολικὴ is unparalleled; for καθολικὴ see SEG VI 442 L. 3 and our lemma no. 1355.

1342: 54 no. 79 (dr.). From Konya-Meram. Diamantides (cf. our lemma no. 1327) 180 no. 71.

Νϵ.L
ΓΥ.ΚΙΑΚ
Ν⊡⊏⊡⊡Ν⊡Ι
ΥΤΩΕΙΓΑΝΑ
ΛΙΛΛΗΕΞΙΔΙ
ΩΝΠΑΙΔΑΕΥ
ΚΑΙΔΩΔΕΙΑ⊡Ε
Α⊏ΤΩΤΑΥΡΟΥ⊏
ΓΟΤΕΒΙ||| Ι⊏ΤΑ⊏
ΕΙΟΡΙΣΖΩΔΕ
⊏ΜΗΨ·· ΤΑΥΕ⊡
ΞΕ⊏ΤΩ··Α⊡ΤΙ·
ΟΜΛΗΜΕΙ0····
·⊏ΠΩ··ΤΕ···
··Π·ΓΗΝΑ
ΝΜ
ΗΤ·Ι·⊡Υ⊏Ι

2. γυ[νε]κί, L.-P. || 4. υ<ἱ>ῷ, L.-P. || 5-6. ἐξ ἰδίων, L.-P. || 10. ἐξορκίζω δὲ, A. Wilhelm on the scheda || 11. Μῆ[να], known as protector of graves in Lykaonia, L.-P. || 12. ἐ]ξέστω, L.-P.

1343: 55 no. 80 (dr.). Blue-grayish half-marble stone. Diamantides (cf. our lemma no. 1327) 170 no. 10.

Τιμόθεος Ἀττάλου Δορυμένους καὶ Α/
αὐτοῦ ἑαυτοῖς ζῶντες μνήμης ἕνεκεν

1. In fine: Ἀκ[μ]ή̣, Ἀκ[τ]ή̣, Ακ[τ]η̣ (if it is a "Fremdname") γ̣υ̣[νή], L.-P. on the basis of traces of letters on the scheda drawn by F. Miltner.

1344-1350. KADINHANI. EPITAPHS. Published from the Vienna schedae by ed. pr. G. Laminger-Pascher (cf. our lemma no. 1319) 30-32 nos. 20-26 (dr.). All texts are undated by ed. pr. For other inscriptions from Kadinhani see L.-P.'s nos. 9-19 (cf. our lemma no. 1319).

1344: 30 no. 20. Copy of A. Wilhelm.

Αὐρ(ήλιος) Παῦλος υἱὸς
Μίρου σὺν τῷ ἀδελ-
φῷ μου Μαρκιαν-
οῦ ἀνέστησα τῷ πα-
τρί μου Μίρου υἱοῦ Λόν-
γου μνήμις χάριν· ἰσο-
ροᾶσθε

1345: 30 no. 21. Copy of R. Heberdey. White marble block of an architrave.

Χ(ρίστ)ε βοήθι τὸν δο(ῦ)λο[ν σ]ο(υ) Ἄνθη σῶσον κ(αὶ) ---

1346: 30-31 no. 22. Copy of R. Heberdey. Limestone block.

† Κόνων πρε(σβύτερος) ἀνέ|στησα τὸν τίτλ|ον τοῦτον τῇ π|οθινοτάτῃ μ||ου γυνεκὶ Αὐ(ρηλίᾳ) | Ματρώνῃ μνή|μη̣ς χ̣άριν †

6. Ματρώνῃ: A. Wilhelm on H.'s copy.

1347: 31 no. 23. Copy of R. Heberdey. Upper part of a bluish-white marble altar.

Τας ἑατῷ ζῶ[ν κ]|αὶ Κ - - -

1348: 31-32 no. 24. Copy of R. Heberdey; his readings (not reproduced here) have been improved with the help of a squeeze. Limestone block.

Αὐρ(ήλιος) Δοία[ς] | Ἀλεξάν[δ]ρῳ πεν̣|τερῷ ἀ̣νέσ̣τησ|εν μ̣[ν]ή̣μ̣[ης] || [χ]άριν

1349: 32 no. 25. Copy of R. Heberdey. Limestone block.

Αὐρ(ήλιος) Μάνης Γλαύ|κου κὲ Αὐρ(ηλία) Βαβεις | ἀνέ[στ]ησαν ἑαυ|τοῖς ζῶντες

1350: 32 no. 26. Copy of A. Wilhelm. Plaque with inscription in a recessed field.

[ἀνε]στήσαμε|[ν] τῇ ἀδελ|[φ]ῇ ἠμῶν Φω|[τ]είνῃ μνή||μης χά|ριν

1351. KARAPINAR. HONORARY EPITAPH OF BAKO. Round column of local marble (grave altar ?), found in the cemetery. Republished after the virtually inaccessible edition of Smirnow-Pridik, "Reisebericht im Journal des Ministeriums für Volksaufklärung" (Moscow 1910; in Russian) and an unpublished copy of W.M. Calder by G. Laminger-Pascher (cf. our lemma no. 1319) 33-34 no. 28 (dr.).

[Ἐπ]ειδὴ Βακο Λαζεννη
[γε]νομένη ὀ[σί]α χήρα
[Βυ]ζιος τοῦ ἀνδρὸς ἀ-
[ποθ]εωθέντος τήν τε
[οἰκί]αν κυβερνήσασα ἀ-
νενκλήτως καὶ τὸ παι-
δίον ἐκθρέψασα εἰς ἡ-
λικίαν ἀγα<π>ών(τως) ἀπεκα-
τέστησεν ἔδοξε Μορ-
σορει τῷ υἱῷ τειμῆσαι
αὐτὴν εὐνοίας ἕνεκεν
καὶ ΙΝΔΗΤΗΝΩΡ αὐτῆς
[μ]νίμη[ς χάριν]

Undated by L.-P. || 1-2. κό[ρ]α σεμνὴ [γε]νομένη ὀ[σί]α χήρα, S.-P.; Βακο[ ]α σεμνὴ [γε]νομένη ο[ὖσ]α χήρα, C.; Βακο = Βακω, Λαζεννης is a variant of Λαζενος; both names point to the Thraco-Illyrian area, L.-P. [but for Βακώ cf. L. Robert apud N. Firatli, Les stèles funéraires de Byzance gréco-romaine (1964) 144-145; BE (1970) no. 258, Herrmann] || 3. [Ἀλέ]ξιος, C. ; Βυζιος (genitive of Βυζις), L.-P., with reference to related names [cf. also L. Robert, HSCPh. 81 (1977) 17 note 74, Herrmann] || 3-4. the verbal form points to the non-Greek origin of the author of this text, probably the dedicant Μορσορεις (LL. 9-10), L.-P. [but this use of ἀποθεόω is widespread: cf. M. Waelkens, in: Mélanges --- P. Naster (1984) 278 with note 192, Herrmann] || 8-9. ἀποκαθιστάναι: "mündig ins Leben entlassen", L.-P. || 8. ἀγαγών, S.-P. and Calder; ἀγα<π>ών(τως) L.-P. [but a translation: "she educated him, led him to maturity and handed him (e.g. to the city)" makes good sense, Pleket] || 12. καὶ Ἰνδη τὴν [μητέ]ρα αὐτῆς, C.; majuscles are given by S.-P.; since this line must contain a second dedicant of the monument, probably a relative of Morsoreis, L.-P. suspects a secondary form of εἰνατέρες ending in -τηνωρ || 12-13. written in smaller script || 13. not given by C.; restored by L.-P. after S.-P.'s copy.

1352-1354. KINDIRAZ. THREE EPITAPHS. Published after photos of F. Hild by ed. pr. G. Laminger-Pascher (cf. our lemma no. 1319) 35-37 nos. 31-33 (ph.).

1352: 35 no. 31. Circular funerary altar built into a wall. Undated.

MANANEI
ΝΕΓΟΥΔΙΣΣ
ιος σεμο[υν κνου-
μανει κακ[ουν αδ-
δακε[τ- ⁝

1. Μανα and Μανας are attested as a female and a male name respectively, ed. pr.; in fine: Νει- rather than Νεν-; this line contains a name + patronymic, ed. pr. || 2. probably an ethnikon; in fine a round letter, ed. pr. || 3-5. (or a longer formula): Phrygian curse formula, ed. pr.

1353: 35-37 no. 32 (dr. of LL. 8-10). Before the 4th cent. A.D. Rectangular stele with recessed field. Inscription in the field and on the borders at the right and below. Cf. also R. Hodot, KRATYLOS 30 (1985) 193. CF. OUR LEMMA 1761.

Δ
ΛΥΠ||
ξενου Ἰου-
λιανοῦ Τιν-
νιου πρεσβυ(τέρων)
πατρὶ Σκιν-
δυρεου
ἠτερ{οσ}ο-
σσόω ἀ-
συλάτ[η]τ[ι]
ἀνέστησεν
τὸν τίτλον
Αἰλ(ία) Μίκκη
ἡ σύνβιος αὐ-
τοῦ ἄμα Αἰλ(ίῳ)
Σακέρδονι
γανβρῷ καὶ
Αἰλ(ίᾳ) Δονίᾳ
θυγατρ[ὶ]
μνήμης χάρ[ιν]

Ligatures || a dedication formula, probably χαριστήριον, must have preceded, ed. pr. || 2. probably part of a name ending in -ιππος, with the change of I and Y frequent in Lykaonia, ed. pr. || 5-6. πρεσβυτέρων,πατρί: functions, probably in one of the heretical communities attested for the area of Laodikeia (cf. LL. 8-9), ed. pr. || 6-7. Σκιν|δυρεου, Hodot; Σκινδιρεου: regular dative of an unattested name (cf. Σκινδαψος, Σκινδος, Σκινθαρος), ed. pr. || 8-10. ἑταιροσσόος: new word containing the element -οσσόος ("who saves, preserves"); *ἀσυλάτης, -ητος (feminine abstract) = ἀσυλία as quality of a person; the two words mean: "der seine Genossenschaft bewahrte (errettete) durch die Integritãt seines Charakters", ed. pr.; perhaps ημπε |ΕΙϹΕΩΙ, Hodot || 16. Σακέρδονι, Hodot; Σακέρδοτι, ed. pr. || 18. Δονία: unattested so far (cf. Donnius, Donnus), ed. pr. [for L. 10 cf. H.W.Pleket, MNEMOSYNE (1987) 225].

1354: 37 no. 33. Undated. Funerary stone. Inscription in a double framed recessed field, between incised lines.

Θέκλα | τῷ ἀδελ|πῷ Ἰστε|πάνου || μνήμης | χάριν

2-4. The pi (instead of phi) and the parasitic iota are typical Lykaonian; genitive instead of dative, ed. pr. || 6. a cross instead of chi, ed. pr.

1355: KÖTÜ DELIK HAN. EPITAPH OF ZENOBIOS, CHRISTIAN PERIOD. G. Cousin, Kyros le jeune en Asie mineure (Paris 1904) 401 no. 1 (majuscle copy); cf. L. Robert, Hellenica XIII 73. Republished by G. Laminger-Pascher (cf. our lemma no. 1319) 55 no. 83. For another inscription from Kötü Delik Han see L.-P. no. 84 (cf. our lemma no. 1319).

A) † ἔνθα κ[εῖτε]
Ζηνόβι[ος]
ὁμολογή[σας]
4 κ<α>τολι[κῇ]
τῇ ἁγίω[ν]
† (ε)ἴ τις δὲ ε[ἰσοίσει ἀλλότριον
σῶμα ἔξει λόγον
πρὸς τὸν θεόν]

B) To the left of (A), in the 'margin'

† Κ(ύρι)ε υἱ(ὲ) † (viz. θεοῦ)
Χ(ρίστ)ε βο(ήθει)
Γ Ε + monogram

A 3. ὁμολογη[τής], Robert || 4. ΚΕΤΟΛΙ, c. ; τ = ϑ ("lykaonische Lautung"), L.-P. || 6. rest. e.g., L.-P.

1356. KÖTÜ UŞAK. EPITAPH OF ZOTIKOS. SEG XXX 1541 bis (MAMA VII 479). M. Waelkens, in: Archéologie et Religions (cf. our lemma no. 1300) 292 note 44, rejects G. Laminger-Pascher's reading (see SEG XXX) βεῷ instead of θεῷ in L. 2, since her photo shows a theta.

1357. LAODIKEIA (AREA OF: KADINHANI). FUNERARY INSCRIPTION CONTAINING A TESTAMENTARY CLAUSE, 2nd CENT. A.D. MAMA I 133 (SEG VI 336). G. Laminger-Pascher (cf. our lemma no. 1319) 24-26 no. 11 (dr.), dates this text to the 2nd cent. A.D. and reads in LL. 2-5: κὲ ἀφείω Ἑρμιόνην μνημάφε[ι|ον κατασχεῖν ἐν παρακειμένῃ μυ]χῇ [σ]ὺν τόπῳ κοιλάδι ὅμορος Μανκίας | ? [ἐχέ]θο μό{ι}νη Ρουνγ-γυνωνα καὶ ἐλευθέραν | [παρανγέλλω αὐτήν· ἐὰν δέ τις ἀπαιτήσῃ αὐτὴ]ν εἰς κτλ. instead of κὲ Ἀφειω Ἑρμιόνην μνημάφε[ι|ον].....ΧΗ Υ τόπῳ κοιλάδι ὅμορος Μανης Τας | ϑΝΘΟΝΟΙΝΗΡΟΥΝΓΕΥΝΩΝΑ καὶ ἐλευθέ-ραν | Ν εἰς κτλ.

2. ἀφείω = ἀφίημι: "ich erlaube, gestatte", L.-P. [FOR OTHER INSCRIPTIONS FROM (THE TERRITORY OF) LAODIKEIA CF. OUR LEMMA 1761].

1358. LAODIKEIA (AREA OF: KADINHANI). EPITAPH OF ELPIDIOS. MDAI (A) 13 (1888) 258-259 no. 78. G. Laminger-Pascher (cf. our

lemma no. 1319) 42 (under no. 55), argues that one should read in LL. 2-4 either σὺν τῇ ἀδ|ελπῇ Μουκ|ῃ or σὺν τῇ ἀδ|ελπῇ μου Κη instead of σὺν τῇ ἀδ|ελπῇ Μουκ[ί]|ῃ . For Μουκη see L.-P. no. 55 (cf. our lemma no. 1319 ad no. 55).

1359. LAODIKEIA (AREA OF: KADINHANI). EPITAPH OF BALABION. MAMA I 275 (SEG VI 339). G. Laminger-Pascher (cf. our lemma no. 1319) 87, rejects W. Peek's reading of L. 3 (see SEG VI) and reads in LL. 2-3 Βαλαβιω|ν[α π]ρ. instead of Βαλαβιω|ν[ι π]ρ. For Βαλαβίων and related names cf. our lemma no. 1393.

1360. LAODIKEIA (AREA OF: KADINHANI). EPITAPH. MAMA I 230 (CIG 9269; cf. W. Peek, GNOMON 7, 1931, 531; SEG VI 338). G. Laminger-Pascher (cf. our lemma no. 1319) 26-29 no. 12 (ph.), reads in LL. 2-3 δοῦ|λον (plus interpunct: ∽) Δῖον instead of δοῦ|λον Γάιον; in LL. 3-4 she rejects Peek's Λέντυλον and returns to ἑστλόν; in L. 5 one should read ἑκαλοῦτο (CIG) instead of ἰλαοῦντο (MAMA) or γυῖα λοῦντο (Peek); in the same line AP is not Αὐρήλιος/-λία, but Arellius, Arruntius or (probably) Arrius (cf. C. Arrius Calpurnius Frontinus Honoratus, patronus coloniae Antiochiae Pisidiae (PIR I² 215-216), who might have granted civil rights to the father; cf. also our lemma no. 1386). In LL. 5-6 L.-P. prefers Μνήσι|ος to Μνησί|θις; BEP in L. 8 is βε(νεφικια)-ρ(ίου), not βε(τ)ρ(ανοῦ).

1361. LAODIKEIA. EPITAPH OF ORESTES AND DOUDOU. MAMA I 221. G. Laminger-Pascher (cf. our lemma no. 1319) 70 note 102, reads in LL. 5-6 [Δ]ουδου [κὲ] | ἐαυ[τῷ] instead of [Δ]ουδου|ῳη . Cf. our lemma no. 1319 ad no. 89.

1362. LAODIKEIA. EPITAPH OF DADA. MAMA I 72. G. Laminger-Pascher (cf. our lemma no. 1319) 28 note 35, reads on the basis of a copy of R. Heberdey in the Vienna schedae in LL. 3-4 Δό<μ>νος (or Δονος = Δοννος, Celtic name) instead of Δό[μ]|νος . In L. 5 initio there is a small iota (MAMA LL. 4-5 correctly: Με|ῖρος). In L. 6 initio <ά>δελφῇ instead of [ά]|δελφῇ (LL. 5-6).

1363-1369. LAODIKEIA. SEVEN EPITAPHS. (Re)published by G. Laminger-Pascher (cf. our lemma no. 1319) 60-62 nos. 97, 99, 101-104, 106 (dr.), on the basis of earlier publications and of copies in the Vienna schedae. Unless stated otherwise the texts are undated by L.-P. For other inscriptions from Laodikeia see L.-P. nos. 93-96, 98, 100, 105, 107-109 (cf. our lemma no. 1319).

1363: 60-61 no. 97. MDAI (A) 13 (1888) 268 no. 121. Copy by R. Heberdey. Bluish white marble altar in the form of a prism.

Ποσε[ί]λλιο[ς] ? | Ἀσκληπιά[δι] | [τῇ] ἑαυτοῦ γυ|[ν]αικὶ

μνή||[μ]ης [ἔν]εκιν

1. Ποσε[ί]δ[α]ιο[ς], MDAI (A); Ποσε[ί]λλιο[ς] ?, H.; Possilius is perhaps a gentilicium, but only Posilla/Pusilla is attested; cf. also Ποσ(σ)εις, -ης, -ις, -ια, Ποσεις, Ποσιος, Ποσις, L.-P. || 2. Ἀσκληπιά[δι], MDAI (A); Ἀσκληπ[ιά]δ[ου], H. || 3-5. [τῇ] ἑαυτοῦ γυ|[ν]αικὶ μνή|[μ]ης [ἕν]εκιν, H.; τῇ ἑαυτοῦ γυ|[ν]α[ικ]ὶ μνή|μης ἵ[νε]κιν, MDAI (A).

1364: 61 no. 99. Copy by A. Wilhelm. Fragment.

[ζῶν]τε[ς μ]νήμης χάριν

1365: 61 no. 101. Copy by A. Körte. Stele.

Οὐισελλία
Ἀλεξανδρία
Αὐρηλίῳ Νει-
4 λᾷ Παπα ἀν-
[δρ]ὶ γ[λ]υ[κυτά]-
[τῳ μνήμης χάριν]

3-4. For Νειλᾶς cf. EA 5 (1985) 43 note 24 in fine.

1366: 61 no. 102. Early imperial period. Cousin (cf. our lemma no. 1355) 434 no. 6 α. Copies by A. Körte and R. Heberdey.

Ἰούλιος Χρύσαν|θος Ἀνεικήτῳ.. | [[---|---]] || χάριν καὶ Γαίῳ τῷ | πατρὶ αὐτοῦ | [ζ]ῶντι leaf

1. [Πόπ]λιος, H., rejected by L.-P.; probably an Augustan military colonist, L.-P. || 7. ωNTI only in the copies of K. and H.

1367: 62 no. 103. Cousin (cf. our lemma no. 1355) 434 no. 6 δ. Copy by A. Körte; dr. by A. Wilhelm. Limestone.

Πατροκλῆς Μα|κεδόνος ἑαυ|τῷ κὲ τῇ γυν|εκὶ Ἰούστῃ || μνήμης [χάριν]

1. Πατροκλῆς, K. and W.; Πάτροκλος, C.

1368: 62 no. 104. Cousin (cf. our lemma no. 1355) 434 no. 6 γ. Copy by A. Körte; dr. by A. Wilhelm. Limestone block with tabula ansata.

Ἀλέξανδρος | Ἀλεξάνδρου Κ- - | Λονγείνῃ γυν[αικὶ] | καὶ Διονυσίῳ υἱ[ῷ] || μνήμης χάριν

1. ΑΛ¯_ΑΝΔΡΩ, K. || 3. ΛΟΝΓΕΙΝΗΣΥΝΒΙϹ, K.

1369: 62 no. 106. Cousin (cf. our lemma no. 1355) 433 no. 5 α (majuscle text). Restorations by L.-P.

- - - | Ζι[πύ]ρῳ ἀνδρ[ὶ] | γ[λυ]κυτάτῳ | [μνήμης χάριν] ||

καὶ ἐ[α]υτῇ ζώσῃ

1. Not given by C.; Ζιπυρος possibly a Thracian name, L.-P. || 3. Π..ΚΥΤΑΤΩ, C.

1370. MADENŞEHIR. EPITAPH. Paris-Radet, BCH 10 (1886) 512 no. 32; Smirnow-Pridik (cf. our lemma no. 1351) 21 no. 10; W. Ramsay - G.L. Bell, The thousand and one churches (London 1909) 517-518 no. 7. We give their three versions of the text and summarize in the app. crit. the observations of G. Laminger-Pascher (cf. our lemma no. 1319) 65-66 no. 113. The text is undated by L.-P. For another inscription from Madenşehir see L.-P. no. 114 (cf. our lemma no. 1319).

Paris-Radet

Οὐίδιος ἀνα(λ)ώμασι ἐποί-
ησεν [τάφ]ον τοῦτον, κατέθετο δὲ τὸν
ἀδελφὸν αὐτοῦ Γνῆον...
4 ..ἐτίμ[ησεν...] καλεσήονται ἐκ τῶν
κληρονόμων, μνήμης [χάριν]

Smirnow-Pridik

[Ὁ δεῖνα....]δου ἰδίοις ἀναλώμασι ἐποί-
ησ[ε μνημ]εῖον τοῦτον, κατέθετο δὲ τὸν
ἀδελφὸν αὐτοῦ [.....]· κὲ μη-
4 κέτι μ[ηδεὶ]ς ἑ[π]εν[βαλέσθω] τῷ τ[άφ]ῳ ἑ[κ τῶ]ν
κλη[ρο]νό[μων· μν]ή[μης χάριν

Ramsay-Bell

Αὐ[ρ· Τᾶς ? Δού]δου ἰδίοις ἀναλώμασι ἐποί-
ησε τὸν σωρὸν τοῦτον, κατέθετο δὲ τὸν
ἀδελφὸν αὐτοῦ Ἴνη[ν]· καταλύει ὃς ἂν κ[αθέ]λῃ
4 κὲ τιμῆ[ς ὃ]ς ἐπενκαλέσῃ τῷ τα[μ]ίῳ ἐκ τῶν
κληρονόμω[ν] ἔνκη[δευθήσεται ?]

1. The name of the dedicant is uncertain, L.-P. || 2. τὸν σωρόν seems to be correct, L.-P. || 3. Γνῆον and Ἴνην are improbable; [γνήσιον plus name in -νοσαν or ωσαν]; cf. Κονδοσας, Μανοσας, L.-P. || 3-4. κὲ μη|κέτι ἄλλον, L.-P. || 5. ἔνκη[ρύσσει, perhaps followed by θεοὺς καταχθονίους, L.-P.

1371-1372. MEYDAN. TWO EPITAPHS, 3rd CENT. A.D. Republished by G. Laminger-Pascher (cf. our lemma no. 1319) 67-68 nos. 115-116. For another inscription from Meydan see L.-P. no. 117 (cf. our lemma no. 1319). For the location of Meydan cf. our lemma no. 1761.

1371: 67 no. 115. JHS 19 (1899) 290 no. 195.

- - - - - - - - - - - - - - -
[..]μου <κ>ὰ γινὴ αὐ[τοῦ]
[..]ος Ουρανδε[ως]

[A]ὑρήλιοι Ουραν[δι]-
4 [ς] καὶ Λαφρηνὸς καὶ
[I]μανος (or [Iμ]μανος) κὲ Μανοσας
[ἀν]έστησαν ἔνεχα
[μνήμης]

[Αὐρ· ?] Μοῦνα γινὴ Αὐ[ρή|λι]ος Οὐραν(ὸς κὲ ?) | [A]ὑρή[λ]ιοι Οὐραν|[ὸς] καὶ Λαφρηνὸς καὶ || [M]άνος κὲ Μανοσᾶς | [ἀν]έστησαν ἔνεχα | (μνήμης), JHS.

1372: 67-68 no. 116. MAMA I 66.

Αὐρ(ήλιοι) Παπας κὲ
Ισκληπις πατρὶ ἰδίῳ
καὶ Τριζωσα μνήμης
χάριν

Αὐρ· Παπας κὲ | Ἰσκληπις πα|τρὶ ἰδίῳ καὶ | <μη>τρὶ ζῶσα μνή||μης χάριν, MAMA || 2. Ἰσκληπις (and Ισκληπια) are female forms of Ισκλης (cf. Ισικλης), L.-P. || L.-P.'s line division is different from MAMA and probably incorrect (cf. the criticism on similar errors of L.-P. by R. Hodot, KRATYLOS 30 (1985) 192).

1373. SARAÇPINAR. EPITAPH OF AURELIA TATA, 4th CENT. A.D. MAMA VII 92 (SEG VI 382). G. Laminger-Pascher (cf. our lemma no. 1319) 70-72 no. 121, reads in LL. 2-5 Δουδουσα Θυγά|τ[ηρ] Κεννέου Γα|[ί(ου) ? ἐξάρχω]ν ἀμειβό|μενος τῆς ἀγείας instead of Δουδουσα Θυγά|τ[ηρ Μ]εννέου, γα|[μετὴ δὲ γε]ναμένη | Ἴμενος, τῆς ἀγείας and in LL. 12-13 κὲ ἐαυτῇ [ζ]ῶσα μνή|μης instead of κὲ ἐαυτῆς ζ[ῶ]-σα μνή|μης . Ἀμειβόμενος in LL. 4-5 is either an alternating office or the equivalent of Latin vice ("Stellvertreter"). For the location of S. cf. our lemma no. 1761.

1374-1385. SARAYÖNÜ. VARIOUS INSCRIPTIONS. (Re)published by G. Laminger-Pascher (cf. our lemma no. 1319) 72-81 nos. 122-133 (ph.; dr.), on the basis of (photos in) earlier publications and new photos by F. Hild. The texts are undated by L.-P., unless stated otherwise. For the location of S. cf. our lemma no. 1761.

1374: 72 no. 122. MAMA I 30 (SEG VI 383). Cf. J. and L. Robert, BE (1969) no. 570; (1984) no. 457.

Πωλλ[εῖνος] α(ς) μνήμης ἔνε-
ὀὐέρνα ἱππεὺς κεν· [ἆ]ν δή θι(ς)
Ζόῃ τροφῷ ἀδικ[ῇ] ἄλλο σ-
4 τέκνων καὶ ἰδί- 8 [ῶμα ἐμβαλὼν κτλ.]

....κα.... | οὐέρνα ἱππεὺς | Ζοητρόφῳ (τέκνωι καὶ ἰδί-(φ)) || ἀδ(ελφῷ) [μ]νήμης ἔνε|κεν ἐν ἔτι σθι ? | ΛΔΙΚΕΛΛΗ, MAMA || 4-5. ἰδί|φ, Robert, rejected by L.-P. || 7-8. σ|[ῶμα ἐμβαλών or ἐνθείς plus the formula ἔχι πρὸς τὸν θεόν, L.-P.

1375: 72-74 no. 123 (dr.). MAMA I 11.

Αὐρ(ήλιος) Φρούγιος (or Φρούριος)
Νεστοριανοῦ π(ρωτ)οκωμήτης
Παρεθθαηνῶν Ὀρόνδῃ ὑῷ
χά[ριν] μ[νή]μ[ης]

L.-P.'s line division is incorrect: cf. R. Hodot, KRATYLOS 30 (1985) 192 || Αὐρ· | Φρού(γι)|ος Νεστορι|ανοῦ π(ρωτ)οκ||ωμήτης | Παρεθθων | Υοη Ὀρονδί|ῷ εὐχήν, MAMA || 3. etymological observations on Ὀρόνδης and related names by L.-P.

1376: 75-76 no. 124. MAMA I 144. On the stone representations of a pruning knife and a "Spitzhammer" to the right of the text.

Ονατταϛ Μανη | [κ]αὶ Παπα<ν> ? (or Παπᾷ) ἀδελ|φοὺϛ μνήμης | χάριν leaf

.....[ἀνέστη|σ]εν Ἄττας Μανῃ | καὶ Παπᾳ κτλ., MAMA; there is no place for L. 1, L.-P. || 1. possibly Γονατᾶς, L.-P.; Μανη: accusative, L.-P.

1377: 76-77 no. 125 (dr.). SEG VI 375 (cf. MAMA I p. XXV note 1). Probably fragment of a tomb or of the substructure of a sarcophagos.

Πρόκλος ὑὸϛ Κενκ[ρίου ἑκερ]-
[δά]ναμεν ἑμαυ[τῷ κὲ θείῳ]
[Κῦ]δρι μνήμης
4 ἕνεκεν

Πρόκλος ὑὸϛ κὲ Ἀκ[υ|λῖ]να Μενεμά[χφ | ἀν]δρὶ μνήμης | ἕνεκεν, SEG || 1. Lykaonian change κ/χ in Κέγχριος, Κεγχρίας, L.-P. || 1-2. or (less probably) [ἑπερ|ά]ναμεν, L.-P. || [3. for Κῦδρις cf. L. Robert, Noms indigènes --- 408-410, Herrmann].

1378: 77-79 no. 126. MAMA I 249. L.-P. rejects in LL. 2-3 τό|κοϛ: ΤΟ is in reality ΤΘ and the letters form part of an older text; ΚΟϹ has an abbreviation sign above ΟϹ and is the name of the deceased: Κοσ(εις) or Κοσ(μᾶς); in LL. 3-4 ἀπὸ Μανν|ακις instead of ΑΠ ὸ Μανι|ακις (Μαννάκη or Μάνναϰα: probably identical with a place known from the bishop lists under various names, e.g. Μάναβα, Μάναυα, Μάναυγα). Possibly: MANAKA < MANAYA, MANAYΓA . Its localization is between Side and Kotenna in Isauria, L.-P.

1379: 79 no. 127 (ph.). Photo Hild. Byzantine fragment.

ΘΡΙΑΔ
\BEN

ΝΕΑΤ
ΩΝΤΟ

1. Τριάδα ?, L.-P.

1380: 79 no. 128 (ph.). Photo Hild.

Τίβειος Τ[....]
μη[τρὶ Ζι]ζιμμ[ηνῇ]
κατὰ κέλευσιν

1. Τίβειος: Phrygian name, cf. Τίβειον, Τιβία, Τίβιος, L.-P. [but cf. L. Robert, Noms indigènes --- 530-531, Herrmann].

1381: 79-80 no. 129 (ph.). Photo Hild. Funerary altar(?) with remnants of lion's claws. Relief in three fasciae (LL. 1-2: in smaller script, probably a later addition; L. 3; L. 4) of the protruding upper mouldings. On the shaft relief of an arched aedicula. Under the aedicula incised spindle and distaff and a man, ploughing with a pair of oxen.

L. 1: Λίβων or Λίβωνος; L. 2: πατρὶ γλυκυτάτῳ; LL. 3-4: [ἀδ]ελφῷ καὶ μητρὶ Χω- - | [μ]νήμης χάριν . Χω: a female name, e.g. Χωτις, Χωταριον [for which cf. O. Masson, ZPE 23 (1976) 263, Herrmann] or a Roman gentilicium or cognomen beginning with Co- (cf. Roman name Libo). Cf. our lemma no. 1761.

1382: 80 no. 130 (ph.). Photo Hild. Funerary altar with protruding upper part with corner akroteria. Inscription in a recessed field.

Κύριλλος | [οὐ]έρνας

Probably an imperial slave, L.-P.

1383: 80 no. 131 (ph.). Photo Hild. Plaque with simple geometrical decoration along the borders. Inscription in a recessed field.

Αὐρ(ήλιος) Πατροκλῆς
υἱὸς Ἀπολιναρί-
ου ἀνέστησα
τῇ γλυκυτάτῃ
μου θυγατρὶ
Ματρώνῃ μνή-
μης χάριν

Ligatures.

1384: 80 no. 132 (ph.). Photo Hild. 1st - 2nd cent. A.D. Circular funerary altar with moulded upper side and foot, decorated with ram's heads, garlands, taeniae and rosettes.

L. 1: probably [Διὶ Σώζο]ντι (cf. L.-P. no. 2; our lemma no. 1321); L. 2: -]μιλιανος: either a Roman name, Αἰ]-μιλιανός or Φιρ]μιλιανός or a vernacular name with Latinized ending, probably preceded by a title (ἱερεύς) or an urban function, or by a praenomen and gentilicium; L. 3: υἱὸ]ς Διονυσίου .

1385: 80-81 no. 133 (ph.). Photo Hild. Plaque with ornaments along the borders. Inscription within several frames.

Αὐρ(ήλι)ο(ς) Μ[.....
της Απου[....
τόμου πατ[ρὶ
4 καὶ Αὐρη[...

συνβίῳ .ου..
καὶ ἑμαυτῷ ζῶν
μνήμης χάριν

1. After Ο an abbreviation sign || 2. Απους: unattested so far, cf. Απας, Απης, Απως, L.-P. [cf. L. Robert, Hellenica XI-XII 378, Herrmann] || 3. perhaps [Συν]|τόμου or [Κερ]|τόμου, L.-P. || 5. perhaps [μ]ου or [ἐ]ου[τοῦ] = ἑαυτοῦ, L.-P.

1386. SELMEA (AREA OF: KOZVIRAN). EPITAPH OF APPIA, 2nd CENT. A.D. MAMA VII 254 a. G. Laminger-Pascher (cf. our lemma no. 1319) 57-58 no. 90, rejects the restoration [Αὐρ. (?)] before Μενέας in L. 1. In view of the name of the daughter (Appia) one should rather think of Appius, the more so because an Appius Maximus is attested as one of Trajan's generals in the Parthian War (PIR I² 183 no. 950). MAMA's date of this text in the 3rd cent. A.D. does not contradict this view, since it was based only on the restoration of the names Aurelius/Aurelia (Αρ in L. 2 is not Αὐρηλία either; cf. L.-P. no. 12, our lemma no. 1360).

1387-1392. SEYDIHAN. VARIOUS INSCRIPTIONS. (Re)published by G. Laminger-Pascher (cf. our lemma no. 1319) 83-86 nos. 140-145 (dr.) on the basis of the earlier edition of S.N. Diamantides (cf. our lemma no. 1327) 180 nos. 68-70 and/or of copies in the Vienna schedae. All texts are undated by L.-P. Since four of the following six texts have the Isaurian funerary formula (ἀνιστάναι τινα), L.-P. does not exclude Heberdey's hypothesis that these stones, used as spolia in Seydihan, come from that province.

1387: 83 no. 140. Diamantides 180 no. 68 and copy by A.Wilhelm. Limestone block.

Βας ἀνέστη|σα Οὐρουν|δειν τὸν ἄ|νδρα μου || μ(νήμης) χ(άριν)

1388: 83-84 no. 141. Diamantides 180 no. 69. Rectangular stone.

Ἀραῖος ΣΩΕΥ|ΝΟΥΣ Διὶ εὐχήν

Ἀραῖος (Ἄραιος) + patronymic: either gen. of (probably) Σωευ|νης, or of Σως, followed by εὔνους (= libens), or of Σωσύνης (if D. read ϵ for Ϲ), L.-P.

1389: 84 no. 142. Diamantides 180 no. 70 and copy by A. Wilhelm. Marble block.

Αὐρ· Νέστωρ Νέστορο[ϛ ἀνέστησεν] | τὸν θρέψαντα αὐτοῦ [- - -] | μνήμης [χάριν]

1. Νέστορο[ϛ..., W.; ἀνέστησεν, L.-P. || 2. αὐτοὺ[ϛ ?, W.; αὐτοῦ, followed by the name of the θρέψας in the accusative (ca ten letters, without patronymic, since the deceased was probably a slave or servant), L.-P.

1390: 84-85 no. 143. Copy by A. Wilhelm. Block reused as an architrave.

...ΝΑΙΟΥ.ΟΣΣΑ... | ...ΛΛΝΔ.ΟΝΚΑ

1. Probably Ναίου[ι]ος, followed by a cognomen beginning with ΣΑ-, L.-P. || 2. name on -ανδρος, e.g. [Φί]λανδρον, L.-P.

1391: 85 no. 144. Copy by R. Heberdey. Blue limestone. Inscription in a field.

Δοῦδος | ἀνέστησε|ν τὸν [ἀδ]ε[λ]|φὸν [Ἑ]ρμασ[ι||λ]α[ν μ(νήμης) χ(άριν)]

4-5. [Ἑ]ρμασ[ή|τ]α[ν ?, H.

1392: 85-86 no. 145. Copy by R. Heberdey and squeeze. Limestone. We give L.-P.'s text based on the squeeze.

Αὐρ(ήλιον) Ῥόδων[α]
ἐκόσμησαν
οἱ εἴδιοι θρε-
πτοὶ Εινδ[α]-
κος καὶ Λού-
κιος καὶ Δ[α]-
μῆς καὶ [Κ]η-
λοῦσα μα[ὶ]
Βήσιος [καὶ]
.....

4-5. Εινδακος = Ινδακος, L.-P. || 7-8. Κηλοῦσα: cf. Κήλων, Κήλητος, Κηλύτης, Κήλητρον, Κήλων, Κηλέας, Κηλητής, Ἡμίκηλος, L.-P.

1393-1394. SILLE. TWO EPITAPHS. Republished by G. Laminger-Pascher (cf. our lemma no. 1319) 86-87 nos. 146-147 after the virtually inaccessible edition of Smirnow-Pridik (cf. our lemma no. 1351).

1393: 86-87 no. 146. Smirnow-Pridik 24 no. 23. Gray stone with inscription engraved along a curved line.

Βαλαβία ἀνέστησεν | Παππαν τὸν ἄνδρα αὐ(τῆ)ς

1. Βαλαβία: female form of Balabius; cf. also Βαλαβίων in MAMA I 275 (cf. our lemma no. 1359), L.-P. || 2. AYC, lapis (abbreviation, L.-P.).

1394: 87 no. 147. Smirnow-Pridik 24 no. 24. Curved stone with ornament or Turkish inscription along the borders.

Ἀρρούντιος Φι[λό]στοργος ζῶν ἐ[αυ]|τῷ κατεσκεύασε [τὴν] | σορὸν καὶ τέκν[οις] Cf. our lemma no. 1761.

1395-1397. SIZMA. VARIOUS INSCRIPTIONS. (Re)published by G. Laminger-Pascher (cf. our lemma no. 1319) 87-91, 93-94 nos. 149, 153-154 (ph.; dr.). Only no. 153 is dated by L.-P. For other inscriptions from Sizma see L.-P. nos. 150-152 (cf. our lemma no. 1319).

1395: 87-91 no. 149. SEG VI 398.

[....]ρέων δήμου Διὸς μεγίστο[υ]
[Ὀλυ]νπίου ιὑῷ Διονύσωι ἐ[ν]
[Κρ]ητίνῃ Τας Λουτ<ε>ος Κα-
[δο]υ οἰκονόμου νε<ι>οῦ

3-4

[Ὑπὲρ τῆς Κυρίου σωτηρίας καὶ | Οὐ]ρέων ? δήμου Διὸς Μεγίσ[του | Ὀλυ]νπίου ιυῷ (?) Διονύσωι ε[ὐ | αντ]ήτῷ ? Ἠτᾶς Λοῦτσος Κα[νδί||δο]υ οἰκονόμου νέου, SEG (for variant readings see ibidem, app. crit.) || 2. ιὑῳ = υἱῷ, L.-P. || 3. [Κρ]ητίνῃ: cf. Κρητιναῖον, a cult place near Ephesos, L.-P.; ΛΟΥΤCΟC, lapis; Λουτεος from nominative Λουττις, L.-P. || 3-4. Καδου: genitive of Καδας, L.-P. || 4. οἰκονόμου νε<ι>οῦ: "Verwalter oder Aufseher über die Tempelacker", L.-P.

1396: 93-94 no. 153 (ph.). Photo in the Vienna schedae. Early 3rd cent. A.D. Stele with inscription in a frame on the shaft. Protruding upper part with recessed field between two pilasters, containing a Christogram (alpha, chi/rho, omega) and two swastika's. We have corrected L.-P.'s line division: cf. R. Hodot, KRATYLOS 30 (1985) 192.

Αὐρ(ήλιος) Μεῖρος τῷ γλυκυτάτῳ μου πατρὶ Δυδοίμῳ
καὶ τῇ γλυκυτάτῃ μου μητρὶ Κυρίλλῃ καὶ τοῖς
γλυκυτάτοις μου τέκνοις ἀνέστησα ἱστήλην μνήμης χάριν

1397: 94 no. 154 (ph.). Photo Hild. Block or plaque with recessed field for the inscription. Traces of a relief above the text.

Πρεῖμ[ος name]
μητρὶ [μνήμης ἕ]-
νεκεν καὶ [name]
ἀδελφῇ κα[ὶ.] ΙΛCΙ[.]
ῃ ἀνεφιῷ καὶ ἑαυ-
τῷ ζῶν

4. The I in fine perhaps belongs to a M; perhaps καὶ Πασμ|ῃ ἀνεφιῷ (= ἀνεψιῷ), L.-P. But cf. our lemma 1761.

1398. TURGUT. FUNERARY EPIGRAM. MAMA VII 234. Republished by G. Laminger-Pascher (cf. our lemma no. 1319) 97-101 no. 162 (dr.). For other inscriptions from Turgut see L.-P. nos. 159-161 (cf. our lemma no. 1319).

-ονα εἴ[δια ?] αὐ|τῶ<ν> ἔλιπε τ[έ]|κνα καὶ ἡελίου | φάος κ(αὶ) αὐγὴν || κὰδ (δ΄)ἐν ἔλῃ ΄λί|πε<ν> πολυθλή|μονα Αὔμον | αὐτὸν κα(ὶ) δοί[ο] | τέκν΄ ἔλιπε || Μναν καὶ παῖ|δα σὺν αὐτῇ | μεικρὸν Εην | δ΄ ἄτροπον εἶκ[ε] | δ΄ ἔτι τρέπτας || ἐπ΄ αὐτῷ

...τὸν ἀει[...] | τῶν ἔλιπε τ[έ]|κνα καὶ ἡελίοιο | φάος αὐ(τ)ὴν || κάδε [γ]ᾶα ἢ λί|πεν πολὺ θλή|μονα ἀ[κοίτη]ν | αὐτὸν κα(ὶ) δοί[ο] | τέκν΄ ἔλιπε Δό||μναν καὶ παῖ|δα σὺν αὐτῇ | μεικρὸν ἔην | δ΄ ἄτροπον εἶκ[εν] | δ΄ ἔτι τρέπτας || ἐπ΄ αὐτῳ, MAMA || 2. ΤΩΗ, lapis || 4. between φάος and αὐγήν the sign < (= καὶ or τε) || 5-6. "und in der Sonnenwärme liess sie zurück"; for κὰδ cf. Il. 24, 725: κὰδ δέ με χήρην λείπεις | ἐν μεγάροισιν, L.-P. || 7. ΠΕΗ, lapis || 12. Εην: name of the son of the deceased, from Ε(ι)ης, parallel form of Εια(ς), Ειη, L.-P. || 13. ἄτροπον = ἄωρον, indicating that the παῖδα μικρόν was a baby, L.-P. || 13-14. δ΄.....δ΄= μὲν ..... δέ: "die Verstorbene hat zwar ein kleines Kind zurückgelassen, aber trotzdem für seine Pflege gesorgt", L.-P. || 14. either ἐπιτρέπτας (unattested; those who take care of the child, i.e. the father and the sister), or τρέπτα = θρέπτα, "Unterhalt, Aufzucht" (cf. GV 1974), L.-P. || L.-P. suspects that this clumsy epigram is the "Machwerk" of a non-Greek author; Aumos (L. 7) may have been a well-do-to Semitic merchant.

1399. VETISSOS ? (AREA OF: BEŞIŞIKLI). EPITAPH OF MOUNE AND DIKAIOS. MAMA VII 323. G. Laminger-Pascher (cf. our lemma no. 1319) 21-22 no. 6 (dr.), reads in LL. 7-14 καὶ | ἑαυτῷ ζῶν ἐ|ποίησε τόδε | εἰσένεκτον τοῦ | κο{τ}ιτῶνος ὅπ|ου ἡ θύ|ρα ἐπέσ|τηκεν instead of κ[ὲ] | ἑαυτῷ ζῶν ἐ|ποίησεν· τὸ δὲ | εἰσένεκτον τοῦ | κο{τ}ιτῶνος κτλ. ("diesen Sargplatz, wo die Türe danebensteht"; εἰσένεκτον τοῦ κοιτῶνος: a sarcophagus in the bed-chamber) [For εἰσένεκτον cf. T. Drew-Bear, GLOTTA 50 (1972) 69-70, Herrmann].

1400-1401. ZINCIRLIHAN. TWO INSCRIPTIONS. Sterrett, EJ nos. 253-254. Republished by G. Laminger-Pascher (cf. our lemma no. 1319) 103-107 nos. 168-169 (dr.).

1400: 103-104 no. 168. Sterrett no. 253.

- - - - - - - - - - - - - - - - -
KANAI ο[ἰ + name of place]
-έων γεραιοὶ Κα[μ- or ρ-]
μάνιον Πασικ[λᾶ]
4 τὸν ἑαυτῶν εὐ[εργέ]-

την τῷ τ[αφ]εί[φ τιμη]-
τηρίφ καὶ τῷ [τίτλφ]
ἐτείμησαν

--- | ΚΑΝΑΙC---- | --ΝΓΕΡΑΙΟΙΚΑ | μάνιον Πασικ[λέα] | τὸν ἑαυτῶν εὐ[εργέ]||την --- | τηρίφ καὶ τῷ --- | ἐτείμησαν ----, Sterrett || 1. ΣΑΛΑΡΑΜ would be possible (cf. a dedication to Ζεὺς Σαλαραμεύς, JHS 22, 1902, 368 no. 141) but this remains uncertain, L.-P. || [2. for γεραιοί = γέροντες cf. L. Robert, Hellenica III 35, Herrmann] || 3. Πασικλᾶς: unattested so far; Πασικ[λέα] is only possible if Καρμάνιος is related to the Iranian Karmana, patronymic of Karma, L.-P., who also refers to other etymological possibilities.

1401: 104-107 no. 169. SEG VI 445 (Sterrett no. 254).

Γ. Ἀππώνιος Κρίσπος δ[ύανδρος κολωνίας Κλαυδ]-
εικονίου καὶ Αἰλία Δαδα ἡ γ[υνὴ αὐτοῦ ἀνέστησαν]
Αἰλίφ Ἰουλιανῷ Τειμοθέου υἱῷ τ[ῷ γαμβρῷ καὶ Τα]-
4 του γυναικὶ μνήμης χάριν· οὐδέ[να δὲ ἄλλον τινα]
ἐξέσται εἰσκομισθῆναι σορ[ῷ, εἰ μὴ ..... Ἀππω]-
νίου καὶ Διδω γυναῖκα το[ύτου μόνον]

Γ. Ἀππώνιος Κρίσπος δ[υανδρικὸς κολ(ωνίας)] | Εἰκονίου καὶ Αἰλία Δάδα ἡ γ[υνὴ αὐτοῦ Π(οπλίφ)] | Αἰλίφ Ἰουλιανῷ Τειμοθέφ υἱῷ τ[ῇ τε αὐ]|τοῦ γυναικὶ μνήμης χάριν· οὐδὲ [ἄλλου τινὸς] || ἐξέσται εἰσκομισθῆναι σορ[όν, πλὴν Ἀππω]|-νίου καὶ Διδὼ γυναῖκα το[ῦ Τειμοθέου, SEG || 1-3. probably (descendants of) colonists, L.-P. || 3. or τ[ῷ ἀδελφῷ, L.-P., who argues that the deceased, having the same gentilicium as Dada, probably was her brother || 5. in the lacuna the name of an "Angehöriger des Haushaltes": τροφέα, L.-P.

1402-1403. ZIVARIK. TWO INSCRIPTIONS. Republished by G. Lamingер-Pascher (cf. our lemma no. 1319) 107-112 nos. 170-171 (dr.). For another inscription from Zivarik see L.-P. no. 172 (cf. our lemma no. 1319). For the location of Z. cf. our lemma no. 1761.

1402: 107-110 no. 170. MAMA I 4 (SEG VI 344; SERP 172 no. 57).

Διὶ Ἀναλπο[νεῖ]
[καὶ] Μη[ν]ὶ Κανα[ις]
Μνησιθέου
4 εὐχήν

Altar rededicated by Christians, who after rasura engraved a cross in place of the 5th letter of L. 1 (N, thought to be Φ by MAMA and SERP), L.-P. || Διὶ Αφια Ἀλ-που | [? μνή]μης χάρ[ιν] | Μνησιθέου | εὐχήν, MAMA; cf. SEG VI for further suggestions || 1. the epithet of Zeus is probably derived from a cult place, L.-P. || 2. two

crosses in rasura + Ἰ(ησοῦ)ς; the final C was considered by MAMA to form part of ΜΗC, L.-P.

1403: 110-112 no. 171. MAMA I 238. Mid 4th cent. A.D. or later. L.-P. republishes only LL. 5-8; LL. 1-4 are the epitaph of the presbyteros Nestorios.

5 ὃ θ' ἵχνι[α] πάποιο
σινέχων ὑπ[ὸ] ὀνχί-
στου βασηλῆος [πρς]
Διομήδης ἐνθάδε
9 κῖτε

L.-P.'s line division, as given above, does not square with the drawing: cf. R. Hodot, KRATYLOS 30 (1985) 192 || 5. πάπας: title of a bishop or patriarch, L.-P. || 6-7. ὀνχίστου = ὀνκίστου ("erhaben"), not referring to Christ, but to the emperor Constantius; the inscription can probably be connected with the reinstallation by the emperor of the orthodox bishops in the East between 343 and 359 A.D., who remained under his control, L.-P. || 5. πρς = πρ(εσβύτερο)ς, L.-P. || MAMA: ὄθι [ά]πόστολον ἔχ|ων τι[μ]ὴν Χριστοῦ βασ|ηλῆος· Αὐρ· Διομήδης ἐν|θάδε κῖτε

CILICIA

1404. TOPOGRAPHY. THE W. COAST FROM KORAKESION TO ANEMURION. F. Hild, in: BYZANTIOΣ (cf. our lemma no. 1283) 137-145 (photos; map), deals with the settlements in this area during the early and later Byzantine period on the basis of ancient and medieval descriptions and of personal observations.

1405. KORYKOS (AREA OF: KIZKALESI). MARKS ON A RELIEF, LAST QUARTER OF THE 4th CENT. B.C. White marble block with relief representation of two women on mules accompanied by four standing women. Marks have been engraved at each end of the "lit d'attente". Now in the Museum of Erdemli. Ed. pr. A. Hermary, RA (1984) 289 (ph.).

At the left:

At the right:

1406. MOPSUESTIA. THREE EPITAPHS ON ONE STONE. SEG XXVIII 1285 (CIG 9159 (a) and (b)). G. Laminger-Pascher (cf. our lemma no. 1319) 31 note 44, points out that in L. 2 of (b) one should read Ὑπατίας instead of ὑπατίας, since Ὑπατία is a known name [cf. P. Roesch, BCH 94 (1970) 148, Herrmann].

1407. NAULOI (MAHMUTLAR). INSCRIPTION ON A FRESCO. F. Hild, art.cit. (cf. our lemma no. 1283) 140, argues that the ruins at Mahmutlar are those of Ναῦλοι, ca 20 km. E. of Korakesion, and points out that on a fresco in the large church inside the walls the inscription Δύναμις can be read. Undated by H., who otherwise calls the settlement a "typisch kaiserzeitlich-frühbyzantinische Siedlung".

1408. OLBA. EPITAPH OF FLAVIUS MOUSAIOS AND HIS WIFE, 448 A.D. R. Heberdey - A. Wilhelm, Reisen in Kilikien (1896) 89 no. 168. D. Feissel, BCH 108 (1984) 564-566, argues that the date of this epitaph is 448 and not 479 A.D., since Zenon the son of Longinos, consul and στρατηλάτης (ἐπὶ ὑπάτου Ζήνωνος καὶ στρατηλάτου), is not the emperor Zenon holding the consulate for the third time in 479, but the consul Zenon of 448, known as magister utriusque militiae per Orientem, a title translated with στρατηγός, στρατηλάτης or στρατοπεδάρχης in the Greek sources. [For στρατηλάτης cf. SEG XXVIII 1287 and our lemmata nos. 1443 and 1671,Pleket].

CAPPADOCIA

1409. ÖZKONAK (GENEZIN). FUNERARY EPIGRAM FOR THE EUNUCH EUPHRATES, END OF THE PRINCIPATE ("HAUTE EMPIRE"). White marble stele, broken at the left, with pediment and support; inscription in a recessed field. Ed. pr. T. Drew-Bear, EA 4 (1984) 139-150 (ph.).

Πατρὶς μέν μοι
Ἀρμενίη ◦ χθὼν
δὲ Καππαδόκω<ν> μ'
ἀνεθρέψατο Εὐφρά-
την εὐνοῦχον, ὃν φί-
λησαν βροτοὶ ἅπα-
ντες ◦ εὐφρήνου πα-
ροδεῖτα

Özkonak harbored a Roman site not far away from Οὐήνασα (Strabo 12.537.5), where a sanctuary of Zeus was located || ligatures || 3. the nu of Καππαδοκῶν was not forgotten by the mason: "son absence est un fait de langue, dû au phénomène d'assimilation avec le mu qui suit", ed. pr. || semi-metrical text, ed. pr., with further metrical analysis || 2. the author of the text meant Armenia outside the territory of the Empire ("la 'Grande Arménie'"), since eunuchs were generally imported from abroad, ed. pr., with further details about eunuchs in inscriptions and literary sources on 142-143 and about the name Εὐφράτης (and Εὐφραντᾶς, hypocoristicon of Εὐφραντίδης, Εὐφράντα and Εὔφραντος).

1410. SEBASTOPOLIS. BUILDING INSCRIPTION, 117-138 A.D. IGR III 112. L. Robert, BCH 108 (1984) 498 and note 18, restores in LL. 4-5 τὴν μὲν στοὰν [ἐκ τῆς πα]|τρῴας ἐπ[αγγελίας· τὰ δὲ] ἐργαστήρια ἐξ ἰδία[ς ἐπαγγελίας - -] instead of ἐπ[ιμελείας] κτλ. ἐξ ἰδία[ς ἐτέλεσε]. Cf. our lemma no. 1250.

1411. ULUATSCH (EAST OF NIHDE). EPITAPH OF EUGENIOS. H. Rott, Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien (Leipzig 1908) 374 no. 89. G. Laminger-Pascher (cf. our lemma no. 1319) 43 note 58, suggests for L. 4 κέ + name and for L. 5 hesitatingly [κ]ανψίου; Rott: Κέ[λσ]ος [ ]? άνψιοῦ (= άν<ε>ψίου ?). Cf. L.-P. no. 56 (our lemma no. 1337) L. 2.

CYPRUS

1412. CYPRUS. KOINA OF THE MERCENARY GARRISONS, 2nd CENT. B.C. D.J. Crawford, ATTI XVII CONGRESSO INTERN. DI PAPIROLOGIA (3 vol.; Centro Intern. per lo studio dei papiri Ercolanesi, Naples 1984) 1073-1074: "in the mercenary garrisons of Cyprus --- communities were known as koina. These koina and the politeumata of Egypt gave identity to an ethnic military group tied, through cult and culture, with other members of the same community to the state which it served". On 1073 note 23, a list of the Cypriote inscriptions pertaining to the koina. Cf. our lemma no. 1599.

1413. AMATHOUS. TESTIMONIA. P. Aupert, M.- C. Hellmann et alii, Amathonte I. Testimonia (Ét. Chypr. 4; Éc. fr. d'Athènes, Mémoires 5; Paris 1984). This volume contains a collection of the ancient literary sources on Amathous and chapters on the coinage, the ancient travellers who visited the city, the history of the excavations, the origin of the city after the literary sources and the geography of the site. On 98 M.- C. Hellmann offers a brief survey of the inscriptions from A. Fig. 28 is a new photo of LBW 2824 (CIG 2644) seen and in most cases correctly transcribed by all travellers.

1414. AMATHOUS. EPITAPH OF LEAGRIDAS, 3rd CENT. B.C. Limestone stele with triangular pediment with akroteria; now in the Limassol District Museum. Ed. pr. I. Nicolaou, RDAC (1984) 261 no. 10 (ph.; dr.).

Λεαγρίδας | Ταυρομένου | Θεσσαλός

Ed. pr. refers to other Thessalians on Cyprus.

1415. KITION. For the (official) name of this city, its male and female ethnika and related personal names see our lemma no. 1716.

1416. KITION. HONORARY INSCRIPTION FOR HERAKLEIDES, EARLY 1st CENT. A.D. IGR III 980. Now in the Limassol District Museum. Republished by I. Nicolaou, RDAC (1984) 257-258 no. 1 (ph.; dr.). No new readings. Short commentary, also referring to IGR III 982.

1417-1424. LIMASSOL. EPITAPHS, 2nd- 3rd CENT. A.D. Eight epitaphs on circular limestone cippi with mouldings above and below; now in the Limassol District Museum. Ed. pr. I. Nicolaou, RDAC (1984) 258-261 nos. 2-9 (photo of all texts; dr. of nos. 2-8).

1417: 258-259 no. 2. EPITAPH OF EUTYCHAS.

Εὐτυχᾶ | χρηστέ, | χαῖρε

1418: 259 no. 3. EPITAPH OF AUXESIS.

Αὔξησι | χρητή (sic), | χαῖρε

Carelessly written letters, ed. pr.

1419: 259 no. 4. EPITAPH OF ZOSIMOS.

Ζώσιμε | χρησταί, | χαῖρε

2. χρησταί = χρηστέ .

1420: 259-260 no. 5. EPITAPH OF APHRODAS.

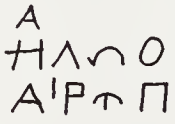
Ἀφροδᾶ | χρετέ (sic), | χέρε

Carelessly written letters, ed. pr.

1421: 260 no. 6. EPITAPH OF DEMETROUS.

Δεμετροῦ | χρηστή, χέρε

1422: 260 no. 7. EPITAPH.



2. The first letter may be a chi in the shape of a cross or an eta if the second vertical hasta belongs to it, ed. pr. || 3. the fourth letter may be an epsil. [χ]αῖρε (?), ed. pr.

1423: 260-261 no. 8. EPITAPH OF KALLISTARI(O)N.

Καλλί<σ>τα|ριν χαῖρε· | χαῖρε κ<α>ὶ σύ

Carelessly written letters, ed. pr. || 1. IETA, lapis; Καλλίσταριν (= Καλλιστάριον) is the diminutive of Καλλίστα, ed. pr. || 3. ΚΛΙ, lapis.

1424: 261 no. 9. EPITAPH.

- - - χαῖρε

Only the lower half of the letters survives, ed. pr.

1425. NEA PAPHOS. AMPHORA STAMPS, END 4th CENT. B.C.- CA 100 B.C. Z. Sztetyllo, RDAC (1984) 311-314 (ph.), reports that on the area of the residence of Nea Paphos during the Polish excavations 165 stamped amphora handles have been found (138 from Rhodos). General description and classification, no Greek texts, except for

the possibly Chian stamp with sinistrorsum inscription ΦΙΝΩΤΙΧ (ph.).

1426. PAPHOS. DEDICATORY EPIGRAM ON A STATUE OF THE POET L. SEPTIMIUS NESTOR, 1st HALF OF THE 3rd CENT. A.D. IGR III 958. P. M. Fraser, RDAC (1984) 278-279, argues that σθεναρῶν ἐξ ὑπάτων ὑπάτη (L. 3) contains a double entendre: it does not merely refer to the dedicant Σεργία Αὐρηλία Ῥηγεῖνα as a femina consularis (cf. ἡ κρατίστη ὑπατική in IGR III 959, the companion monument in which Nestor honors her as his εὐεργέτις (= I. Kourion 98)), but also to the highest-string (ὑπάτη ὑπάτων, i.e. that closest at hand, which was the lowest in pitch) of the three strings (χορδαί) of the lyre, which formed the basic tetrachord musical scale. Rhegina is not only sprung from consular stock, but is also "the highest of the scale" [For the poet L. Septimius Nestor cf. SEG XXVII 677-678 and 682, Pleket].

1427. PAPHOS (AREA OF). AMPHORA STAMPS. Ed. pr. I. Nicolaou, RDAC (1984) 261-262 nos. 11-15 (ph.), publishes five Rhodian stamped amphora handles, found in the Paphos district. Now in the Paphos District Museum.

1428. SALAMIS. PSALM 90, LATE ROMAN IMPERIAL PERIOD. Fourty-eight fragments of an inscription painted in red on a wall of the Byzantine residence called 'l'Huilerie'. G. Argoud - P. Roesch, Salamine de Chypre XI. Une résidence byzantine, "l'Huilerie" (1980) 39 no. 6715 (ph.). Now fully published by D. Feissel, BCH 108 (1984) 571-575 (dr.). The fragments consist of five groups: A-E; C, D and E do not yield more than remnants of words, apparently belonging to the same line. E should probably be placed below A (letters of E: ΟϹ, Φ; see text below). D reads [Σ]αβαώ[θ], C probably κύρ[ιος Σ]αβαώ[θ] (ΚΥΒ in A.- R.'s transcription; cf. Isaiah 6. 3). A and B form part of one text: Psalm 90 of the Septuagint. For other texts with quotations of this psalm see our lemma no. 1727.

[Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρα-
νοῦ αὐλισ]-
[θήσεται· ἐρεῖ τῷ κυρίῳ · Ἀντιλήμπτωρ μου εἶ καὶ καταφυγή μου,
ὁ θεός]
[μου, ἐλπιῶ ἐπ' αὐτόν, ὅτι αὐτὸς ῥύσεταί με ἐκ παγίδος θηρευτῶν
καὶ ἀπὸ]
4 [λόγου ταραχώδους, ἐν τοῖς μεταφρένοις αὐτ]οῦ ἐπισκιάσι σοι [καὶ
ὑπὸ τὰς πτέρυγας]
[αὐτοῦ ἐλπιεῖς· ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ·] οὐ φοβηθείσῃ
ἀπὸ φ[όβου νυκτερινοῦ],
[ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος] διαπορευωμένο[υ ἐν
σκότει, ἀπὸ συμπτώ]-
[ματος καὶ δαιμονίου μεσημβρινοῦ· πεσεῖται ἐκ τοῦ κλίτους σ]ου
χιλειάς, καὶ μυ[ριὰς ἐκ δεξιῶν σοῦ],
8 [πρὸς σὲ δὲ οὐκ ἐγγιεῖ · πλὴν τοῖς ὀφθαλμοῖς σου κατανο]ήσις
καὶ ἀν[ταπόδοσιν ἁμαρτολῶν ὄψ]ει

[ὅτι σύ, κύριε, ἡ ἐλπίς μου · τὸν] ὕψιστον ἔ[θου καταφυγήν σου·
οὐ πρ]οσ̣[ελεύσεται πρὸς] σὲ
[κακά, καὶ μάστιξ οὐκ ἐγγιεῖ] τῷ σκ[η]νώμ̣[α]τ̣ί̣ [σου, ὅ]τι τοῖς
[ἀ]ν̣γ̣ε̣λ̣ο̣[ῖς]
[αὐτοῦ ἐντελεῖται περὶ σοῦ τ]οῦ δει̣α̣φυλάξ[αι σα]ι ἐν <π>ᾶ[σ]ι̣
τοῖς [ὁδο]ῖς (sic ?)
12 [σου· ἐπὶ χειρῶν ἀροῦσίν σα]ι μήπ̣ω̣τ̣α[ι πρ]οσκόψῃς πρ̣[ὸ]ς λίθ̣ο̣ν
τὸν πόδαν
[σου · ἐπ' ἀσπίδα καὶ βασ]ιλείσκον ἐπιβήσ̣ῃ κ[αὶ] κ̣αταπατή[σ]ῃς
λέ[ο]ν̣τα καὶ [δ]ράκον-
[τα· ὅτι ἐπ' ἐμὲ ἤλπισεν, καὶ ῥ]ύ̣σωμε αὐτὸν · σ̣κεπάσ̣ω̣ αὐτὸν ὅτι
ἔγ̣γ̣ω̣ τ̣ὸ̣ [ὄνο]μ̣ά̣ μ̣ο̣υ·
[ἐπικαλέσεταί με, καὶ εἰσα]κ̣ο̣ύσωμαι α̣ὐτ̣ο̣ῦ, μ̣ὰ̣ι̣[τ' αὐτο]ῦ εἰμι
ἐν θ[λίψει καὶ ἐξε]-
16 [λοῦμαι καὶ δοξάσω αὐτόν·] μ̣ακρότητα ἡμε̣[ρ]ῶν ἐ̣μ̣[πλήσ]ω αὐτ̣[ὸν
καὶ δείξω]
[αὐτῷ τὸ σωτήρι]ό̣ν̣ μ̣ο̣υ̣ |
vacat between two brown strokes
[- - - - - - -]ΟC Φ[- - - - - - - - - - - - - - - - - - -]

Undated by F. || 1-3. the division of these 165 letters over three lines is e.g., F. || 7-8. it is possible that the copyist skipped a word, e.g. μεσημβρινοῦ in L. 7, F. || 11. <π>ᾶ[σ]ι (inscr.: IA) τοῖς [ὁδο]ῖς instead of πάσαις ταῖς ὁδοῖς, F. || 12. πόδαν instead of πόδα, F. || 17. the letters ONM belong to fragment E, F.

1429. UNKNOWN PROVENANCE. INSCRIPTION ON A JUG, 1st CENT. A.D. Red glazed jug, incised after firing. Now in the Birmingham City Museum and Art Gallery. Ed. pr. I. Nicolaou, RDAC (1984) 263 no. 17 (ph.).

Ὠλυμπᾶτος

Genitive of Ὀλυμπᾶς, ed. pr.

KOMMAGENE

1430. KOMMAGENE. THE ROYAL CULT. Cf. our lemma no. 1731.

1431. SELEUKEIA ON THE EUPHRATES/ZEUGMA. MOSAIC INSCRIPTIONS, BEFORE 256 A.D. IGLS I 115-124. In an article attempting to reconstruct the original disposition of the now widely dispersed border fragments with personifications of the provinces of the Roman Empire, K. Parlasca, in: Mosaique (cf. our lemma no. 993) 287-295 (ph.), presents on 293-295 a list of the ten known fragments, with majuscle transcriptions. In IGLS I 115 one should read Βριτανν̣ία instead of Βριττανν̣ία . P. dates the mosaic to the period before 256 A.D. (destruction of the city by the Sassanids under Šapur I; IGLS: between 150 and 230 A.D. on the basis of the lettering).

BACTRIA

1432. AÏ KHANOUM. INSCRIPTIONS ON VASES, HELLENISTIC PERIOD (BEFORE CA THE 2nd HALF OF THE 2nd CENT. B.C.). SEG XXXIII 1220-1246*. O. Picard, in: Hommages Lerat (see our lemma no. 372) 679-690, studies two terms from this dossier: ἀριθμεῖσθαι (SEG XXXIII 1223-1225, 1227 (d), possibly also 1230) and δόκιμον (1232 (c), possibly also 1232 (b)). The first refers to the counting of the coins, which is a normal procedure for treasurers, as P. shows by adducing comparable monetary transactions (Rapin: "versement de numéraire", translation: "il a été compté", i.e. "a payment is made"). The second, δοκίμου ἀρ[γυρίου] | δεδοκίμασται, does not simply denote "argent de bon aloi --- vérifié" (Rapin) but refers to the approbation of its legal character after examination ("monnaie ayant cours légal"). Discussion of the liberal monetary policy of the Kingdom of Bactria.

1433. KANDAHAR. EDICT OF AŚOKA, 260 B.C. OR SHORTLY AFTERWARDS. SEG XX 326. G. Pugliese Carratelli, PP 39 (1984) 147-149, prefers in L. 1 πληρη[θέν]των to πλήρη[ς ὄν]των or πλήρη [ὄντ]ων . Τοῦ λοιποῦ in the phrase παρὰ τὰ πρότερον καὶ τοῦ λοιποῦ (LL. 11-12) does not refer to the after-life (so Gallavotti and others), but to the future on earth, which, contrary to the past, will bring to those behaving themselves properly the same happiness which they enjoy at present.
A different interpretation of this passage is offered by P.H.L. Eggermont, in the context of his essay on India and the Hellenistic states, in: Aus dem Osten des Alexanderreiches. Völker und Kulturen zwischen Orient und Okzident. Iran, Afghanistan, Pakistan, Indien (Festschrift K. Fischer; edd. J. Ozols - V. Thewalt; Köln 1984) 74-83, on 80-81: καὶ τοῦ λοιποῦ ("im Gegensatz zu früher, auch in Zukunft") is an adequate Greek translation of the Prākrit equivalent in the same edict, which means "bis an die Periode der Zusammenziehung", referring to the episode at the end of the times in the Buddhistic cyclic concept of history.
Cf. also F. Tola - C. Dragonetti de Tola, 'Las inscripciones griegas del emperador indio Ashoka', AHAM 20 (1977-1979) 251-264 (non vidimus).

1434. KANDAHAR. DEDICATION OF A STATUE GROUP, CA 300-250 B.C. SEG XXX 1664. A.N. Oikonomides, ZPE 56 (1984) 145-147, republishes the text as follows.

\- -
θηρὸς Ἀ[λεξάνδρου] στῆσα τόδε εἰς τέμε[ν]ος
υἱὸς Ἀριστώνακτος, Ἀλεξ[ανδρέων] δ' εἶν ἀστοῖς
καὶ σωτῆρος ἐμοῦ τ[οὔνομα ἔχων .....]ος

1. The heroized Alexander the Great saved the dedicator-namesake from an attack of a beast, possibly through an epiphany, O. || 2-3. the restoration implies that Kandahar was the site of Arachosian

Alexandria, O.; "one of Alexandria's citizens": the ethnikon is a poetic version of Ἀλεξανδρεύς, O. [but no parallel is offered for this use of Ἀλεξανδρέων, Pleket]. Cf. also A.N. Oikonomides, AncW 12 (1985) 69-71 (further literary evidence for the view that this dedication stood in the area of Alexander's temenos). W.Peek, ZPE 60 (1985) 76, presents the following reconstruction:

[εἰκόνα Φοίβου τήνδε, ἐν ἄγραι μ' ὅτι δεινοῦ ἔσωισεν]
θηρός, Ἀ[ριστομένης] στῆσα τόδε εἰς τέμενος,
υἱὸς Ἀριστώνακτος· ἀλεξι[κάκοιο] δ' ἐν ἀστοῖς
καὶ σωτῆρος ἐμοῦ τ[ίς κε λάθοιτο βρότ]ός;

SYRIA

1435. SYRIA. For a bracelet possibly coming from Syria see our lemma no. 1668.

1436. APAMEA. DIVINATION TABLE, CA 3rd CENT. A.D. Fragment of a triangular bronze table; in each angle representation of a female deity; only one is fully preserved: the three-headed figure of Dione (as Hekate ?), holding in her right hand a whip and in the left a torch. Ed. pr. G. Donnay, Apamée de Syrie. Bilan 1973-1979 (Fouilles d'Apamée de Syrie. Miscellanea. Fasc. 13, Brussels 1984) 203-207 (ph.).

a) above: Διώνη below: ἀμίβουσα
b) above: [- - - -] below: ἀμίβουσα
c) above: [- - - -] below: ἀμίβουσα

A similar triangular bronze divination table of the same period has been found in Pergamon (photo and bibliography apud Donnay 204 note 2); there too each angle shows a feminine deity: Διώνη/ἀμίβουσα (holding a whip and a torch); Φοιβίη/ἀμίβουσα (holding a key and a torch); Νυχίη/ἀμίβουσα (holding a serpent and a torch), ed. pr.

1437-1438. APAMEA. LEAD DEFIXIONES AGAINST THE BLUES, END OF THE 5th OR 6th CENT. A.D. Two sheets of lead still rolled up when found. Ed. pr. W. van Rengen, Apamée de Syrie --- (cf. our lemma no. 1436) 213-238 (ph.).

1437: 213-229. Above in two horizontal rows thirty-six χαρακτῆρες or magical signs; many of them are known from other magical documents; they presumably are the thirty-six decans of the zodiac or their daimones.

κύριοι ἁγιώτατοι χαρακτῆρες, δήσατε καταδήσατε τοὺς πόδα<ς> τὰς χῖρας τὰ νέρα τοὺς ὀφθαλμοὺς τὰ γόνατα τὰ θράση τὰ ἅλματα τὴν ταύραν τὴν νίκην
4 τὴν στεφάνωσιν Πορφυρᾶν κὲ Ἀψικράτην μεσαρίστερον κὲ τοὺς σὺν α-

ὑτῷ συνελαύνοντας χρόας καλαείνων στάβλου Εὐγενίου ἐκ τῆς
ἄρτι ὥρας ἐκ τῆς σήμερον ἡμέρας · μὴ φάγωσιν μὴ πίωσιν μὴ κοι-
μηθῶσιν ἀλλὰ βλεπέτωσαν [ἀ]πὸ θυρῶν δέμ[ο]νας ἀώρο[υ]ς
8 δέμονας βιέους Ἡφέστου πῦρ ἄπ[τοντας] ἐν τῷ ἱ[ππ]οδρόμῳ ὅτε
μέλουσιν ἀγωνίζασθε · μὴ πιάσωσιν, μὴ παρα-
βύσωσιν, μὴ ταθῶσι, μὴ ἐκβάλω[σ]ιν, μὴ παρέλθωσιν, μὴ πε-
ρικλάσωσιν δι' ὅλης τῆς ἡμέρας ὅτε μέλοσιν ἀγωνίζασθε·
12 κλασθῶσιν, συρῶσιν, ἀφανισθῶσιν κατὰ Τόπο κὲ κατὰ Ζαβ-
λαν ἤδη ἤδη ταχὺ ταχύ

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2. νέρα = νεῦρα || 3. ταύραν, perhaps for ταυρείαν, whip, but ταχίαν (an hapax for ταχύτητα) is also possible, ed. pr., who points out that ταχύτης occurs in several defixiones against horses || 4. Ἀψικράτην = Ἐψικράτην, clearly a horse in the other defixio; it is not clear whether Πορφυρᾶς is the name of the equus principalis, or (more probable) the name of the driver, ed. pr.; μεσαρίστερος: probably the horse which in the quadriga is located directly to the left side of the pole, ed. pr. || 5. αὐτῷ, corr. from αὐτοῖς, ed. pr.; συνελαύνοντας: the other drivers of the same team, ed. pr.; read χρόας καλλαΐνας, the color of the faction of the Blues (καλλάϊνος or βένετος), or the members of the faction, ed. pr.; στάβλου Εὐγενίου: "l'écurie (stabulum) de la faction bleue dont Eugenios serait ainsi le factionarius", ed. pr. || 7. θύραι: the starting-gates (carceres), ed. pr. || 8. βίαιοι = βιαιοθάνατοι, ed. pr.; ἄπ[τοντας], Van Rengen per epist.; απ [ca four letters], in the ed. pr. || 9. πιάζειν (= πιέζειν): "presser, écraser"; "traverser la piste en oblique afin que l'adversaire qui suit fasse un naufragium", ed. pr., who also considered χιάζειν: "conduire son attelage en zigzag"; παραβύ(ζ)ειν: "enfoncer", "heurter de son propre char celui de l'adversaire en le dépassant", ed. pr. || 10. τείνεσθαι: the meaning is unclear; perhaps 'keep the horses under pressure', ed. pr.; ἐκβάλλειν: "renverser un cocher de son char", ed. pr.; περικλᾶν: perhaps "faire dévier", but more probably "contourner la borne", ed. pr. || 12. κλᾶσθαι: "casser son char", ed. pr.; σύρεσθαι: "être traîné à terre", ed. pr.; ἀφανίζεσθαι: "être détruit", ed. pr., who notes that this last verb is not used in other circus defixiones; Τόπος: a Jewish way to indicate God, or the gnostic Τόπος or demiourgos, ed. pr.; Ζάβλαν could be the magical name of one of the archangels, ed. pr. || 13. ἤδη...ταχύ: a traditional final formula in the defixiones, ed. pr.

1438: 229-232. Above, in two lines, thirty-six χαρακτῆρες as in the preceding lemma.

δήσατε καταδήσατε τοὺς πόδα<ς> τὰς χῖρας [τ]οὺς
ὦμου<ς> τὰ νεῦρα τὰ γόνατα τοὺς ὀφθαλμοὺς το<ὺ>ς

δρόμους vac Ἐψικράτη κὲ τοὺ<ς> σὺν αὐτῷ ἀγωνι<ζ>ομέ-
4 νους Συριάρχην κὲ τοὺς σὺν αὐτῷ ἀγωνιζομένους Πανένωνα
κὲ τοὺς [σὺ]ν αὐτῷ ἀγωνιζομένους Φερίνικον κὲ τοὺ<ς> σὺν
αὐτῷ ἀγω-
ν[ιζ]ομ[έ]νους· καταστρέψατε αὐτοὺ[ς] κλάσατε συσ.χετε[..]
ε[.]ε
σ.ε..δανατε σύ[ρ]ατε δι' ὅλης ἡμέρας ἐν τῷ εἰποδρόμῳ
8 ὅτε μέλουσιν ἀγωνίζε[σθαι] ἤδη ἤδη
κὲ Ζωέλον κὲ τοὺ[ς σὺν αὐτ]ῷ ἀγ[ωνιζομένους]
ταχὺ ταχύ

Ἐψικράτης (L. 3), Συριάρχης, Παναίνων (L. 4) and Φερένικος (L. 5), to which Ζωΐλος was added afterwards (between the 8th and the last line), are names of horses, ed. pr. || 3. read Ἀψικράτη, ed. pr. || 4. read Παναίνωνα, ed. pr. || 5. read Φερένικον, ed. pr. || 6. in fine an incorrect spelling of σύσχετε ?, ed. pr. || 8. the final clausula ἤδη ἤδη ταχὺ ταχύ was interrupted by the later addition of line 9, ed. pr. || 9. read Ζωΐλον .

1439. APAMEA. MOSAIC INSCRIPTION, 6th CENT. A.D. Mosaic with representation of a long-tailed sheep and a bird; found in the 'Maison aux colonnes trilobées'. Ed. pr. G. Raepsaet and M.- Th. Raepsaet-Charlier, in: Apamée de Syrie - - - (cf. our lemma no. 1436) 186 (ph.).

Πρόβατο(ν) ἀπάγρ|ιν

ἀπάγριος, hapax, Bingen; no comment apud edd. pr.

1440. APAMENE. MOSAIC INSCRIPTION, 543 A.D. SEG XXXII 1442. D. Feissel, BCH 108 (1984) 570 and note 134, reads in LL. 3-4 μη(νὶ) Γω|ρπιέου, ἀρχῇ ἰνδ(ικτιῶνος) δ' κτλ. instead of μη(νὸς) Γω|ρπιέου ἀρχῇ κτλ., i.e. "au début de la 4e indiction" and not "le premier du mois de Gorpiaios". Gorpiaios 854 corresponds to September 543 (not 542) A.D. Cf. our lemma no. 1683.
[ἰνδ(ικτιῶνος) δ' is impossible (error of the mosaist or of ed. pr. ?) and should be changed into ἰνδ(ικτιῶνος) ζ' = 543-544, Bingen].

1441. BAALBEK. BUILDING INSCRIPTION, MID 5th CENT. A.D. IGLS 2827 (CIG 8617). D. Feissel, BCH 108 (1984) 565 note 107, rejects the hapax στρατονομάρχου in L. 3 and reads, with W.H. Waddington, Inscriptions grecques et latines de la Syrie (1870) no. 1882, στρατο[πε]<δ>άρχου (CTPATO...MAPXOY).

1442. BERYTOS. HONORARY POEM MENTIONING THE JURIST PATRIKIOS, 5th CENT. A.D. L. Jalabert, MUSJ 1 (1906) 170-171 no. 36 (cf. P. Collinet, Histoire de l'École de Droit de Beyrouth, 1925, 135-138). D. Feissel, BCH 108 (1984) 553-556 (dr.), points out that this fragmentary inscription, a poem in three hexameters, is a honorary

text and not an epitaph. He presents the following text.

[- ⏑]α Πατρίκιος στη|[- ⏑]ας ἑκ βασιλῆος, |
[- ⏑⏑]ρης θεσμῶν ἑπα|[- ⏑⏑]μ᾽ ηὔρατο τοῦτο, ||
[- ⏑⏑] Ἀὐσονίων σεβα|[- ⏑⏑ ⏑]στορος εὔχος

1-2. Either a form of ἵστημι (στῆσε, στῆναι, στῆσαι) or part of στή[λη, F.; then [γέρ]ας, F. (cf. our lemma no. 1748); e.g. [Εἰκόν]α Πατρίκιος στῆ|[σεν, γέρ]ας ἑκ βασιλῆος, F. || 3. probably not a formula expressing the topos "incorruptible judge", "champion of the Law", but a reference to P.'s legal expertise, since he worked in the famous Law School at Berytos, F. || 3. and 5. θεσμῶν ...Αὐσονίων, taken together by C., rejected by F. || 4. [μνῆ]μ᾽, F.; in fine M or N: τοῦτον (?)..., J.; τοῦτο .., C. || 5-6. σεβα[στοῦ?...], J.; σεβα[στο.., C.; both restorations rejected by F. for metrical reasons; Αὐσονίων σέβα|[ς is equally impossible, since it would yield a diaeresis in the middle of the verse, F. || 6. κυαί]στορος, F., who points out that P. had the honorary title of quaestor; ἵ]στορος or κτί]στορος, C., rejected by F., who observes that there are seventy-four words ending in -στωρ, among which νομοΐστωρ or θεμίστωρ would be suitable in our context.

1443. BERYTOS. ACCLAMATION FOR MARTHANIOS, MID 6th CENT. A.D. SEG XXX 1666. Cf. our lemma no. 1065 app. crit.

1444. BERYTOS. ACCLAMATION OF MARTHANIOS, MID 6th CENT. A.D. MUB 8 (1922) 96-100 (cf. SEG XXVIII 1287 app. crit.). C. Roueché, JRS 74 (1984) 195, restores LL. 4-5 as follows: [τὰ σὰ κ]τίσματα | [? αἰωνία ὑπομνῆσις] vel sim.; cf. our lemma no. 1053.

1445. BERYTOS ?. SIGNATURES OF A PAINTER AND A MOSAIC-WORKER ON A MOSAIC (?), 2nd HALF OF THE 5th - EARLY 6th CENT. A.D. M. Chebab, BMB 14 (1957) 127, with an epigraphical note by R. Mouterde on 139 (cf. J. and L. Robert, BE 1961 no. 783 on p. 250): ΛΑΘΡΑ | ΖΩΓΡΑΦ | ?? | ΕΥΘΥΨΗΦΟ . P. Bruneau, RA (1984) 263-264 no. 4, suggests reading this inscription as four abbreviated words: Λαθρα(- -) ζωγράφ(ος), Εὔθυ(- -) ψηφο(θέτης): a double signature of both painter and mosaic-worker. For ψηφοθέτης cf. our lemmata nos. 1514 and 1746.

1446. BYBLOS. PERSONIFICATIONS ON A MOSAIC, ROMAN IMPERIAL PERIOD. On a mosaic from Byblos, now in Berytos: two persons, one seated, one standing; fragments of a third person. Ed. pr. M. Chebab,'Mosaiques inédites du Liban',in: La mosaïque gréco-romaine II (Paris 1975) 371-376 (ph.). Cf. P. Moreno, DArch 2 (1984) 117.

[Και]ρός Ἀκμή Χάρις

[Θέ]ρος, ed. pr.; corr. Moreno; cf. our lemmata nos. 1447 and 1448.

1447. HELIOPOLIS. PERSONIFICATION OF AKME, ROMAN IMPERIAL PERIOD. Bust of a woman on a circular mosaic from Heliopolis; now in the Musei Capitolini at Rome. Ed. pr. P. Moreno, DArch 2 (1984) 115-117 (ph.). Cf. our lemmata nos. 1446 and 1448.

Ἀκμή

1448. HELIOPOLIS. PERSONIFICATION OF KAIROS, ROMAN IMPERIAL PERIOD. Bust of a young man on an octagonal mosaic from Heliopolis; now in the Musei Capitolini at Rome. Ed. pr. P. Moreno, DArch 2 (1984) 115-117 (ph.). Cf. our lemmata nos. 1446 and 1447.

Καιρός

1449. PALMYRA. THE TAX LAW, 137 A.D. IGR III 1056; OGIS 629; CIS II 3913 (French translation by J. Teixidor in AULA ORIENTALIS I 2 (1983) 235-252). Cf. now J.F. Matthews, JRS 74 (1984) 157-180, for a full translation of the text and a substantial discussion of the economy of the city and its vast territory, especially on the problem of the relation between mercantile and agrarian wealth in the city; translation of SEG VII 135 and 139. Cf. also M. Zahrnt, ZPE 62 (1986) 279-293 ('Zum Fiskalgesetz von Palmyra und zur Geschichte der Stadt in Hadrianischer Zeit'), and J. Teixidor, Un port romain du désert. Palmyre et son commerce d'Auguste à Caracalla (Paris 1984; = SEMITICA 34) 57-90 ("Le tarif municipal"), passim. T. uses numerous inscriptions in this study.

1450. PALMYRA. INSCRIPTION ON A TESSERA, 112 A.D. Tessera with representation of Marciana, probably serving for the official banquet after her death in 112 A.D. Inscription on both sides of the head. Now in a private Collection. Ed. pr. K. Parlasca, BJb 184 (1984) 175 (ph.).

Παλ|μύρα

This piece is similar to SEG VII 185 (not 38 !, so ed. pr.), which should now be read as Παλ|[μύρα] instead of Παλ[μυρηνῶν], ed. pr. Cf. also our lemma no. 1451.

1451. PALMYRA. INSCRIPTIONS ON SEALS. Series of clay impressions of seals with representation of the head of a goddess with city-crown. Four pieces have fragments of a circular inscription around the head (ΠΑΛΜ[- - and -ΝΗ-). Mentioned by K. Parlasca, BJb 184 (1984) 172 (ph.).

Παλμ[υρη]νή

Undated by P. || new type of seal, belonging to another archive than the seals published by H. Seyrig, CRAI (1940) 242 and MUB 23 (1940) 95-96, 104-105: Παλμύρα and Ἀδριανὰ Παλμύρα; Παλμυρηνή refers to the territory of Palmyra, P. Cf. also our lemma no. 1450.

1452-1463. PALMYRA. FRAGMENTARY INSCRIPTIONS. M. Gawlikowski, Les princïpia de Dioclétien: "Temple des Enseignes" (Palmyre vol. VIII; 1984) 124-127, (re)publishes eleven fragments of Greek inscriptions. None of them is dated.

1452: 124 no. 31. Limestone block with mouldings.

[- - -]ιμος

Proper name like [Μοκι]μος, G.

1453: 124 no. 32 (ph.). Limestone cornice.

[- - -]οδ[.]δου[- - -]

1454: 124 no. 34 (ph.). Limestone fragment.

[... κτί]σμα Ἰαμ[βλιχου - - -] | [- - -] τοῦ Μαλ[ιχου - - -] | vacat

1455: 124-125 no. 35 (ph.). Octagonal limestone base with mouldings.

[- - -]λης τετ[- - -|- - -]των η[- - -]

1456: 125 no. 36 (ph.). M. Gawlikowski, SYRIA 47 (1970) 319 (ph.). Limestone block. Inscription damaged by reuse.

I.O.M. votum Amathallat f. Sabbiti[.....] opti eq[.....] Διὶ Ὑψίστῳ [Αμαθα]λλαθ | Σαββ[ιτου - - -]ινος

2. Σαββ[ιτι- - -]ινος, SYRIA 47(1970) || Iupiter (Zeus Hypsistos) refers to the Palmyran "anonymous god" Baalshamîn, who is invoked for the first time in Latin, G. || Amathallat: Palmyran name, G., with parallel; his father Sabbitus (?) could be opti[o] eq[uitum], which would explain the use of Latin; a reading Sabbi would also be possible, G.

1457: 125 no. 37 (ph.). Limestone fragment. Letters painted in red. Dedication.

[- - -]ν ὑπ[ὲρ - - -]
[- - -]ανθηνα[- - -]
[- - - δ]εκάτῃ Περειτίο[υ - - -]
4 [- - -]ου Αὐτοκράτορος [- - -]
[- - -]ανου καὶ ἀνέθη[κεν - - -]
[- - -]ρισο[- - -]

3. Peritios = February, G.

1458: 125 no. 38. Limestone fragment. Letters painted in red.

- - - | [- - -]ηζε[- - -] | [- - -]ν[- - -]

1459: 125 no. 39 = H. Seyrig, SYRIA 14 (1933) 277. No text by G. (a foundation or a sacred law, mentioning a [ὁλό]κ[α]υστ[ο]ν θ[υσία]ν κατ' ἔτος τῇ ἀγαθῇ ἡμέρᾳ διὰ παντός).

1460: 126 no. 42. Limestone fragment.

[- - -] τοῦ Λισα[μεαιου (?)] | [[- - -]] | [- - -]λοη[- - -]

1461: 126 no. 43. Limestone fragment.

[- - -]σω[- - -] | [- - -]νου υ[- - -] | [- - -]υ τοῦ [---]

1462: 126-127 no. 44. Limestone fragment.

vacat | [- - -]ος | [- - -]ου

1463: 127 no. 45 (ph.). Limestone "pyrée".

Οὐρανῷ

First dedication to Ouranos attested so far in Palmyra, G.

PALAESTINA

1464. PALAESTINA. For a bracelet possibly coming from Palaestina see our lemma no. 1668.

1465. PALAESTINA. THE CALENDAR: THE HEGIRA IN GREEK INSCRIPTIONS AND PAPYRI. Y. Meimaris, GRAECO-ARABICA 3 (1984) 177-189, argues that it appears from South-Palestinian sixth and seventh century A.D. inscriptions and papyri "that 77 years before Hijra in Palestine an Arabic dating system existed". J. Bingen, CE 59 (1984) 195, shows that in 6th cent. A.D. inscriptions from the area of Hebron and Beersheba κατὰ Ἄραβας refers only to the Macedonian month, a survival of the calendar and era of the Provincia Arabia, in a region, where the era itself was no more used (cf. our lemmata nos. 1466-1469 and 1476). On the use of the Hegira-year in Egypt and Palestine cf. now also K.A. Worp, AEGYPTUS 65 (1985) 107-115: "Apparently, the use of the Hegira-year as a means of giving an absolute date to all kinds of non-fiscal documents written by the Greek-speaking inhabitants of Egypt was not popular. One preferred to use the Diocletian era year, or not give any absolute date at all".

1466-1469. BEERSHEBA (AREA OF; NEGEV). EPITAPHS, 6th CENT. A.D. Y. Meimaris, GRAECO-ARABICA 3 (1984) 178-184 (dr.), republishes the following epitaphs and discusses their chronology. For the term κατὰ Ἄραβας in these texts cf. our lemma no. 1465.

1466: 178 no. 1. EPITAPH OF TIMOTHEOS, 6th CENT. A.D. F.M. Abel, RBi 13 (1904) 268-269 no. 3 (dr.).

† Ἀνεπάη ὁ μα|κάριος Τιμόθε|ος τῇ ιε' μη(νὶ) | Πανέμου κατὰ || Ἄραβ(ας), ἰνδ(ικτιῶνος) ιβ'

1467: 179 no. 3. EPITAPH OF VALENTINUS, 545 A.D. F.M. Abel, RBi 29 (1920) 120 no. 10 (dr.).

† Ἀνεπάη ὁ μακ(άριος) Οὐ|αλεντῖνος Πέτρου | ἐν μη(νὶ) Ξανθίκ(ου) κ' κα|τὰ Ἀράβους, κατὰ || δὲ Γαζ(αίους) τοῦ εχ' | ἔτους ἰνδ(ικτιῶνος) η' | †

5-6. Year 605 of the era of Gaza, Xand. 20 = 10th of April 545, ed. pr.

1468: 179 no. 4. EPITAPH OF PHILADELPHIA, 547 A.D. F.M. Abel, RBi 13 (1904) 267-268 no. 2 (dr.). Now in the Museum of the Greek Orthodox Patriarchate in Jerusalem.

† Ἀνεπάε ἡ μα|καρία Φιλαδηλ|φία ἐτῶν εἴ|κοσι ἐν μηνὶ || Ὑπερβερετέ|ου κ' κατὰ Ἄρα|βας ἰνδ(ικτιῶνος) ια' | ἔτους τῆς Ἐ|λευθεροπο||λιτῶν τμη' †

8-10. Year 348 of the era of Eleutheropolis, Hyperb. 20 = 7th of October 547, ed. pr. || ἀνεπάη, Φιλαδελφία, Ὑπερβερεταῖου, A., M.; corr. Bingen, CE 59 (1984) 195.

1469: 179 no. 5. EPITAPH OF THEODOROS, 588 A.D. F.M. Abel, RBi 13 (1904) 266-267 no. 1 (ph.). Now in Jerusalem (cf. previous lemma).

† Ἐνθάδε κεῖται ὁ μα|κάριος Θεόδωρος | Γερμανοῦ ἀναπα|εὶς μη(νὶ) Ἀπριλλίου κγ', || κατὰ δὲ Ἄραβας Ἀρτε|μισίου γ', ἡμέρ(αν) ς' ὥραν β', | ἰνδ(ικτιῶνος) ς', ἔτους κατὰ | Ἐλευθερ(οπολίτας) θπτ', ζήσας | ἔτη ε' μῆνας ζ'. Ἀνάθε||μα δὲ ἔστω ἀπὸ τοῦ | Π(ατ)ρ(ὸ)ς κ(αὶ) τοῦ Υἱοῦ κ(αὶ) τοῦ | Ἁγίου Πν(εύματο)ς πᾶς ἀνύ|γων τὸ μνῆμα τοῦ|το ἐπειδὴ γέμει †

7-9. Year 389 of the era of Eleutheropolis, Apr. 23/Art. 3 = Friday 23rd of April 588, ed. pr. || 9-10. for ἀνάθεμα cf. our lemma no. 1738.

1470. BETHANY. SILVER MAGICAL TABLET, LATER ROMAN IMPERIAL PERIOD. C.W. Griggs, Atti --- (cf. our lemma no. 1412) 695-700 (ph.), presents some observations on this new tablet which is now in a private Collection. No text is offered; small fragments are transcribed from the photo.

1471. EMMAUS. MILESTONE, AFTER 337 A.D. Rectangular block with Latin inscription mentioning Constantine and his sons (333-337 A.D.);

a secondary Greek inscription was engraved over the Latin text. Found 3 km. N. of Emmaus (Imwas) along the road to Beth Horon. Now on the Campus of Tel-Aviv University. Edd. pr. I. Roll - E. Ayalon, MUSEUM HA'AREẒ YEARBOOK 1 (19) (1983-1984) 142-143 (ph.).

Ἀπὸ Νι|κοπόλ|εως | μ(ίλια) β'

Lunar sigma; the Latin text had mi(lia passuum) II.

1472. GAZA (AREA OF: KISSUFIM). MOSAIC INSCRIPTIONS, 576-578 A.D. SEG XXX 1688-1693. The mosaics are now discussed by A. Ovadiah - S. Mucznik, in: Mosaïque (cf. our lemma no. 993) 273-280 (ph.). They argue that SEG XXX 1693 (ἔργον Ἀλεξάνδρου) is the mosaist's signature and not a legend for the nearby hunting scene referring to Alexander the Great. In 1690 they read καλῇ ὥρᾳ, ἡ κυρὰ Σίλθους (greeting formula: 'in good time, the Lady Silthus') instead of Καλὴ ὥρα κτλ. (interpreted as Kalē Ōra, a name meaning 'beautiful hour', by the ed. pr. R. Cohen, QADMONIOT 12, 1979, 22). They consider Ὀρβικόν (1691) as the Greek form of the Latin name Urbicus.

1473. GOLAN (AḤMADIAH). EPITAPH OF SIMON. G. Schumacher, The Jaulân (London 1888) 70 fig. 60 (dr. only). Republished by D. Urman, TARBIZ 53 (1984) 515-516 (dr.; in Hebrew). The stone is now lost.

Σίμων | Ἰουστίνο[υ]

Undated by ed. pr. ("Mishna and Talmud period").

1474. GOLAN (DABIAH). EPITAPH OF IESOUS. Inscription in a tabula ansata. Ed. pr. D. Urman, TARBIZ 53 (1984) 520-521 (dr.; in Hebrew).

Ἰησοῦς | Σειλοῦ | ἐτῶν ξ'

Undated by ed. pr. (cf. our lemma no. 1473).

1475. GOLAN (EIN NASHUT). EPITAPH OF IOSES. Lid of a sarcophagus. Inscription on the rim. Ed. pr. D. Urman, TARBIZ 53(1984) 528-529 (ph.; dr.; in Hebrew).

Ἰοσῆς Ζαννέου ἔτ(ῶν) ο'

Undated by ed. pr. (cf. our lemma no. 1473).

1476. HEBRON. EPITAPH OF STEPHANIA, 6th CENT. A.D. Marble slab; now in the Rockefeller Museum in Jerusalem. Ed. pr. Y. Meimaris, art. cit. (cf. our lemma no. 1466-1469) 178 (dr.).

† Ἐνθάδε κεῖ|τε ἡ μακαρία | Στεφανία ἀνα|παεῖσα μη(νὶ) Λώου || κατὰ Ἄραβ(ας) ιθ' | ἰνδ(ικτιῶνος) δ'

5. Cf. our lemma no. 1465.

1477-1502. MARISA. EPITAPHS, LATE 3rd - 2nd (EARLY FIRST ?) CENT. B.C. Graffiti in burial chambers in rock-cut tombs of the nekropolis of Maresha-Beth Govrin (N. cemetery, except for nos. 7-16, which were found in the E. cemetery). Ed. pr. U. Rappaport, in: E.D. Oren - U. Rappaport, IEJ 34 (1984) 114-153, especially 142-148. No. 17 is a Nabataean inscription, which we do not include. On 148-149 comment on the dates in no. 7 and 16 ("year 1" and "year 2"): they reject the suggestion of J.P. Peters - H. Thiersch, Painted Tombs in the Necropolis of Marissa (Marêshah) (London 1905) (hereafter: P.- T.) that this system of dates refers to a local era at Marisa. O.- R. argue in favor of a Ptolemaic dating according to regnal years, probably those of Ptolemy V Epiphanes (204-180 B.C.), whose control of Palestine came to an end with the fifth Syrian War in ca 200 B.C. This could explain the fact that the dating under discussion includes only five years to our present knowledge (from P.- T. a "year E" is known).

1477: 142 no. 1 (ph.). Νικάνδρου | τοῦ Μέγιστος

2. Μέγιστος instead of Μεγίστου, ed. pr.

1478: 142 no. 2. Μέγιστος

1479: 142 no. 3 Ζαββαίου

1480: 142-143 no. 4 (ph.). Ὀνησιγένου | τοῦ Νατρα

2. Νατρα: unattested so far. Probably a Semitic name, from the root NTR, ed. pr. || for the letter forms ed. pr. refers to P.- T. 36 and 43.

1481: 143 no. 5. Να[τρα]

Restoration according to the preceding lemma, ed. pr.

1482: 143 no. 6 (ph.). Cf. E. Oren, ARCHAEOLOGY 18 (1965) 219.

Σαμαῦ | τοῦ Ἀβδ

1. Σαμαῦ: genitive of Σαμαῦς, ed. pr. || 2. Ἀβδ: indeclinable, either a full name or a hypocoristicon; there are many Semitic names composed with the element ʿBD, ed. pr.

1483: 143 no. 7 (ph.). 204/203 B.C. ?

(Ἔτους) α΄ Δωσιθέα | εὔτακτε, | χαῖρε

2. εὔτακτε: the adjective, rare on epitaphs elsewhere, seems to be typical of female slaves, ed. pr. [εὐταξία, εὔτακτος: general terms for disciplined, orderly behaviour of ephebes, women; this excludes the possibility that (ἔτους) α′ indicates the age of the deceased, Pleket].

1484: 144 no. 8 (ph.). Βαβάτας

This name is also attested in P.- T. 45 no. 11 (cf. also Βάβας, ibid. no. 10), who considered it to be masculine and a secondary form of Babas, ed. pr., who prefers to consider it as feminine ("of Babata"); the names are also found in Hebrew and Aramaic.

1485: 145 no. 9 (ph.). Μηνᾶς

1486: 145 no. 10 (ph.). Κοσνατᾶνος | Νε(- -)

The sigma is inscribed above the O || the name Kosnatan is typically Idumean and means "Kos had granted" (cf. P.-T. 44-45), ed. pr.

1487: 145 no. 11. Πτολεμαί[ου]

1488: 145 no. 12 (ph.). Ἀντιφίλου

Cf. our lemma no. 1491.

1489: 145 no. 13 (ph.). Κοσιάβου

Probably the first known Greek transcription of its Hebrew equivalent meaning "Kos has given", ed. pr.

1490: 146 no. 14 (ph.). Αὐδοκώσου

Δ and Σ were added above the line || Αὐδόκωσος probably is an Idumean theophoric name, like Ἀβδόκως and Ἀβδόκωσος, ed. pr. (with further comment).

1491: 146 no. 15 (ph.). Ἀντιφίλου | τοῦ Δηκᾶ

Cf. our lemma no. 1488.

1492: 146 no. 16 (ph.). 203/202 B.C. ?

(Ἔτους) β′ Φερώρα ἄλυπε, | χαῖρε

1. PA is written above the line || Nominative: Φερώρας, ed. pr.

1493: 147 no. 18 (ph.). Ἀψελᾶ|μος

Written above a niche for secondary burial, a common practice in the Jewish community, which would suggest that Absalom was of Jewish origin, ed. pr.

1494: 147 no. 19 (ph.). Λυσιμάχου

1495: 147 no. 20 (ph.). Ἀθάναιος

1496: 147 no. 21 (ph.). Ἀριστοκλ|ῆς

Ligature of C and T || κλ|ῆς, Bingen; κλ|έας, ed. pr.

1497: 147 no. 22 (ph.). Ἀθήναι|ος

1498: 148 no. 23. Φίλας

Nom. Φίλα, ed. pr.

1499: 148 no. 24 (ph.). Δαμᾶ

1500: 148 no. 25 (ph.). Δαμᾶ | πρεσβ(υτέρου)

Δαμα[- -]| Πρεσβ[- -, ed. pr.; either a name, e.g. Πρέσβωνος or Πρέσβυς, or the beginning of an adjective: πρεσβύτερος: "Damas the elder son", ed. pr. [Nothing after Δαμᾶ and πρεσβ; the text of the preceding lemma has been written on the same loculus, Bingen].

1501: 148 no. 26. Νικο[

1502: 148 no. 27 (ph.). Ἐρωτίου

Ἐρωτίους, ed. pr. [However, the doubtful letter, read as sigma under the name, has nothing to do with the name of the deceased, Bingen].

1503. MUKHMAS (CAVES OF EL-ʿALEILIYÂT). CHRISTIAN ACCLAMATIONS, 6th CENT. A.D. ? J. Patrich - R. Rubin, RBi 91 (1984) 386-387 (dr.), report that in the eastern complex of the caves of el-ʿAleiliyât some Greek graffiti in red paint were found. The letters are placed in the quadrants of crosses: Ἰ(ησοῦ)ς Χ(ριστό)ς, Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ and Ἰ(ησοῦ)ς Χ(ριστὸ)ς βασιλεύῃ (dr. of last graffito only). There are six types of crosses. Crosses and graffiti precede some Syro-Palestinian inscriptions; the damage caused to the former graffiti probably points to a conflict between two groups, which P.- R. tentatively connect with the "querelle de l'origénisme"

of the 6th cent. A.D.

1504. SINAI. CHRISTIAN INSCRIPTION, END OF THE 6th CENT. A.D. I. Ševčenko, DOP 20 (1966) 255-264. G. Vamvakas, ΑΘΗΝΑ 79 (1983-1984) 219-224 (ph.), comments on this inscription. He accepts S.'s reading τῆς δ΄ δεκάδος instead of the earlier reading δ<ω>δεκάδος and speculates on the implication of the number fourty. The text runs as follows: † Τῆς δ΄ δεκάδος τὴν διὰ τοῦ αἵματος κολυμβήθραν ζηλώσαντες οἱ ἰσάριθμοι ὅσιοι π(ατέ)ρ(ε)ς | ἐνθάδε κατάκεινται, ὧν ἡ εὐφροσύνη ἡ βάτος ἡ ἀληθινὴ ὑπάρχει· δι΄ ὧν ὁ Θ(εὸ)ς σῶσον ἡμᾶς †

1505. TEL TANINIM. SLINGSTONES. Lead slingstones, found in Tel Taninim (Krokodilopolis). Ed. pr. D. Schlezinger, QADMONIOT 17 (1984) 89 (ph.), publishes the following pieces: 1) ϹΦΚΞ (on the reverse a lituus; two pieces); 2) BA and monogram of the city of Tyre: ⌘; reverse: cornucopia; 3) BA (jar), on the reverse ΓΕΥϹΑΙ = γεῦσαι: cf. SEG XXXII 1500. S. apparently interprets BA as βασιλέως .

1506. UNKNOWN PROVENANCE. HONORARY POEM FOR DOROTHEOS, SHORTLY AFTER 452 A.D. SEG VIII 296. D. Feissel, BCH 108 (1984) 545-546, 556 (dr.; translation; cf. also our lemma no. 1748), points out that this is a honorary inscription, not an epitaph. The text implies that the province dedicated a statue to Dorotheos when he had left the limes. He can probably be identified with the comes Dorotheos, dux of Palaestina, who fought against the Saracens in the land of Moab in 452 A.D. and reinstalled the patriarch Iuvenalis on his throne in Jerusalem by order of the emperor Marcianus in 453 A.D. Possibly the inscription comes from the land of Moab, S. E. of the Dead Sea, or from one of the garrisons of the Southern limes.

ARABIA

1507. BOSTRA. CORPUS. In a review of IGLS XIII fasc. 1 (see SEG XXXII 1535) J. Marcillet-Jaubert, REA 86 (1984) [1986], argues that the edict of Anastasios I 9045-9046 (same text as SEG XXXII 1554) was engraved in more than two columns and that the heading with the imperial titulature was at the beginning of Col. I. The upper block, with Αὐτοκράτωρ, is missing, and there is no place for Φλαούιος in L. 2. In L. 4 he reads from the photo τροπαι]-οῦχ[ος (whole word restored in IGLS), in LL. 41-44 he restores [ὥστε τὸν σὺν τῷ πρ- - - (rather πριμιπιλαρίῳ than πριμισκρινίῳ) ἀδιούτορα εἶναι τὸν πέμπτον- - -]; IGLS reads: [τὸν πάρεδρον | σὺν τῷ πριμισκρι|νίῳ ....] | - - -. In 9083 LL. 1-2 he reads Πα|-λαιστείνης instead of Πα|{α}λαιστείνης . In L. 4 of 9118 he prefers ἐγένετο to ἐτένετο; cf. in the same sense D. Feissel, BCH 108 (1984) 565 note 109 (ἐ<γ>ένετο instead of ἐτένετο).

1508. HAURAN (AREA OF: SHEIKH MISKÎN). HONORARY INSCRIPTION FOR ULPIANUS, CA 364 A.D. ?. C. Fossey, BCH 21 (1897) 51 no. 45. D. Feissel, BCH 108 (1984) 557-558, shows that this text does not refer to a soldier's demobilization, but to the erection of a statue with imperial permission (cf. γέρας in L. 2; see our lemma no. 1748) for Ulpianus, who must consequently have been a military man of high rank. He can possibly be identified with the Ulpianus who is known to have been dux of Arabia in 364 (Libanius Ep. 1236). The text runs as follows:

Οὐ μέχρι στρατιᾶ[ς ἀπολύ]σεως ἀπέ-
νιμεν Οὐλπιανῷ τὸ γέρ<α>ς ὁ βασιλ-
ε<ύ>ς, ἀλλὰ τὸ θαυμαστὸν ὅτι οὐδὲ λ-
4 όγος ἡ θία χάρις, ἀλλὰ γραμμάτω<ν>

1. στρατιᾶ[ς ἀφέ]σεως, C. Clermont-Ganneau, Recueil d'arch. orient. 5 (1903) 26; it corresponds with the lacuna but οὐ μέχρι can hardly mean "sans attendre (la fin de son service militaire)", Fe., who suggests: "non seulement jusqu'à ce qu'il soit relevé de ses fonctions", viz. but also afterwards through the statue || 3-4. "mais ce qui est admirable, c'est que la faveur impériale soit non pas logos mais gramma", Fe., who holds that Fossey's reading γραμμάτω<ν>, rejected by C.-G. in favor of γράμμα τω (?), is certainly possible: "faveur communiquée par écrit". But cf. his note 68: "N final (remplacé) par un trait sur l'oméga qui n'a pas été gravé".

1509. MADABA. THE MOSAIC MAP, AFTER 542 A.D. SEG XXXII 1549. H. Donner, ADAJ 28 (1984) 249-257, once more discusses the items summarized in SEG XXXII. On 254-257 he focuses on the representation of Lower Egypt on the map. He argues that the mosaicist did not use the main literary source of the map, Eusebius' Onomasticon of Biblical Place Names, for this area, since there are no illustrations of the biblical themes which can be expected for Egypt. For the representation of the arms of the Nile the artist probably used Herodotus 2.17.3-6 and for the cities and villages a profane Roman-Byzantine itinerary similar to but not identical with the Itinerarium Antonini, as well as a road map.

1510-1513. MOUNT NEBO (AREA OF: WADI ʿAYOUN MOUSA). MOSAIC INSCRIPTIONS, 6th CENT. A.D. Mosaic inscriptions in two small churches built above each other (four in Greek, one in Aramaic). Excavated in 1983. Ed. pr. M. Piccirillo, SBF 34 (1984) 307-318 (ph.; dr.). For the date see below under no. 1513.

1510: 309-310 no. 1 (ph.; dr.). Inscription in a tabula ansata in an intercolumnium of the pilasters at the N. side of the upper church. Red letters.

† Ὑπὲρ σωτηρίας
Σαλαμάνου κ(αὶ) Παύ-
λου κ(αὶ) [Μα]ξίμου καὶ
4 τέκνων αὐτῶν

1. Initio: according to ed. pr. a "motive vegetale", rendered however as a cross in the transcription. The photo shows a geometrical motive; probably a small white cross with equal hastae against a dark background.

1511: 310-311 no. 2 (ph.; dr.). Inscription in a tabula ansata in an intercolumnium of the pilasters at the S. side of the upper church. Red letters.

† Ὑπὲρ σωτη|ρίας <καὶ> προσφο|ρᾶς Ματρώνας

καί, found in comparable inscriptions elsewhere, was omitted by the lapicide, ed. pr. [but cf. our lemma no. 1515 L. 1, Pleket].

1512: 312-313 no. 3 (ph.; dr.). Inscription in a rectangular frame in the center of the presbyterium of the lower church, surrounded by geometrical motives. Black letters on a white ground.

Ὑπὲρ μνήμες Καιανο[ῦ καὶ ἀναπ]-
αύσηως τοῦ πατρὸς ἡ[μῶν]
Ῥαβέβου καὶ Ὑανίου [καὶ ὑ]-
4 πὲρ σώτερίας Κασισήὸ[υ]
- - - - - - - - - - - - - - - - - -

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1. The name of the deceased Kaianos (= Γαιανός) is also mentioned in the Aramaic inscription, for which see E. Puech, SBF 34 (1984) 319-328. It is Semitic, ed. pr., who adduces parallels for this and the other three names || Kasiseos constructed the church on the tomb containing the rests of Kaianos, Rabebos and John, ed. pr.

1513: 314 no. 4 (ph.; dr.). Inscription in the central nave of the lower church in a medallion which is the center of a larger medallion with a complex composition of interlaced circles. Black letters on a white ground.

Ἐψη|φώθη ἡ α|ὐτὴ ἡ ἁγιω(τάτη) | ἐ<κ>κλ(ησία) ἐπὶ
το(ῦ) ε(ὐλαβεστάτου) || Κύρου ἐπι|σκ(όπου)

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4. ΕΚΛ, mosaic || for Kyros, bishop of Madaba, see SEG XXXI 1476; probably between 535/536 and 562, or before 531 A.D. This yields a date in the 1st half of the 6th cent. for the lower church, which was rebuilt on a somewhat higher level at the end of the same century, ed. pr.

1514-1516. PHILADELPHIA (AMMAN; AREA OF: EL-QUWEISMEH). MOSAIC INSCRIPTIONS, 2nd HALF OF THE 6th CENT. A.D. Mosaic inscriptions in the 'upper church' (cf. our lemma no. 1517-1518) in El-Quweismeh. Ed. pr. M. Piccirillo, SBF 34 (1984) 334-340 (ph.; dr.).

1514: 336. End of a long inscription in a rectangular panel flanked by two heraldic eagles. Before the altar in the presbyterium. Black letters on a white ground.

[- - -]υ Θεοδο
[- - - - - - -]υ
[- - - - - -].σω
[- - - - - - -]

[- - - - -]ων
[- - -]ι ὑπὲρ
[- - -]ένδοξ(οτάτου)
[- -Σ]ιλάνου ψη(φοθέτου)

1-2. Perhaps a form of Θεοδόσιος, the name of a bishop of Philadelphia-Amman, ed. pr. || 3. [probably ὑπὲ]ρ σω|-[τηρίας, Bingen] || 4. in fine ⟨ || 8. a deacon Σίλανος is known from an inscription in El-Yadudeh (RBi, 1903, 434-436), ed. pr. || 6. κα]ὶ, Bingen.

1515: 337-338. Dedicatory inscription in a tabula ansata at the East side of the central nave, incorporated in a geometrical mosaic with very damaged figurative vignettes.

Ὑπὲρ σωτηρίας, ἰρήνης, μακροημ<ε>[ρεύ]-
σεως τοῦ δεσπότου ἡμῶν Στεφάνο[υ]
τριβούνου κ(αὶ) τῆς δούλης σου Ματρώνας κ(αὶ)
τέκνων αὐτῆς· Εὐλόγησο(ν) αὐτούς, Κ(ύριο)ς
ὁ Θ(εὸ)ς, εὐλογίαν πνευματικὴν ἐν ταῖς ἐπουρα-
νίοις εὐχαῖς τοῦ ἁγίου Κηρικοῦ, ἀμήν· Κ(ύρι)ε, βοήθι
τῷ δούλῳ σου Μάγνῳ καὶ συμβίῳ αὐτοῦ

1. MO lapis || 4. εὐλογή(σαις), ed. pr.; corr. Bingen; ΓΗΣΟ, lapis || 4-5. free quotation from Eph. 1, 3, ed. pr. || 6. the church was dedicated to the martyr St. Cyriacus, to whom several churches in this area were dedicated, ed. pr.

1516. 338-339. Inscription at the West side of the central nave near the entrance of the church, incorporated in the mosaic mentioned in the preceding lemma. The two lines are separated by a long horizontal stroke.

Ἐπὶ τοῦ Μαξίμου πρ(ε)σβ(υτέρου) ἀνονεώθη <ὁ ἅ>γιος τό-
πος· Κ(ύρι)ε, συνχώρησ<ο>ν τὰς ἁμαρτίας αὐτοῦ ἀμή(ν)

1. AO, mosaic || 2. συνχώρησαν, mosaic

1517-1518. PHILADELPHIA (AMMAN; AREA OF: EL-QUWEISMEH). MOSAIC INSCRIPTIONS, EARLY 8th CENT. A.D. Mosaic inscriptions in the 'lower church' (cf. our lemma no. 1514-1516) in El-Quweismeh. S.J. Saller - B. Bagatti, The Town of Nebo (Jerusalem 1949) 257-263 nos. 1-2. Republished by M. Piccirillo, SBF 34 (1984) 329-334 (ph.; dr.). Cf. idem, ADAJ 28 (1984) 333-341 (dr.), for a survey of the Umayyad churches of Jordan, including some translations and paraphrases of mosaic inscriptions. He deals with the Church of the Virgin at Madaba (SEG XXX 1709; XXXII 1544-1547), the 'Lower Church' in El-Quweismeh (this lemma), the church on the akropolis

of Ma'in, Madaba (cf. SEG XXXI 1472-1476), the church at Shuneh el-Janubiyeh (SEG XXXII 1523-1527) and an unidentified building at Rabbat Moba, Kerak.

1517: 332-333. S.-B. 258-263 no. 2. Dedicatory inscription at the Western end of the Southern aisle.

† Θ(εο)ῦ προνοίᾳ σπουδῇ καὶ ἐπιμελίᾳ Τζοβέου τοῦ ὁσιωτ(άτου)
πρε(σβυτέρου)
καὶ οἰκονόμου ἀνενεώθη τὸ πᾶν κτήσμα ἐκ θεμελίων
τῆς ἁγιωτ(άτης) ταύτης ἐκκλησίας κ(αὶ) ἐψηφώθη ὑπὲρ σω-
4 τηρίας αὐτοῦ καὶ Μακεδωνίου κ(αὶ) Ἀββίβου κ(αὶ) Ἰωάννου
αὐτοῦ ἀδελφῶν ἐν Χρ(όνοις) πρώτης ἰνδ(ικτιῶνος) τοῦ ἔτους
πψ΄

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1. ἐπιμελ<ε>ίᾳ T. Χοβέου, S.-B.; ὁσιω(τάτου), P.; ὁσιωτ(άτου), S.-B. (rightly) || 2. κτ<ί>σμα, S.-B. || 3. ἁγιω(τάτης), P.; ἁγιωτ(άτης), S.-B. (rightly) || 4. Μακεδ<ο>νίου, S.-B. || 5. ἐν Χρ(ιστῷ), S.-B., who transcribe a cross also at the end of their text [the photo shows a very small cross].

1518: 333. S.-B. 257-258 no. 1. Inscription along the steps of the presbyterium.

Ὁ Θ[εὸς βοήθησον] τὸ κτῆμα †

[†] Ὁ Θ[(εό)ς, φύλαξον] τὸ κτ<ίσ>μα †, S.-B. || "O Signore (soccorri) il villaggio", P.

1519. SAKKAIA (MAXIMIANOPOLIS, SHAQQĀ). DEDICATION OF THE STATUE OF THE TYCHE OF SAKKAIA, 238 A.D. Large basalt block with a tabula ansata shaped inscribed plaque, flanked by two columns, topped by capitals and a cornice; on the cornice L. 1 of the text. Ed. pr. M. Sartre, SYRIA 61 (1984) 49-61 (ph.).

Ὑπὲρ σωτηρίας κ[αὶ νεικῆς τοῦ κυρίου ἡμῶν]
αὐτοκράτορος ⟦Μ(άρκου) Ἀν-
των[ί]ου Γο[ρ]διανοῦ⟧ Σεβ(αστοῦ)
4 Τύχην Μεγάλην Σακκαίας
τῇ κυρίᾳ πάτριδι Ἰουενά-
λιος Πρόκλος Ταυρείνου (ἑκατοντάρχης)
ἅμα Σονομάθῃ συμβίῳ
8 καὶ τέκνοις ἀνέθηκεν,
ὑπατείᾳ Πίου καὶ Πον-
τιανοῦ πρὸ ς΄ Καλ(ανδῶν) Ἰου-
νίων

Many ligatures || 1. κ[αὶ, ed. pr., who also suggests κ[αὶ διαμονῆς; τοῦ added by J. Bingen (per litt.) || 2-3. rasura of the name of Gordian is very rare, ed. pr., who rejects the idea that the name of Gordian III was written here in the rasura of a previous emperor || 9-11. May 27, 238 provides a new terminus ante quem for the day on which Gordian III was proclaimed Augustus.

EGYPT

1520. CORPUS. A. Bernand, Les Portes du Désert (Paris 1984), collects the Greek inscriptions from Antinooupolis, Apollonopolis Parva, Apollonopolis Magna (Edfu), Koptos and Tentyris. After an introduction on the chronology and nature of the texts from the above cities (with tabular surveys of the dated inscriptions) B. presents the epigraphy of each city in separate chapters, all preceded by long discussions of the excavations and the ruins, especially as described by old travellers. All texts are translated and amply commented upon. In a review J. Bingen, CE 59 (1984) 359-370, notes some omissions and presents remarks; in two articles E. Bernand, REG 98 (1985) 389-394 and ZPE 62 (1986) 221-236 (the second one on Koptos), presents bibliographical additions and numerous indications about the location and inventory numbers of many inscriptions. They are listed below for each site, with some other articles devoted to the same Corpus. For another review cf. R.S. Bagnall, BO 43 (1986) 98-100.

1521. EGYPT. PUBLIC ARCHIVES. On the basis of mainly papyrological and some epigraphical evidence W.E.H. Cockle, JEA 70 (1984) 106-122, studies the state public archives in Egypt from 30 B.C. to the reign of Septimius Severus: kind and place of transactions; who had access to the records ?; how were copies obtained, by whom and for what purposes ?. On 118 he argues that in LL. 5-6 of IGR III 1077 (SB 3998; ἐπ]ιτρόπῳ βυ[β]λιοθηκῶν | [Ῥωμαικῶν τε καὶ Ἑλ]ληνικῶν) the first supplement in L. 6 could equally be δημοτικῶν καὶ or ἐγχωρίων τε, both of which mean 'native Egyptian'. Cf. also SEG XXXII 1631.

1522. EGYPT. GEOGRAPHICAL AND TOPOGRAPHICAL DICTIONARY. The latest volume of A. Calderini, Dizionario dei nomi geografici dell' Egitto Greco-Romano (1935 →) is IV. 3 (1986; from Πτεμῖθις to Στάχυος). This dictionary mentions all relevant sources, Greek inscriptions included. For additions to earlier volumes cf. S. Daris, ZPE 60 (1985) 203-216.

1523. EGYPT. HONORIFIC MONTH-NAMES. A.E. Hanson, Atti --- (cf. our lemma no. 1412) 1107-1113, studies the chronological and geographical distribution of Caligulan month-names. "Σεβαστός (Thoth) and Νέος Σεβαστός (Hathyr) antedate the changes under Gaius and continue in use, during and after his brief reign. Of the new months only Γερμανίκειος (Pachon) and Καισάρειος (Mesore) survive later than the first three years of Claudius". This is not the case for the other Caligulan creations: Σωτήρ (Phaophi), Ἰουλιεύς (Choiach), Θεογένιος (Tybi), Νερώνιος (Mecheir), Γάϊος/Γαιῆος/Γάϊος Σεβαστός (Phamenoth), Ἀγρίππινος (Pharmouthi), Δρουσίλληος (Payni), Δρουσεύς/Δρουσιεύς (Epeiph). Cf. also G. Balconi, ZPE 59 (1985) 84-88, on Γερμανίκειος, Γερμανικός, Σωτήρ and Σωτήρειος .

1524. EGYPT. NERO AND EGYPT. In the context of a comprehensive study of this subject, which focuses on the hieroglyphic and demotic evidence, M.P. Cesaretti, AEGYPTUS 64 (1984) 3-25, collects on 4-6 note 4 seven already published Greek inscriptions from Egypt recording Nero's titulature.

1525. EGYPT. TITULATURE OF THE PREFECT OF EGYPT. G. Bastianini, Atti --- (cf. our lemma no. 1412) 1335-1340, studies the use of the general title ἡγεμών and of the specific designation ἔπαρχος Αἰγύπτου, with occasional special epitheta or constructions.

1526. EGYPT. THE PREFECTURE OF C. GALERIUS, 15-32 A.D. C. Balconi, Atti --- (cf. our lemma no. 1412) 1100-1105, collects and discusses the epigraphical, papyrological and literary evidence for the exceptionally long prefecture of C. Galerius, uncle of Seneca. An inscription published by G. Wagner, BIFAO 73 (1973) 183, suggests an interruption of Galerius' activity in 28 A.D., since it is dated ἐπ[ὶ] Ποπλίου Φ[λα]υίου [Ο]ὐήρου . However, this man is likely to have been the epistrategos, the most important functionary in the Small Oasis where the inscription was found.

1527. EGYPT. NOME STRATEGOI, HELLENISTIC PERIOD. Cf. L. Mooren, Atti --- (cf. our lemma no. 1412) 1217-1225, on the hierarchical structure of the corps of strategoi, the geographical extent of their jurisdiction, the kind of powers they were invested with and the problem of the ἐπιστράτηγος καὶ στρατηγὸς τῆς Θηβαΐδος (his military duties; with a discussion of SEG XXVIII 1484 on 1223 - 1224). Cf. our lemma no. 1604.

1528. EGYPT. INSCRIPTIONS ENGRAVED ON THE LINTELS OR ARCHITRAVES OF TEMPLES AND OTHER PUBLIC BUILDINGS. Cf. E. Bernand, in: Hommages Lerat (cf. our lemma no. 372) 73-89, who presents a brief catalogue of the main thirty texts (with bibliography and translations), discusses the chronology, the geographical distribution and a number of technical terms denoting the specific building activity (ἀνοικοδομέω, ἀνορθόω (ἐκ καινῆς), κατασκευάζω, ποιέω, ἀνατίθημι, ἀνανεοῦμαι, ἀποκαθίστημι) and the temple or parts of it (ἱερόν, ναός, πρόναον, πρόπυλον, προπύλαιον, ἔργον, πυλών, στεγαστρίς = 'toiture').

1529. ABŪ MINA. DEDICATION BY GERON, BEFORE THE 6th CENT. A.D. Opus sectile emblem with christogram (☧) in a myrtle wreath within a square frame. Inscription incised on an added piece on the edge. Found in the presbyterium of the Older Basilica of Abū Mina (cf. SEG XXXII 1567*). Ed. pr. P. Grossmann, MDAI (K) 40 (1984) [1985] 127-128 (ph.).

Γέρων εὐχαριστῶν ἀν|έθηκα

It is not clear what was dedicated by Geron, ed. pr.

1530. AKORIS. EPITAPH OF ALEXANDROS, 1st CENT. A.D. Milne, Cat. Caire, Greek Inscr. (1905) 76 no. 33035. A. Bernand, Portes --- (cf. our lemma no. 1520) 150 no. 45, republishes the epitaph as from Tentyris. E. Bernand, REG 98 (1985) 392, points out that the stone (Cairo Museum: JE 35414, not 33035) comes from Teneh (Akoris) and not Qeneh.

Ἀλέξανδρος | Ψενοσίριος τοῦ | Πετεσούχου, | μητρὸς Θερμού-
θι(ος) || Ξένωνος ἔζησε | (ἔτη) πη΄

1531. ALEXANDRIA. ALTAR OF PTOLEMY II AND ARSINOE II, SHORTLY AFTER 276 ?. T. Schreiber, ASAW 21, 3 (1903) 251 ff. (E. Breccia, Iscrizioni Greche e Latine, 1911, 3-4 no. 6; OGIS 725; P.M. Fraser, Ptolemaic Alexandria, 1972 vol. II 385-386 note 367). G.Grimm, in: Alessandria e il mondo ellenistico-romano. Studi in onore di Achille Adriani vol. I (Roma 1983) 70-73 (ph.), rejects Fraser's restoration Ἀδελφῶν in L. 3, since an aquarel made by E. Fiechter in 1901 shows Schreiber's original Σωτήρων to be right. The text as read by S. (i.e. without brackets indicating vanished letters) runs as follows: Βασιλέως Πτολεμαίου | καὶ Ἀρσινόης Φιλαδέλφου | θεῶν Σωτήρων . G. interprets θεῶν Σωτήρων as an abbreviated patronymic, since this epithet is attested for Ptolemy I Soter and Berenike I, not for Ptolemy II Philadelphos and Arsinoe II. The altar might have been erected shortly after the latter's marriage in ca 276 B.C. On the basis of new documents G. discusses the exact provenance of the altar, which was found in the Sarapieion. It testifies to the connection of the Ptolemaic dynasty with the new principal god Sarapis.

1532. ALEXANDRIA ?. DOCUMENT OF UNKNOWN CHARACTER, 2nd CENT. B.C. E. Breccia, Iscrizioni greche e latine (Cairo 1911) 93-94 no. 162. Republished with bibliography by J. Bingen, in: ΜΝΗΜΗ G.A. Petropoulos I (Athens 1984) 239-243, who incorporates some readings of later scholars and suggests some of his own. We reproduce the text of Bingen.

- -
διαλεχθεὶς Ο... ΙΙονα[- - - - - - - - - - - - - - - - -]
αὔξων καὶ μήτε ἐφεστὼς [- - - - - - - - - - - - - τοῦ τῆς]
ἐξουσίας βάρους ἐντρεπ[- - - - - - - - - - - - - - - -]
στῆσαι δοὺς καὶ κοσμιότ[ητα - - - - - - - - - - - - - -]
κως τε τῆι γερουσίαι τα[- - - - - - - - - - - - - - - -]
χουμένων ἀνδρῶν· vac [- - - - - - - - - - - - - - - -]
σάμενος παρ΄ ἑαυτοῦ κ[- - - - - - - - - - - - - - - -]
ξιν εἰς τοὺς ἴσους ἄνδρα[ς - - - - - - - - - - - - - -]
εις ὀλίγους ὄντας τότε [- - - - - - - - ? τὰς καθηκού]-
σας τῆς χρείσεως ὥρας [- - - - - - - - - - - - πεπο]-
λυπλασιασμένου τοῦ πλ[ήθους - - - - - - - - - - - - -]
βεβαιώσας τῆι καθ΄ ἑαυτὸ[ν ἡμέραι ? - - - - - - - - -]
χρόνον τῶν ἐπὶ τὴν γυμ[νασιαρχίαν - - - - - - - - - -]

ἔτι τούτων τι παραθραυσ[- - - - - - - - - - - - - - - - - -]
ἐστιν· καὶ αὐτοὺς πρόνοιαν [- - - - - - - - - - - - - - - -]
16 καὶ ἀποδεξαμένων αὐτὸν [- - - - - - - - - - - - - - - - -]
τοῦ τόπου καθὼς καὶ τὰ προ[- - - - - - - - - - - - - - - -]
τοῖς ἐξηγηταῖς τὴν περὶ το[ῦ - - - - - - - - - κρίσιν·-]
Ἐκρίθη μὴ εἰσδέχεσθαι εἰς τ[ὴν γυμνασιαρχίαν ? - - - - τοὺς]
20 ἀφηλίκους πλὴν οἷς ἀπὸ τῆ[ς - - - - - - - - - - - - - - -]
ἐπιβάλλει χρόνος, τούς τε προ[- - - - - - - - - - - ἀποτί]-
νειν ἀργυ(ρίου) δραχ(μὰς) Α ἢ τοὺς παραβ[άντας ? - ? δίχα]
γνώσεως πράσσεσθαι μετ[- - - - - - - - - - - - - - - - -]
24 νον κεφάλαιον τάς τε ἐξηγ[- - - - - - - - - - - - - - - -]
νων πλειόνων εἶναι ν Ε ν εφ[- - - - - - - - - - - - - - -]
τελουμένων ἀργ(υρίου) δρα(χμῶν) τξ′ (δραχμὰς) φ′[- - - -]
ἐπὶ ταῖς τοῦ ἀργ(υρίου) (δραχμαῖς) φ′ πρασσομέν[ων - - -]
28 εἰσελευσομένων καθὼς καὶ π[- - - - - - - - - - - ? αὐξά]-
νομεν τὸ κόσμιον τῆς πόλ[εως - - - - - - - - - - - - τοῦ]
τόπου τὴν ἁρμόζουσαν εξ[- - - - - - - - - - - - - - - -]
γέροντας δόγμα καταβαλέ[σθαι - - - - - - - - - - - - - -]
32 σαντα στήλην ἑκθεῖναι vac

Originally in an Alexandrian private Collection; now in the Alexandria Museum; a provenance outside Egypt (Asia Minor) is not excluded || previous interpretations concerning the nature of the document: decree of gerontes; honorary decree for a person who inter alia gave oil to the gymnasium, rejected by Bingen, who suggests that we have a decree concerning the admission of youngsters to the gymnasiarchy (L. 19) || 9-10. restoration B., hesitatingly 14. ἔτι, B. || 19. or εἰς τ[ὸ γυμνάσιον ? (τῶν γερόντων ?) or εἰς τ[οὺς γυμνασιάρχους, B., who observes that the beginning of the line extends into the margin || 22. restoration B., hesitatingly || 28. καθὼς καὶ π[ρόκειται, P.M. Meyer, BERL. PHILOL. WOCH. (1913) 741-742; Bingen points out that εἰσελευσομένων ("de ceux qui vont entrer en charge") points, together with other elements in this text, to a "charge plutôt qu'à (- - -) l'accès d'un individu au gymnase"; in fine rest. B., hesitatingly || 30. perhaps ἐξ[ουσίαν, B. || 31. καταβαλέ[σθαι, B.

1533. ALEXANDRIA. POTTER'S SIGNATURE ON A LAMP, 3rd CENT. A.D.? H.B. Walters, Catalogue of the Greek and Roman lamps in the British Museum (London 1914) 143 no. 946 (cf. Du Mesnil du Buisson, BSAF 1944, 245). V. Tran Tam Tinh, in: Alessandria - - - (cf. our lemma no. 1531) vol. II 319 no. 8 (ph.), reads this signature as Παρὰ Βιόνου (so also Du Mesnil) or Παραμόνου (this potter signed several other lamps from the 3rd cent. A.D.) instead of ΠΑΡΑ ΡΙΟΝΟΥ (Walters) or ΠΑΡΑΧΟΝΟΥ (A. Osborne, Lychnos et lucerna, Alexandria 1924, 14 ad no. 69).

1534. ALEXANDRIA. INSCRIPTIONS ON GAME COUNTERS, EARLY 1st CENT. A.D. (cf. SEG XXVI 1715). E. Alföldi-Rosenbaum, in: Alessandria - - - (cf. our lemma no. 1531) vol. II 378-390 (ph. of all items), (re)publishes twenty-two tesserae manufactured at Alexandria with representations of busts of men and women, rendered as caricatures

or as characters that might belong to the world of Comedy. Inscriptions on the reverse. A.- R. argues that these objects belong to a game (not a board game) of unknown nature. Ample discussion of iconographical problems. The following inscriptions are recorded:

1) VII[II] | Ἐλευθε[ρία] (or Ἐλευθε[ρίς]) | Θ
2) VII | Παραπάν[η, -ις, -ι(ο)ν] or Παραιτάν[η, -ις, -ι(ο)ν] | Ζ (but neither of these names occurs as a proper name nor can they be nicknames derived from verbs; another possible reading is Παραιτόνι[(ο)ν], the name of a harbor town W. of the Delta, attested also in the more general meaning of 'Egyptian', 'African', 'Libyan'). Cf. no. 21.
3) X| V |---IA | IE (from Pantikapaion)
4) V | ---I IA | E
5) (CIG 8584: O(P)MH) XV | ΟἸΜΗϵ | Ιϵ: Σίμη, Ὁρμή or Οἶμη (best reading: name of one of the Danaids)
6) VI | Ϛ (from Echmun)
7) XIIII | Πιστή | ΙΔ
8) II | ---Φ... | [B]H
9) X | Φρίνη | I (rather than Ὁρίνη) [but the photo clearly shows OPINH]
10) XII | IB (the A below seems secondary; from Alexandria)
11) X | Κορύμβιν (= Κορύμβιον) | I (from κόρυμβος = a roll or knot of hair, clearly referring to the nodus coiffure of the lady on the obverse, a caricature of Livia ??)
12) XII | IB
13) XV | Ῥωγείις (= Ῥωγείιος) | Ιϵ [Ῥώγειν, Bingen]
14) XI | Χελιδόνιν (= Χελιδόνιον; diminutive of χελίδων = swallow) | IA
15) VI | Γλύπτη | Ϛ̄
16) VIIII | Εἰσᾶς (Ἰσᾶς, a man's name, but there is a woman's head on the obverse) | Θ
17) VIIII | Θ
18) X | I (from Pantikapaion)
19) VIIII | Διονῦς | ΙΘ
20) II | Φιλοκλῆς | B
21) XIII | Παραιτόνιν | ΙΓ (cf. no. 2)
22) IIII| ΠΑΡΑ...ΓΜΑ | Δ (= probably παράπαιγμα, 'knavery', 'trickery').

Nos. 1, 2, 6-8, 10-11, 13, 18 and 21 are new.

1535-1539. ALEXANDRIA. TESSERAE OF BONE OR IVORY, 1st CENT. B.C. - 3rd CENT. A.D. Now in the Benaki Museum in Athens. Ed. pr. L. Marangou, Bone Carvings from Egypt, vol. I: Graeco-Roman Period (Tübingen 1976) 133-134 (ph.; dr.).

1535: 133 no. 282 (reverse). 1st cent. B.C.

[XVI] | Λόχιν | ις

Obverse: mask of an actor impersonating a woman, ed. pr.; cf. our lemma no. 1534.

1536: 134 no. 284. Ca 2nd cent. A.D. Σαραπίων / Θεοδώρου

1537: 134 no. 285. Ca 2nd cent. A.D. Μαρίων

1538: 134 no. 286. Ca 2nd cent. A.D. Δωρᾶς

1539: 134 no. 287. Ca 2nd cent. A.D. Ἀρποχρᾶς

1540-1551. ANTINOOUPOLIS. CORPUS. A. Bernand, Portes (cf. our lemma no. 1520) 53-107 nos. 1-22, collects the Greek inscriptions from Antinooupolis (and even some more). Remarks, corrections and bibliographical additions by J. Bingen, CE 59 (1984) 361-363 (abbreviated below as J.B.) and E. Bernand, REG 98 (1985) 389-391 (abbreviated below as E.B.). Both note several omissions.

1540: Portes 1 (SEG XXVII 1031): J.B. defends the text with long restorations (see SEG ad loc.) against υἱοῦ Σ[εβαστοῦ] (L. 1, A.B.) and τὸ πρό[πυλον θεῶι] (L. 2, A.B., where J.B. completes now the text as τὸ πρό[πυλον Ἐρησιῆτι θεῶι]).

1541: Portes 2 (SEG XVIII 659): Cf. P.M. Fraser, JEA 41 (1955) 134 note 13 on the strange "combination of a dedicatory altar and oracular inscription", E.B.

1542: Portes 4ter (OGIS 709): This dedication to Aelius Aristides is generally attributed to Alexandria since CIG, "mais on ne peut exclure que la pierre provienne d'Antinoé", A.B. But J. Bingen, Stemmata. Mélanges Labarbe (1987) 173-185, shows that the inscription came to Venice and Padua from Smyrna, as was already suggested in the editio princeps of G. Bartoli (Verona 1745), and that the dedication is a literary patchwork inspired by Herodotus which should not be used for the study of Imperial Egypt. Cf. also CE 59 (1984) 362.

1543: Portes 5 (SB 1481): In L. 6 J.B. restores Τρυ]φαίνης .

1544: Portes 9 (SEG XXVIII 1458): Cf. J. and L. Robert, BE (1979) no. 648, for the meaning of the relief.

1545: Portes 10 (ineditum): An agonistic list mentioning the σταδίον-race, a λογικὸς ἀγών ("concours de déclamation") and ἑστιάτορες = "hôtes offrant le banquet". Δημητρίας (L. 14), Πανισκιαίνης (L. 12) are not "patronymes employés au nominatif" (Portes p. 86) but "des métronymes --- car c'est là une particularité de ces listes [d'Antinoé] --- il s'agit d'hommes qui ne peuvent justifier le statut re-

quis pour ces concours que par la filiation maternelle", J.B. In L. 20 Οὐίκτωρ is a cognomen and not a "patronyme au nominatif" (A.B.), J.B. Cf. our lemma no. 1546.

1546: Portes 12 (SB 8312): E.B. comments on the expressions ἐπὶ τῶν στεμμάτων and ὁ ἐπὶ τοῦ στεφάνου .

1547: Portes 5, 6 and 9: To this "dossier agonistique à l'omikron losange", should have been added the nos. 16, 17 and 18, and perhaps 21 (L. 3: Ἡρα]κλάμμων), and also SB 4962 (S. Hodjash - O. Berlev, Inscr. Poushkine Museum 209) and SB 4965 (L. 10: restore Φιλοσαράπιδ[ος]), J.B.; cf. also E.B.

1548: Portes 10: To be added to the second group of agonistic catalogues, together with nos. 7 (L. 1: read Φ[ι]λολόγου; L. 4: Ἑρμανουβᾶτ(ος)) and 8, J.B.

1549: Portes 14: = SEG XXXII 1574.

1550: Portes 15: see our lemma no. 1552.

1551: Portes 19: On the titles of Flavius Eutolmius Tatianus, see E.B.

E.B. points out that the following inscriptions should be added to the Corpus: I. Crisci, Antinoe (1965-1968), Missione Arch. in Egitto dall' Univ. di Roma (1974) 119-124 and SEG XXVI 1717.

1552. ANTINOOUPOLIS. HONORARY INSCRIPTION, 3rd CENT. A.D. Ed. pr. A. Bernand, Portes (cf. our lemma no. 1520) 98-100 no. 15 (ph.). New supplements in E. Bernand, REG 98 (1985) 391.

- - - νεωκό]ρον τοῦ | μεγάλου Σαράπ[ιδος], τὸν κράτιστον | καὶ ὄντως ἀδέ[καστ]ον διοικητήν, | Μ(ᾶρκος) Α(ὑρήλιος) Σαραπίων ὁ καὶ Ἱερακαπόλλων || ἀγωνοθέτης, γυμνασίαρχος, ἔναρχος | πρύτανις, βουλευτής, τὸν τῆς πατρί|[δος τ]ῆς λαμπρᾶς Ἀντινόου πόλεως | εὐεργέτην

1. νεωκόρον], O. Guéraud cited by E.B. || 3. ἀδέ[καστ]ον ("intègre"), E.B.; ἄλε[ιπτ]ον, A.B. || 6. πρύτανις, βουλευτής, D. Hagedorn apud A.B. || 7. read by D.J. Thomas and C.A. Nelson (A.B.).

1553. ANTINOOUPOLIS. HONORARY EPIGRAM FOR ERYTHRIOS, END 4th CENT. A.D. E. Bernand, Inscriptions métriques de l'Égypte gréco-romaine (1969) 489-492 no. 123. D. Feissel, BCH 108 (1984) 547 note 11, points out that ἐν χρυσέῃ στ[ήλῃ] in L. 2 refers to the statue and not to its base (Bernand). Cf. our lemma no. 1748.

1554-1557. APOLLONOPOLIS MAGNA (EDFU). CORPUS. The Greek inscriptions from Apollonopolis Magna are collected by A. Bernand, Portes (cf. our lemma no. 1520) 269-276 nos. 105-118 (ph.; dr.), with the exception of the two dedications to Ptolemy and Arsinoe Philopatores republished by the same author in Pan du désert (1977) 193-198 no. 77 (ph.) and 244-245 no. 84, of SB 8079 and 8081 and of SEG XXXIII 1315. Remarks and corrections by J. Bingen, CE 59 (1984) 369-370 (= J.B. below) and E. Bernand, REG 98 (1985) 393 (= E.B. below).

1554: Portes 105 (SB 1604, 8379): To be dated to 147 or 136 B.C., J.B.; 250 B.C., A.B. (cf. already M. Launey, Recherches --- II (1950) 940: "plutôt 147 ou 136 que 251", E.B.).

1555: Portes 109 (SEG VIII 775): In L. 2 Ψεννήσιος is the genitive of Ψεννῆσις, J.B. The date put forward by Jouguet (1st cent. B.C. or early 1st cent. A.D.) should be maintained (1st cent. A.D.: A.B.), J.B.

1556: Portes 110 (SEG VIII 776): We present here the text as corrected by J.B.: Δημαροῦς | Μουσαίου | ἄλυπε, χρησ|τή, φίλαν||δρε, φιλό|[τεκ]νε | - - - (L. 6: [τεκνε (ἐτῶν)] ιγ', ed.pr.; [τεκνὲ (ἐτῶν)] κ̣γ', A.B.). Date: 1st-2nd cent. A.D., J.B.

1557: Portes 112 (SEG VIII 774): In L. 2 ταφῆς Θεῶν μεγίστων, E.B. (with previous edd.). A.B. printed: ταφῆς, θεῶν μεγίστων ("régime anteposé" of εὐ[χῆς] !).

1558. APOLLONOPOLIS MAGNA (AREA OF: STONEQUARRIES OF EL-HÔSCH). CORPUS OF THE GRAFFITI. A. Bernand, Portes (cf. our lemma no. 1520) 276-283 nos. 114-121 b, collects the graffiti. They all probably are to be dated to the summer of 148 A.D. In Portes 115 (SB 1011) LL. 3-4 κατὰ το[ὺς ἀρ]χαίους means that the annus vagus, the old sacerdotal Egyptian year, is used, J. Bingen, CE 59 (1984) 370. In Portes 117 (SB 1114) LL. 3-4 πύλη τοῦ κυρίου Ἀπόλλωνος probably means the pylon of the temple of Edfu, E. Bernand, REG 98 (1985) 393.

1559. FAYOUM. KROKODILOPOLIS ?. HONORARY INSCRIPTION FOR VALERIUS TITANIANUS, 217-218 A.D. Inscription on the shaft of a granite column now built into the baptisterium of the church of the orthodox Coptic convent at Deir el Bayad. Edd. pr. W. van Rengen - G. Wagner, CE 59 (1984) 348-352, who assign the text to Krokodilopolis -Arsinoe. M. Martin, ibidem 352-353, presents a note on Deir el Bayad.

Οὐ[αλέρ(ιον)] Τιτανιανὸν υἱὸ[ν] Οὐαλερ(ίου) Τιτανιανοῦ
τὸν [καὶ (?) ca.3]ι̣ανον 4 τ[οῦ] ἐξοχωτάτου

Αὐρήλιοι Ἀγαθὸς Δαίμων [μνασ]ιαρχήσαντες
κα[ὶ Σ]ερῆνος ἐπικαλού- [- - - - - - - -]ῳ[.]
[μενος Σ]απρίων καὶ [- - - - - - - - -]τατον
8 [ca.7- Π(?)]άτρων γυ-

2. E.g. Ἀππ]ιανὸν, edd. pr. || 3-4. the father of the honorand was praefectus vigilum at Rome in 217-218 A.D., edd. pr., who collect the ancient references to this man || 5-9. homonymous gymnasiarchs are known in Arsinoe, but their names are too common for identifications, edd. pr. || 8. either [short name ὁ καὶ Π(?)]άτρων or a gentilicium other than Αὐρήλιος, edd. pr.

1560. FAYOUM. KROKODILOPOLIS. DEDICATION TO THOERIS, 244-221 B.C. SB 1567; E. Bernand, Inscriptions grecques du Fayoum I (Leiden 1975) no. 2. In the context of a study on mixed marriages in Hellenistic Egypt, based largely on papyri, J. Mélèze-Modrzejewski, in: Hommage Effenterre (cf. our lemma no. 916) 363, comments on the first Greco-Egyptian mixed marriage attested so far, that of the Kyrenaikan Demetrios and the Egyptian Thasis, and on its consequences for the nationality and the onomastics of their children.

1561. GIZEH. HONORARY INSCRIPTION FOR TIBERIUS CLAUDIUS BALBILLUS, 54-68 A.D. CIG 4699 (IGR I 1110; OGIS 666; GIBM IV 1067; SB 8303). P.J. Sijpesteijn, ZPE 54 (1984) 65, points out that Νέρων in L. 2 and probably Νέρωνος in L. 34 were erased in antiquity, which means that we have not a titulature of Claudius (so SB) but a partly erased one of Nero. For a comparable rasura in I. Fayoum 85 see S., ibidem (but cf. already SEG XXVI 1754).

1562. KHARGE, OASIS (ĞEBEL TEIR). GRAFFITI, ROMAN-BYZANTINE PERIOD. D. Devauchelle - G. Wagner, Les graffites du Ğebel Teir. Textes démotiques et grecs (Cairo 1984; ph.; dr.), present fourty-seven Greek graffiti, found in three areas of the Ğebel Teir; twenty-five of them are new. For most of the old texts D.- W. present new readings. The inscriptions consist of isolated names, proskynemata and related records, good wishes and a dedication to Isis (?) (I 12: Εἶσι, either a dative or a nominative Εἶσι(ς), "Nom divin ou anthroponyme ?", D.- W.); III 1 testifies to the exploitation of Ğebel Teir as a marble quarry: Εὐτυχῶς | τοῖς λαξοῖς | πᾶσι ("good luck to all quarry workers !"). In a review J. Bingen, CE 59 (1984) 192-193, argues that one should read II 18 (SEG XXVI 1778) as Τὸ πρ(οσκύνημα) Ἐμπεδοκλ|έους υἱοῦ Φιλ- - | ἀκταρίου instead of Τὸ πρ(οσκύνημα) Ἐμιτσοκλέ|ους (read: Θεμιστοκλέους) υἱοῦ Ἡλ | ἀκταρίου (SEG: L. 2 in fine: Ἡρα( )). We present a comparatio numerorum with SEG and we also mention D.- W.'s new readings in these texts. For a review cf. T.Drew-Bear, Rev. Hist. de Droit fr. et étranger 65(1987) 111-112.

SEG	D.- W.	
XIV 881	II 10 (ph.; dr.):	Τὸ πρ(οσκύνημα) Ἀμμω(νίου) το(ῦ) καλοῦ | φακ(τιωναρίου)
XXVI 1774	I 10 (ph.; dr.):	Ἀμμώνιος (L. 1); Μακρεῖνος (L. 2)

XXVI 1775	II 13 (ph.)	
XXVI 1776	II 20 (dr.):	Τάμμων οὖσα | Ψεννῆσις | τὸ προσ|-κ(ύνημα)
XXVI 1777	I 11(b) (ph.):	LL.2-3: Ἄ]μμω[ν] Πιῦρις | [Νάχθιος]
XXVI 1778	II 18 (ph.; dr.):	cf. above in the text of this lemma
XXVI 1779	II 14 (a):	2nd hand: Μακάρε | Σάρηνε (= 14(b))
XXVI 1780	II 11 (ph.):	Πετεχῶ | Ὡριγέζης (sic) [Z in fact is a cursive ny in ligature with the preceding epsilon, Bingen]
XXVI 1781	I 13 (ph.):	Ψάις | Ἀμάνιος
	I 14	
	I 7 (ph.)	
	II 15 (ph.)	
	II 22 (ph.)	
	I 8 (ph.)	
	II 4 (ph.):	Πηλ|εὺς | Δαλ|μά(της)
	II 5 (ph.) or	
	II 9 (dr.):	Σεμφθεῦς | Παάπιος
XXVI 1782	I 16 (ph.).	

1563-1592. KOPTOS. CORPUS. The Greek and Latin inscriptions from Koptos have been collected by A. Bernand, Portes (see our lemma no. 1520) 151-263 nos. 47-103. J. Bingen, CE 59 (1984) 364-368, comments on various numbers. E. Bernand, ZPE 62 (1986) 221-236, identifies a number of the inscriptions in the Greco-Roman Museum of Alexandria or the Petrie Museum, University College (London), gives photos and bibliographical addenda. Both authors note various omissions (cf. our lemmata nos. 1595-1596, 1598, 1598 bis). Below J.B. refers to J. Bingen, E.B. to E. Bernand and A.B. to A. Bernand.

1563: Portes 47 (SB 8857): To be dated to 259-247 B.C., J.B. In L. 4 not Λητῶι (A.B.), but Λητοῖ, with all previous editors, J.B. For the provenance cf. E.B.

1564: Portes 48 (SB 8862): For the date, end $3^{rd}/2^{nd}$ cent.B.C., cf. SEG XXVI 1800; E.B. seems to maintain the traditional date (246-241 B.C.). In L. 5 μεγάλων is corrected from ΜΕΛΩΝ, Bingen (per epist.).

1565: Portes 49 (SB 8036): Now in Lyon in the Musée des Beaux-Arts, E.B.; cf. SEG XXXIII 1825.

1566: Portes 50: No precise palaeographical dating seems possible for this Ptolemaic fragment, J.B. (Ptol. XII, Petrie, A.B.).

1567: Portes 54 (SB 629): In L. 1 Κυ[ρηναῖος, J.B.

1568: Portes 55 (SB 627): Fragment of a metrical inscription,

J.B. In L. 4 Περσίδα περ-, J.B. (περσι δ'ἄπερ, A.B.). In L. 6 in fine ησι, A.B.; νσι, E.B., after Ricci, Preisigke [a mistake for αἶσι ?, Bingen].

1569: Portes 57-61: On Parthenios and Paminis, and their appearance in Greek ostraca from Koptos, cf. J.B.

1570: Portes 59: Same document as Ahmed Kamal, Stèles ptolémaïques et romaines (1905) 194 no. 22199 (ph.), E.B.

1571: Portes 61 (SB 4245): Now in the Musée des Beaux-Arts in Lyon, E.B. (ph.), who points out that A.J. Reinach, ASAE 13 (1914) 48, corrected his first reading in L. 3 to Πετῆσις τοῦ λεγομ[έ]νου Πιμμειωμε̣ .

1572: Portes 62: See our lemma no. 1594.

1573: Portes 63: For the bibliography of this weight cf. E.B.

1574: Portes 64: Same inscription as L'Année Épigraphique (1896) 407 no. 128, E.B.

1575: Portes 65 (SEG XXVI 1801): In L. 6 Μεσορὴ $\overline{\varsigma}$, J.B.; Μεσορὴ $\overline{\iota\varsigma}$, Wagner and A.B.

1576: Portes 67 (SEG XX 668): Additional bibliography apud E.B.

1577: Portes 69 (SB 4961): Now in the Musée des Beaux-Arts in Lyon, E.B. (ph.; dr.). On the general meaning of this text cf. J.B. [The photo and the drawing of E.B. show that the text is less mutilated than was assumed in previous editions. L. 2: Καίσαρος Δομιτ[ιανοῦ; L. 7: [Ἀ]λεξάνδρας τ[ῆς; LL. 8-9: ἀνέθηκ[εν (ἔτους)] | μηνὸς Καισ[αρείου, Bingen].

1578: Portes 70 (SB 8815): In L. 2 οἴκου αὐτοῦ, J.B. (with all previous edd.); οἴκου, A.B. In L. 4 [Οὐιβίου Μα[ξίμο]υ], J.B. On the damnatio of this prefect cf. E.B.

1579: Portes 71: = SEG XXXII 1583.

1580: Portes 73 (SB 8809): On the Coptic provenance of the stone cf. E.B. In L. 5 οἰκοδομήθηι, with "iota parasitaire", J.B.; οἰκοδομήθη, A.B. In L. 8 Φαρμοῦθι κη̣', J.B.; κ[.], A.B.

1581: Portes 75: In LL. 4-5 ἄρχοντα, γενόμενον | νεωκόρον, J.B.

363-364; ἄρχοντα γενόμενο[ν], νεωκόρον, A.B.

1582: Portes 76 (SEG VIII 656): In LL. 3-5 ἄρχοντα, | γενόμενον ἐξηγη|τήν, J.B.; ἄρχ. γέν., ἐξηγ., A.B. In L. 8 τῆς πρὸς τὸν δῆμον, Journal d'entrée (Cairo), quoted by E.B. ("lue sans doute avant la détérioration de la pierre").

1583: Portes 82 (SB 305): In L. 2 Σεουήρ[ου καὶ], J.B.; Σεουήρ[ου], A.B. In L. 3 ⟦Γέ[τ]α⟧, J.B. (after Sayce and Cagnat-Jouguet); Γέ[τ]α, A.B.; μητρὸς <σ>τ[ρατοπέδων], J.B.; μητρὸς [κάστρων], A.B. In LL. 6-7 Αἰγύπ[του καὶ ἐπὶ Κλα]υδ[ίῳ - - - | τῷ] κρατίστῳ, J.B. In LL. 8-9 ὑπὸ - - - | ε]ως υἱοῦ, J.B.; ὑπὸ]|- -ης υἱοῦ, A.B. In L. 9 ἀρχιερέως Σ[αράπιδος καὶ], J.B.; ἀρχιερέως, A.B. In L. 10 θεῶ[ν μεγίστων], J.B.; θεῶ[ν], A.B. In L. 12 J.B. rejects the supplement [ἄρχ]οντος of A.B.

1584: Portes 84: See our lemma no. 1597.

1585: Portes 85 (SB 8810): In LL. 7-8 Ἰεραβ[ώ]|λφ, J.B. (after Dittenberger); Ἰεράβ|λφ, A.B. (after Hogarth).

1586: Portes 87: ἐζωγράφησεν σὺν τοῖς | φυτοῖς (LL. 10-11) refers to painted plants rather than that ἐζωγράφησεν is used metaphorically, J.B.; cf. already A. Reinach - R. Weill, ASAE 12 (1912) 23. Cf. also E.B.

1587: Portes 90 (SB 8881): In L. 2 Κυιήτου, J.B.; Κουιήτου, A.B. In L. 3 J.B. rejects the supplement ὁ κατ᾽] αὐτὸ ἀνδριάς of A.B. In L. 6 βουλευτὴς τ[ῆς λαμπροτάτης πόλεως καὶ ..., J.B. (already J. Schwartz, BSAA 40, 1953, 64 note 5). In L. 6 in fine ναύκληρος] or ἔμπορος], J. Velissaropoulos, Les nauclères grecs (1980) 115 note 145. For the older bibliography of the inscription, see E.B.

1588: Portes 91: E.B. prints the text of J.T. Milik, Recherches d'épigraphie proche-orientale I (1972) 197-198, with a different punctuation and Νοοῖς in L. 2. Following S. de Ricci and J.T. Milik, E.B. quotes another inscription from Koptos omitted by A.B. (cf. our lemma no. 1598), with the same military units under the same praepositus.

1589: Portes 96: In LL. 2-3 ἐ<τ>ῶν ε[ἴκοσι | ἐ]πτὰ μηνῷ[ν] ἐν[νέα, J.B.; ἐ(τ)ῶν ε[ἴκοσι ἐ]|πτὰ μηνῶν ἐν[νέα, A.B.

1590: Portes 98: In L. 1 Πουῶνς ("Pouδns, fils d'Harpaèsis"), J.B.; Πουὼν ς΄ (= Παῦνι ς΄), A.B. In L. 2 ἀνέθ<η>κεν (lapis: ανεθεκεν), J.B.; ἀνέθ[η]κεν, A.B. In LL.3-4 θεῶι μεγίστ|φ μ̣ε̣[γίστῳ, J.B.; θεῷ μεγίστ(φ) | - - -, A.B.

1591: Portes 102 (SB 5731, with erroneous provenance: Ombos): J.G. Pflaum, Actes du Colloque International de Léon (1968) 356-381, presents the text as follows: - - -|[...]πριμοπιλάρ(ιν) λεγ(εῶνος) ζ΄ Γεμ(ίνης), χειλίαρχ(ον) σπεί[ρης οὐιγούλων] |, χειλίαρχ(ον) σπε[ίρης οὐρβάνης] |, χειλίαρχ(ον) σπείρ[ης πραιτορίας] || ἐπίτροπον Μ(άρκου) Αὐρηλ(ίου) Ἀν|[τωνείνου - - -; "cursus --- normal --- sans doute d'un ancien prétorien". Cf. also J.B. and E.B.

1592: Portes 103: Cf. our lemma no. 1593.

1593. KOPTOS. HONORIFIC INSCRIPTION ERECTED BY PALMYRAN MERCHANTS, 3rd CENT. A.D. Ed. pr. A.J. Reinach, BULLETIN DE LA SOCIÉTÉ FRANÇAISE DES FOUILLES ARCHÉOLOGIQUES 3, 2 (1912) 64-65. A. Bernand, Portes (cf. our lemma no. 1520) 262-263 no. 103 (ph.), presents an incorrect text as unpublished. Republished independently by J. Bingen, CE 59 (1984) 355-358, who provides a historical context, and E. Bernand, ZPE 60 (1985) 81-84 (dr.).

..ΛΚΤΑΚ· τὸν ἅ[γιον ? καὶ]
ὅ̣σ̣ιον Ζαβδάλα Σαλμά-
νου καὶ Ἀνείνα Ἀδριανῶν Παλμυρηνῶν
ναυκλήρων Ἐρυθραικῶν,
ἀναστήσαντα ἀπὸ θεμελίου
τὸ προπύλαιον καὶ τὰς στουὰς
τρεῖς καὶ τὰ θυρώματα ἐκ καινῆς, τὰ πάντα ἐκ τῶν ἰδίων
αὐτοῦ φιλοκαγαθίας χάριν
[Ἀ]δριανοὶ Παλμυρηνοὶ ἐρι-
έμποροι τὸν φίλον

1. Not presented by A.R.; .\KTAKONA, A.B.; before KTAK (Aramaic ?) two letters, the second either Λ or A, J.B.; "une ou deux lettres", E.B.; between K and TON a dot (punctuation), J.B.; "un point à moins qu'il ne s'agisse d'un trou accidentel", E.B.; TONA[.....] (τὸν ἅγιον ? καὶ), J.B. || 2. initio either [ἱ]ερὸν or ὅ̣σ̣ιον, J.B., who argues that υἱὸν (A.B.) does not fit the traces and who suggests in LL. 1-2 either a proper name ending in -οσιον with Ζαβδάλα (a Semitic name) in the nominative, or ὅσιον with Ζαβδάλα taken as an accusative; OCION ?, A.R., E.B. || 7. προπύλαιον, E.B.; προπύλ[αιον], A.R.; προπύλα[ι]ον, J.B.; στουὰς = στοὰς, A.R. || 8. θυρώματα, J.B. and E.B.; εὑερ[γήσαν]τα, A.R. || 10. φιλοκαγαθίας, J.B. and E.B.; φιλεκαγαθίας, A.R. [the entry φιλεκαγαθία in LSJ, based on this inscription, should be eliminated] || 11-12. {εν} | ἔμποροι, A.R.; Ἐρυ(θραϊκοὶ) | ἔμποροι, E.B.; συν|έμποροι, J.B., who now prefers his first reading ἐρι|έμποροι in accordance with what E.B. read on the stone ("EP suivi d'une haste verticale endommagée au sommet").

1594. KOPTOS. DEDICATION TO ISIS, 57 A.D. Now in the Greco-

Roman Museum in Alexandria. Ed. pr. A. Bernand, Portes (cf. our lemma no. 1520) 189-190 no. 62 (ph.). Cf. J. Bingen, CE 59 (1984) 366; E. Bernand, ZPE 62 (1986) 221, for new readings and for the date.

Ὑπὲρ [[Νέρωνος]] Κλαυδίου Καίσαρος | Σεβαστοῦ Γερμανικοῦ Αὐτοκράτορος | Ἴσιδι θεᾷ μεγίστῃ [.....]ας | δ..... σουτ..αμα.α||. της ἔμπορος ἀνέθηκεν | ἔτους δ Νέρωνος Φαιῶφι ιη | three lines of Aramaic text

1. [Νέρωνος], in rasura, J.B., E.B.; [Τιβερίου], A.B. || 3-4. [ἐκ τῆς ἰδί]ας | δα[πάνης ?, A.B.; but this cannot be read on the stone, J.B. || 4-5. Ἀδα[ν]ίτης, A.B.; cf. J.B.'s remark ad LL. 3-4 || 6. ἔτους δ, E.B., quoting the Journal d'Entrée of the Cairo Museum; ἔτους ζ (Ẓ "douteux"), J.B.; ἔτους ---, A.B. || Νέρωνος, J.B., E.B.; ----, A.B. || 7-9. Aramaic, E.B.; Demotic, A.B.

1595. KOPTOS. DEDICATION OF A STATUE OF ANTONINUS PIUS, 138 - 161 A.D. Base of a colossal statue, found near the North propylon of the main temple. Ed. pr. A.J. Reinach, art.cit. (cf. our lemma no. 1593) 57. Republished by J. Bingen, CE 59 (1984) 364, and E. Bernand, ZPE 62 (1986) 228-229 (ph.).

Αὐτοκράτορα Καίσαρα | Τίτον Αἴλιον Ἀδριανὸν | Ἀντώνεινον Σεβαστὸν | Εὐσεβῆν τὸν Σωτῆρα || καὶ εὐεργέτην τῆς οἰκουμένης | ἡ πόλις

1596. KOPTOS. DEDICATION, 209-210 A.D. Limestone cippus with the lower part of an inscription. Ed. pr. A.J. Reinach, art. cit. (cf. our lemma no. 1593) 57-58. Republished by J. Bingen, CE 59 (1984) 364, and E. Bernand, ZPE 62 (1986) 229-230 (ph.).

- -|- - ἀνέθη]κεν | ἐπ' ἀγαθῶι | (ἔτους) ιζ τῶν κυρίων | Σεβαστῶν || Σεουήρου καὶ | Ἀντωνείνου | καὶ Γέτα τοῦ | ἱερωτάτου | Καίσαρος καὶ || [Ἰο]υλίας Δόμνας

1. ἀνέθη]|κεν, E.B.; after κεν traces interpreted by ed. pr. as Semitic letters, by E.B. as a "motif décoratif" or even "rayures accidentelles de la pierre".

1597. KOPTOS. DEDICATION TO SEVERUS ALEXANDER AND JULIA MAMAEA. SB 5075. Now in the Greco-Roman Museum in Alexandria: cf. E. Bernand, ZPE 62 (1986) 222 (ph.). Ed. pr. A.J. Reinach, Rapports sur les fouilles de Koptos (1910) 32-33, followed by E. Breccia, Cat. Mus. Alex., Iscr. gr., 273 and SB 5075, restored the text as a dedication to Caracalla and Julia Domna, with damnatio memoriae for the latter. E. Kettenhofen, Die syrischen Augustae (1979) 285 note 673, suggested that the inscription might refer to Severus Alexander and Julia Mamaea. A. Bernand, Portes (cf. our lemma no. 1520) 237-238 no. 84, repeats the text and the interpretation of ed. pr., whom P.J. Sijpesteijn, ZPE 54 (1984) 74, follows.

Both are now superseded by the readings and restoration of A. Martin, CE 61 (1986) 318-323, who definitely assigns the text to Alexander Severus and Julia Mamaea, the sole Syrian princess who had her name erased from inscriptions. We give here the text of Martin:

[ὑπὲρ - - - - καὶ] νίκης τοῦ κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος Μ[άρκου Αὐρηλίου | Σεουήρου Ἀλεξάνδρου] Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ ⟦κ[αὶ Ἰουλίας Μαμαίας⟧ Σεβαστῆς] | [μητρὸς αὐτοῦ καὶ τῶν ἀ]γ̣ι̣κήτων στρατοπέδων vac

It is not possible to know how the three lines were divided, since νίκης can be used alone or in combination with e.g. σωτηρίας or διαμονῆς, A.M. || 1-2. Ἀλεξάνδρου can have been erased in the lacuna, A.M. || 2. Εὐσεβοῦς Εὐτυχοῦς, A.M.; Εὐτυχοῦς Εὐσεβοῦς, all previous edd. || 2-3. Μαμαίας⟧ Σεβαστῆς] | [μητρὸς αὐτοῦ καὶ τῶν ἀ]γ̣ι̣κήτων, A.M.; Δόμνης⟧ Σεβαστῆς] | [μητρὸς τῶν ἀνει]κήτων, all previous edd. || 3. nothing after στρατοπέδων, A.M.

1598. KOPTOS. DEDICATION TO A SEMITIC GOD AND ANGELS, 323 A.D. Ed. pr. J.- G. Milne, Greek Inscriptions (1905) 45 no. 9238. J.-T. Milik, op. cit. (cf. our lemma no. 1588) 192-193, assigns this dedication to Koptos. Now in the Greco-Roman Museum in Alexandria; cf. E. Bernand, ZPE 62 (1986) 226 (ph.), who comments on the stone and gives the text in facsimile.

Μεγάλῃ τύχῃ τοῦ [θε]ο[ῦ - - - καὶ τ]-
ῶν ἀνγέλων τῆς [ἱ]ερεί[ας - - - ἀνε]-
νεώθη καὶ ἐκοσμήθη [τὸ ἱερὸν ἐ]-
πὶ Ουἱκτωρίνου π(ραι)π(οσίτου) λεγ[εώνων γ΄]
Γαλλικῆς καὶ α΄ Ἰλλυρικ[ῆς καὶ Ἐμεσην]-
ῶν σαγιτταρίων τῇ προ[νοίᾳ ....]βω-
σᾶτος ἀρχιερέως καὶ Χα.[..... ἱ]ερέ-
ως λεγ. γ΄ Γαλλ(ικῆς) καὶ Γαϊανοῦ ἱερέως λεγ.
α΄ Ἰλλυρικῆς καὶ Ἀζίζου ἱερέως ἐν ὑ-
πατίᾳ Λικιννίου Σεβ(αστοῦ) τὸ ς΄ καὶ Λικιννίου
ἐπιφ(ανεστάτου) Καίσαρος τὸ β΄, μηνὸς Λῴου α΄
καὶ ἐπὶ Ἀννοῦβις ...ι καὶ ..... ἀρχ[ι(ερέως)] καὶ
[- - - -]πρ.[-]
- -

8. Γαϊανοῦ, Bingen; Γατάνου, previous edd. || 12. Ἀννο[ῦ]βις ...ι καὶ, E.B.; Χ]αννουβις καὶ, Milik; [ἀρχι(ερέως) καὶ ?, Bingen].

1598 bis. KOPTOS. STAMPED JARSTOPPERS, ROMAN PERIOD. Ed. pr. A.J. Reinach, art. cit. (cf. our lemma no. 1593) 80 note 2. Republished by J. Bingen, CE 59 (1984) 364.

a) Λ. Πίσωνος b) Βαρβαρίωνος
c) Τιβερίου Κλαυδίου Σερήν[ου]

1599. MEMPHIS. DECREE OF THE IDUMAIANS, 112-111 B.C. OGIS 737. D.J. Crawford, Atti --- (cf. our lemma no. 1412) 1069-1075, analyses the text of the decree, the career of the honorand Dorion, strategos and priest of the politeuma of the Idumaians of Memphis, and the nature of the politeuma as an ethnic and military organization. Cf. our lemmata nos. 1412 and 1719.

1600. MEMPHIS. BILINGUAL EPITAPH OF PIRAPIAS, 1st HALF OF THE 6th CENT. B.C. Stele with representation of a divine triad (?; Amon; Mout). The main inscription is in hieroglyphs written in a frame at the left, at the right and above the three gods. Greek inscription above their heads. Published from a drawing made for Jean-Michel Vansleb (Johann Michael Wansleben) in 1672, now in the Bibliothèque Nationale in Paris. Found by Vansleb "nel cemeterio delle momie vicino a Sakkara". Edd. pr. G. Lacaze - O. Masson - J. Yoyotte, REgypt 35 (1984) 132-137 (dr.).

<Πι>ραπια ἡμί

𐌠 ∇ΑΠΙΑΘΜΙ , dr.; the letterforms are somewhat similar to the archaic Rhodian alphabet, edd. pr. || the name Πιραπιας, which corresponds with PRPI in the hieroglyphic version, is unattested before. It can be inserted in the group of names ending in -πιας, -πειας, -πεας (e.g. Ερμαπιας, Αραπειας, Δελεπιας) and occurring in central Asia Minor, mainly in Lycia and Cilicia. Pirapias was probably a Lycian who settled in Egypt, edd. pr.

1601. MONS PORPHYRITES (DJEBEL DOKHAN). GRAFFITO, 1st- 2nd CENT. A.D. D. Meredith, CE 28 (1953) 139 no. 13 (A. Bernand, Pan du Désert, Leiden 1977, 74-75 no. 30). Republished by W. van Rengen, CE 59 (1984) 354, after revision.

Στ̣[-$^{3-5}$-]ι̣ωλι̣ς̣ υἱὸς Ψάϊς | υἱὸς Ψάϊτος

[- - -]ωμιλος ταις [- -|- -]ιος ταις [- -| †, M. and B. || 1. τ or π; the ι̣ after the lacuna could be ρ or τ; the second ι̣ has an abbreviation sign: e.g. δεκανός (?) or a final π with an ornament (?), V.R. || 2. "graffite en 'echo'": somebody corrected the end of the preceding line, where the patronymic was not declined, after the Egyptian fashion, V.R. || there is no trace of a cross, V.R., who dates the text to the 1st- 2nd cent. A.D. rather than to the Christian era (so A.B.).

1602. OMBOS. DEDICATION ON BEHALF OF CARACALLA AND IULIA DOMNA, 214 A.D. IGR I 1288 (SB 8831). P.J. Sijpesteijn, ZPE 54 (1984) 74, restores in L. 1 τοῦ κυρίου ἡμῶν .

1603. PHILAE. TRILINGUAL HONORARY INSCRIPTION FOR GALLUS, 29 B.C. I. Philae II 128 (OGIS 654). Cf. L. Koenen - D.B. Thompson, BASP 21 (1984) 132-142, for commentary on the religious background of the Greek text.

1604. PHILAE. DEDICATION, 118 B.C. ? SEG XXXI 1521. L. Mooren, Atti --- (cf. our lemma no. 1412) 1222, now tends to regard Parthenios (L. 5) as the governor general of Thebais and to insert him in the list of strategoi of the Thebaid under the year 118 B.C. Cf. our lemma no. 1527.

1605. SEBENNYTOS. HONORIFIC INSCRIPTION, PTOLEMAIC PERIOD. SB 1106. E. Van 't Dack, Atti --- (cf. our lemma no. 1412) 1325 - 1333, corrects in LL. 5-6 καὶ ἐπὶ στάσεων καὶ οἱ συνπόσιον | γευόμενοι το καὶ ἔξω τάξεων καὶ οἱ συνπολι|τευόμενοι . In L. 2 he suggests τὸν πρόστάτην (?) (or φρούραρχόν ?) καὶ ἀρχιβασιλίστην instead of το...ου.... καὶ ἀρχιβουλευτήν . The inscription seems to be lost and was said by Guéraud to be in a bad state.

1606. TANIS. AMPHORA STAMPS, EARLY 3rd - LATE 2nd CENT. B.C. Ed. pr. C. Le Roy, BIAO 84 (1984) 307-315, publishes thirty-seven amphora stamps from Tanis: twenty-four Rhodian, two Koan, two Knidian, one Samian and eight Apulian (seven in Latin, one in Greek). There are no new names. For no. 11 (Βοήθ(ου)) he adduces F. Henninger, in: V. Milojcic - D. Theocharis, Demetrias I (1976) 130 no. 174, where one should read Βοήθ(ος) instead of Βουθή(ρος) (J.-Y. Empereur, apud Le R.).

1607-1622. TENTYRIS (DENDERAH). CORPUS. Greek and Latin inscriptions from Tentyris are collected by A. Bernand, Portes (cf. our lemma no. 1520) 109-150 nos. 23-46 (ph.). Additions and corrections in J. Bingen, CE 59 (1984) 363-364 and E. Bernand, REG 98 (1985) 391-392.

1607: Portes 23: This offering table in black granite is now in the Cairo Museum, E.B.

1608: Portes 24 (SEG VIII 653): A.B. erroneously omits iota subscriptum which is systematically written, as was already correctly noted in SEG (L. 2: θεᾶι μεγίστηι ἐπικαλουμένηι; L. 3: τῆι ἐπὶ τῶι), J.B.

1609: Portes 25 (SB 8328): only one of the two copies of this dedication is reproduced, J.B. In L. 1 read αὐτοκράτορ<ο>ς, J.B.; αὐτοκράτορ(ος), A.B.

1610: Portes 26 (SB 5804): Now in the Greco-Roman Museum in Alexandria, E.B.

1611: Portes 28 (SB 8329): For the epistrategos cf. J.D. Thomas, The Epistrategus II (1982) 185 no. 6, and 193, E.B. In L. 3 in fine read [(ἔτους)..] Τιβερίου Καίσαρος [---] with Lepsius and Dittenberger, J.B.

1612: Portes 29 (SB 8330): In accordance with Letronne, E.B. wonders whether the inscription ever existed.

1613: Portes 30: J. Bingen, CE 59 (1984) 358 notes 4 and 5, dates this text to the first half of the 3rd cent. A.D. or somewhat earlier (A.B.: 3rd cent. A.D.; C. Clermont-Ganneau, RECUEIL D'ARCHÉOLOGIE 5 (1903) 300-306: 2nd cent. A.D.). In LL. 3-4 J.B. restores ἔμπο[ρον instead of ἔμπο[ροι (so previous edd.).

1614: Portes 31 (SB 5805): Now in the Museum of Cairo, E.B. Restorations and dating are quite uncertain, J.B. and E.B.

1615: Portes 32 (SEG VIII 652): Now in the Museum of Alexandria, E.B. || In L. 1 γενόμενον "vu sa place semble commander toute l'énumération qui suit", A.B.; but the asyndeton in L. 3 clearly shows that γενόμενον only refers to the first three titles, J.B.

1616: Portes 33 (SB 8331): "La titulature est irrégulière (place de Καίσαρος), par contamination avec la titulature de Nerva, qu'on a encore à l'esprit", J.B. In L. 8 ἀτῆς, J.B.; α<ὐ>τῆς, A.B. In L. 15 Τραιανοῦ, J.B.; Τρ(αι-ανοῦ), A.B.

1617: Portes 36 (SB 7026): Now in the Museum of Cairo, probably part of the same monument as Portes 35 (SB 7025), E.B.

1618: Portes 37 (SB 7028): Now in the Museum of Cairo, E.B. In L. 2 P.J. Sijpesteijn, ZPE 63 (1986) 240, reads .[...]ου Καίσαρος instead of Κ̣αρ[είν]ου Καίσαρος . "The first two letters of this line could also be the abbreviation Κλ(αυδίου). The text does not record a sister of the emperor Carinus, but a slave of an unknown emperor: "Pauline, soeur de Claudius N.N., esclave impérial", S. [But the name Claudius, or the addition of Claudius and a cognomen is strange for a slave, Pleket].

1619: Portes 38 (SB 7029): In LL. 4-5 βουλευτοῦ, γε|[νο]μένου προστάτου, J.B. with ed. pr., S.B.; βουλευτοῦ γε|[νο]-μένου, προστάτου, A.B. Now in the Museum in Alexandria.

1620: Portes 39: J. Velissaropoulos, Les nauclères grecs (1980) 115: "le personnage honoré fait partie des nauclères et commerçants d'Érythrée": [τῶν ναυκλήρων] | καὶ ἐμπό[ρων Ἐρυθραϊκῶν] (LL. 2-3).

1621: Portes 43: Sandstone base of a statue, now in the Greco-Roman Museum of Alexandria, E.B.

1622: Portes 45: erroneously assigned by Milne and A.B. to Tentyris, E.B. (cf. our lemma no. 1530).

1623. THEBES (LUXOR). VAL. RHOIMETALCES. Cf. our lemma no. 738.

1624. UNKNOWN PROVENANCE. FUNERARY EPIGRAM FOR IOULIANE, ROMAN IMPERIAL PERIOD. W. Peek, GV 784 (E. Bernand, Inscriptions métriques de l'Égypte gréco-romaine, 50). E. Bernand found both fragments of this stone: one in the Greco-Roman Museum in Alexandria (LL. 1-9), the other in the Cairo Museum (LL. 10-15). He points out that the mason used a fragment of a broken stone without remodelling it; he republishes the text: ZPE 55 (1984) 137-140 (ph.; dr.), with translation and only a few minute differences: L. 2: πρέμ̣νο<ν> (lapis: ΠΡΕΜΝΟΣ); L. 10: δέ; LL. 14-15: Παντομ̣α|{α}-τριή . In L. 10 he interprets γενέτ[ην] as son.

1625. UNKNOWN PROVENANCE. ANOTHER BOUS-AMULET, 6th- 7th CENT. A.D. P.J. Sijpesteijn, ZPE 55 (1984) 114 (ph.), publishes another amulet from the Collection Moen (cf. SEG XXXI 1571) with the texts βους, βουη, βουω (or βουε) and βη .

1626-1628. UNKNOWN PROVENANCE. TOKENS, 31 B.C.- 14 A.D. AND LATE 2nd- EARLY 3rd CENT. A.D. Ed. pr. M. Mitchiner, NC 144 (1984) 95-114 (ph.), publishes eleven circular lead imperial portrait tesserae and tax tokens from Rome and Egypt. Three of them, presented as tax tokens, come from Egypt (provenance unknown) and have Greek inscriptions. Discussion of the wide variety of functions of tesserae in the administration and the economy of the Empire.

1626: 109-111 no. 8 (ph.). 31 B.C.- 14 A.D.

obverse: diademed bust of Apollo (or Helios). Inscription around it: ἐπ' ἀγαθῷ

reverse: winged victory holding wreath and palm, standing on a ship's prow

The imagery refers to Augustus' naval victory at Actium and to the Roman Victory Goddess who was brought to Egypt. Ἐπ' ἀγαθῷ has a clear fiscal meaning ("interest payable/paid on wealth"), ed. pr., with references to other ἐπ' ἀγαθῷ-tokens [ἐπ' ἀγαθῷ is a common formula which does not have the very specific meaning, suggested by M., Pleket].

1627: 112 no. 10. Late 2nd- early 3rd cent. A.D.

obverse: bust of Serapis wearing a modius. Inscription around it: ἐπ' ἀγαθῷ

reverse: diademed bust of a goddess. Uncertain legend

1628: 112-113 no. 11. Late 2nd- early 3rd cent. A.D.

obverse: bearded male bust with large crescent in front. Inscription around it: ΙΠ ΛΩΙΤΙΡΩ

reverse: bust of bearded Serapis wearing a modius.

ΙΠ ΛΩΙΤΙΡΩ = ἐπὶ λωιτέρῳ, the comparativus of λωίων, itself the comparative form of ἀγαθός: "interest payable/ paid on much greater wealth". The implication is that a two-tier taxation system was operating in Roman Egypt: basic rate taxation and higher rate taxation, ed. pr. [Pure speculation; cf. above our lemma no. 1626, Pleket].

NUBIA

1629. NUBIA. THE USE OF THE GREEK LANGUAGE IN THE GREEK INSCRIPTIONS. Cf. S. Donadoni, GRAECO-ARABICA 3 (1984) 9-19, who argues that the inscriptions show a poor but living Greek. The Christian texts, in addition to Coptic influence, show relations with Palestine and Syria in their language. In the inscriptions phrased in Nubian there are Greek loan-words preceding later Arabic words.

1630. ABUSIMBEL. GRAFFITO OF ANAXANOR, 591 B.C. SEG XXIX 1669* (Syll.³ 1i). O. Hansen, ZAes 111 (1984) 84, restores [Ἐλεφαντίναθεν] instead of [Ἄμασις *h*άμα] (A. Bernand - O. Masson, REG 70, 1957, 13) or [Ποτασίμτο *h*άμα] (P.M. Fraser, JEA 44, 1958, 109). The new restoration implies that Psammetichos' II expedition was governed from Elephantine. H. supposes that Psammetichos, after having reached Elephantine and having established a base for his further campaign southwards, dismissed a section of his army, but remained there himself for his campaign against the Nubians. Graffiti (g-i) would have been written prior to the other graffiti, which were engraved by soldiers returning from Ethiopia.

1631. DODEKASCHOINOS. TALMIS (KALABSHA). LETTER OF THREE KLINARCHS, 5th CENT. A.D. SB 8697. T. Hägg, ZPE 54 (1984) 101-104, suggests interpreting the word ⟨YN in LL. 4-5 as an abbreviation of συν(όδου) instead of as the preposition σύν . Consequently he interprets the three names after συν as names of indigenous deities to whose worship the σύνοδοι were devoted (SB: "Obertänzer"). In L. 3 he reads κλι(νάρχους) καὶ ἐπισ(τάτας), followed by the name of the first klinarch Αλτικ[.] Πῖσον (SB: ἐπισαλτικ[.] | Πῖσον); the latter apparently had a double name. He raises the possibility of a double name in L. 17 (SB: Ἀτρὲ κατ' ἰρῷ) and points out that previous scholars had already proposed changes in other names in this text (L. 4: Πισαιπλου; L. 16: Μενρουκαλαυ). In L. 3 H.

suggests interpreting αυτο (SB: αὐτοῦ, αὐτῷ or αὐτῷ) as αὐτῶ<ν>, viz. τῶν συνόδων . Cf. H. Satzinger, in: Lebendige Altertumswissenschaft. Festschrift H. Vetters (Wien 1985) 327-328, who argues that the comes is likely to have been a Byzantine comes and that the gifts (L. 10) which were to be divided between the urban klinarch and the klinarchs of the three separate associations, probably are identical with the annual 'Zuwendung' which from Diocletian onwards the Blemmyes received from the Roman authorities. Abuse by the receivers for military purposes could be avoided by presenting that money in the "Form einer kultu(r)ellen Entwicklungshilfe" (destined for the cult-associations). Cf. also L. Török, MEROITIC NEWSLETTER 24 (1985) 38-39.

1632. DODEKASCHOINOS. TALMIS (KALABSHA). INSCRIPTION ON A GLASS PLATE, CA 300-330 A.D. Glass plate, found in the Wadi Qitna cemetery. It has geometrical designs, a christogram in the center and an inscription along the rim. Ed. pr. L. Vidman, in: E. Strouhal (ed.), Wadi Qitna and Kalabsha-South, I, Archaeology (Prague 1984) 211, 215-219 (ph.; dr.), who provides a catalogue of the following inscriptions (in Greek or Latin letters) on glass vessels: πίε ζήσῃς, πίε ζήσαις καλῶς (ἐν ἀγαθοῖς, εὐτυχῶς), vivas cum tuis pie zeses, vivas multis anis pie zeses and gaudias in deo pie zeses.

Πιέ, [ζήσῃ]ς διὰ [π]αντὸ[ς ἀε]ί

Or [ζήσαι]ς, ed. pr.

1633-1635. DODEKASCHOINOS. TALMIS (KALABSHA). DIPINTI ON AMPHORAE, 4th- 5th CENT. A.D. Inscriptions painted in red on three amphorae (probably Syrian products imported into Nubia through Egypt). Found in the Kalabsha-South cemetery and the Wadi Qitna. Ed. pr. L. Vidman, in: op. cit. (cf. our lemma no. 1632) 219-222 (ph.; dr.). For similar dipinti cf. SEG XXX 807.

1633: 220. Inscription indicating the content. Most probable reading: ϗλα ϟ: 31 7/12 sextarii, ed. pr.

1634: 220-222. Three inscriptions. a) below the neck; b) below (a); c) under the left handle.

a) ΧΜΓ (cf. SEG XXX 807 (p))
b) ΠΗΖ

Vertical hastae between the letters, probably to draw attention to the abbreviation: the initials of the importer of wine or oil in the vessel, ed. pr.

c) Retrograde. Perhaps ἀμήν | ϙϑ'

1. The second letter could also be κ, ed. pr. || ϙϑ' = 99, the same numerical value as amen in the isopsephic

interpretation: α = 1, μ = 40, η = 8, ν = 50, giving 1 + 40 + 8 + 50 = 99, ed. pr., with further references.

1635: 222. Inscription in black paint: ε (probably decorative, ed. pr.

1636-1637. DODEKASCHOINOS. TALMIS (KALABSHA). GRAFFITI ON VASES. Ed. pr. L. Vidman, in: op. cit. (cf. our lemma no. 1632) 222. Undated by ed. pr.

1636: 222. Graffito on the lip of a bowl, engraved after firing.

Λαβ[έ με]

Ed. pr. adduces parallels for this and related formulae.

1637: 222. Graffito on a sherd of a thin-walled vessel.

ΤΑΦΙΚΑ ΤΑΦ||

A woman's name of non-Greek origin (cf. Ταφιᾶμις, Ταφῖβις, Ταφίλη, Ταφιῶμις), probably the owner of the vessel, ed. pr., who also refers to the place-name Τάφις in Nubia || repetition of the same word, the second being unfinished, ed. pr.

1638. DODEKASCHOINOS. TALMIS (KALABSHA). GRAFFITI AND DIPINTI ON POTTERY. L. Vidman, in: op. cit. (cf. our lemma no. 1632) 181-182, reports that by graffiti and dipinti on vessels the following individual Greek letters "are called to mind": μ, I, υ, χ (2x), ν, χ, νλ, χ, $-^{3=4}-$, ε, η ΙΗΣ, υ, I, ν, π and I. X could represent either the letter chi, or the symbol of sextarius, or a St. Andrew's cross, or X(ριστός); I and ΙΗΣ could be abbreviations of Ἰησοῦς.

1639. DODEKASCHOINOS. TAPHIS (TAFA, N. OF KALABSHA). BUILDING INSCRIPTION CONCERNING A STOA, LATE 4th CENT. A.D. ?. SB 5099. T. Hägg, ZPE 54 (1984) 104-105, reads in L. 2 ηλίναρχος συν(όδου) Αματι, the latter being the deity to whom the stoa is dedicated (SB: Συναμᾶτι, a name). In L. 6 he proposes Αματι οἰκο|δόμησεν (SB: CEBATATAMATI); as to CEBATAT he repeats suggestions of previous scholars: a) related to σέβασ(τος); b) title Cεβαι of the Egyptian god Chonsu: "Durchwandler (des Himmels)".

1640. LOWER NUBIA. QUASR IBRÎM. AMPHORA TEXT, CHRISTIAN PERIOD. A.J. Mills, The Cemeteries of Quasr Ibrîm (London 1982) p. 58. W. Brashear, ZPE 56 (1984) 64 no. 4, points out that the two dockets could be read as Ἰακωβ | Παπνυθι, though "the second one might possibly be Βερνικ- - -".

1641. MEROE. VICTORY MONUMENT OF THE AXUMITE KING EZANA, MID 4th CENT. A.D. SEG XXIV 1246. S.Y. Bersina, MEROITIC NEWSLETTER 23 (1984) 1-9 (ph.), presents a text with substantial new readings, and a corresponding new reconstruction of the historical context. Since Ares is no longer on record in L. 2, the inscription may well have been set up by a Christian king, i.e. Ezana after he had embraced Christianity. Comparison with similar inscriptions by Ezana confirms this view. The slab on which the text was engraved and which was found near Meroe, represents part of a stone throne set up by Ezana in commemoration of his campaign against the Noba in the middle of the 4th century A.D. B. offers a translation of his text.
Cf. also T. Hägg, MEROITISCHE FORSCHUNGEN 1980, MEROITICA 7 (1984) 436-439 (dr.), who presents some new readings (see app. crit.) and a translation, and S.M. Burstein, ibidem 220-221: "The inscription provides no evidence for a sack of Meroe by one of Ezana's predecessors or for the ending of the line of Meroitic kings prior to his campaigning against the Noba". See also J. and L. Robert, BE (1981) no. 662 and S.M. Burstein, JOURNAL OF THE AMERICAN RESEARCH CENTER IN EGYPT 18 (1981) 47-50. B. favors the reading ἐνθ[αῦτα or ἐνθ[άδε in L. 5 ("here" meaning "Meroe") and regards the king (L. 7) as the king of Meroe. He argues that Meroe was actually conquered by predecessors of Ezana but that the conquered Meroitic kings were confirmed in their kingdom in return for tribute. Cf. now also L. Török, MEROITIC NEWSLETTER 24 (1985) 13-19; id., MITTEILUNGEN DES ARCHÄOLOGISCHEN INSTITUTS DER UNGARISCHEN AKADEMIE DER WISSENSCHAFTEN 12-13 (1982-1983) 189-206 (general survey of the archaeology of late antique Nubia; on 193 brief discussion of the inscriptions).

βασιλεὺς Ἀξω]μειτῶν καὶ Ὁμηρειτῶ[ν
ἄπα]ξ ῥέω [é]ς ἀντιδικήσαντ[άς με
κατὰ καιρ]ὸν παρακούσας ἀπὸ τῆς [
βασι]λείοι οἷς καὶ é[ξ]πόρθησα τὰς ὑ[πογεγραμμένας
πόλεις
...]α κλειθὲν παρελθὼν ἐνθ[αῦτα
...]ο γεννᾶται ἕτερον δέκαρ[χον
]σὺν τῷ βασιλεῖ μέχρι τῶ[ν
] τὰ πλεῖστα ἐν τῇ σευ[...
στρ]ατηγοὺς καὶ τέκν[α αὐτῶν
] ἐπῆλθεν αὐτί[κα
ταῖ]ς ὁμαῖς οἰκί[αις
] ἐπὶ φόροι[ς
χ]άλκεον [
ἐτ]ῶν κα΄ [

1. Ἀξου]μειτῶν, SEG || 2. [- - - υἱὸς θεοῦ ἀνικήτου] Ἄρεως ἀντιδικησάντ[ων - - - - - -], SEG; "I immediately attack those who rivalled me", Be.; Török returns to Ἄ]ρεως || 3. παρακομίσας, Hägg, Bingen || 4. - - -ειαιοις καὶ ἐξεπόρθησα κτλ., SEG || 5. παρελθὰν ἐν θ- - - -, SEG; παρελθὼν ἐνθ[άδε ?, Hägg || 6. initio ς, SEG; γεννᾶται or γενναῖαι, Hägg; δεκα (not δέκαρ[χον), Hägg || 8. Σεμ[- - -, Hägg || 9. τέκνα [αὐτῶι, SEG || 10. ἐπῆλθον, SEG || 11. - - - -σομαι σοι κι- - -, SEG; "to your homes", Bersina || 14. - - - -ων κα- - -, SEG; - - -ων κα΄ or κδ΄, Hägg

1642. MEROE. DEDICATION OF A THRONE TO ARES BY AN AXUMITE KING ?, 4th- 5th CENT. A.D. Part of a throne (cf. L. 7), found near the temple KC 102. Now in the Sudan National Museum at Khartoum. Ed. pr. T. Hägg, MEROITISCHE FORSCHUNGEN 1980 (MEROITICA 7; Berlin 1984) 439-441 (ph.). We incorporate some suggestions of Bingen and omit minor differences with H.'s text (e.g. dots under letters).

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- - - - - - - - - - - - -
[ - - -"A]ρεως ..[- - -]
[ - -].....[- -]
[ - - -] TO..C....
```

```
4  [- -] του μηδὲ ἀν....
   [- -(παρ)ελθ]ὼν αὐτοῦ ἑκάθισα
   [- - ἀντίδωρ]ον ἀποδιδοὺς
   [- - τῷ "Αρει]δ̣ίφρο̣ν̣ τοῦτ̣ον
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The inscription preserves the end of the seven last lines, ed. pr. || 1. Ares is well-known from other Axumite inscriptions, ed. pr. || 3-4. so Bingen || 5. cf. SEG XXIV 1246 (see our lemma no. 1641) L. 5 and Deutsche Aksum-Expedition (Berlin 1913) no. 3 L. 5, ed. pr. || 6. rest. e.g., ed. pr.; before ΙΔΟΥΣ a letter resembling a B, which may be a Δ overwritten with an O, which the scribe had first forgotten, ed. pr. || 7. perhaps the name of the god was preceded by the epithet 'invincible', ed. pr.; δίφρος refers to the erection of a throne as victory monument; cf. Adulitana II Cosmas Indicopleustes 105 D (ἀθροίσας δέ μου τὰ στρατεύματα καὶ ἐφ' ἓν ποιήσας, ἐπὶ τούτῳ τῷ τόπῳ καθίσας τόνδε τὸν δίφρον παραθήκην τῷ "Αρεει ἐποίησα ἔτει τῆς ἐμῆς βασιλείας εἰκοστῷ ἑβδόμῳ) and Deutsche Aksum-Expedition no. 11 LL. 39-40, ed. pr.

KYRENAIKA

1643. KYRENE. DECREE OF KYRENE GRANTING EQUAL CITIZENSHIP TO THERAIAN RESIDENTS IN KYRENE AND THE OPKION ΤΩΝ ΟΙΚΙΣΤΗΡΩΝ, 4th CENT. B.C. SEG IX 3; XX 714*; XXVIII 1565. R. Meiggs - D.M. Lewis, GHI 5-9 no. 5. O. Hansen, AJPh 105 (1984) 326-327, suggests restoring in LL. 28-29 καταλ[έ]||γεσθαι τὸς δὲ ἐλώ[τας τᾶς νήσω] καὶ τοὺς ἠβῶντας κτλ. Since Thera is regarded as a colony of Sparta, the native population of the island could easily have been called by the same name as the natives of Lakonia and Messenia. This is supported by another Lakonian term: ἀρχαγέτα[ν] in L. 26, the title used by the rulers of Thera and then by those of Thera's colony Kyrene.

1644. KYRENE. THE CATHARTIC LAW, END OF THE 4th CENT. B.C. SEG XXXIII 1535*. On § 5 of this law cf. now J. Brunel, RPh 58 (1984) 35-44, with commentary and "une ébauche de traduction": "Il y a ὁσία des ἁναμάντια pour tout homme en état de pureté rituelle ou non, à cette exception près qu'[en cas de provenance] d'un être humain, Battos l'Archégète et les Tritopatéres, Onymastos de Delphes ou tout autre homme qui est mort, il n'y a pas ὁσία pour qui est en état de pureté rituelle. Mais des ἱαρά il y a ὁσία pour tout le monde". The Greek text runs as follows:

Ἀκαμαντίων ὁσία παντὶ καὶ ἁγνῶι καὶ βαβάλω[ι]
πλὰν ἀπ' ἀνθρώπω Βάττω τῶ {τω} ἀρχαγέτα καὶ
Τριτοπατέρων καὶ ἀπὸ Ὀνυμάστω τῶ Δελφῶ μ[αὶ]
4 ἀπ' ἄλλω ὅπη ἄνθρωπος ἔκαμε οὐκ ὁσία ἁγνῶ[ι],
τῶν δὲ ἰαρῶν ὁσία παντί

1. Ἀκαμάντια: derived from the Akamantes, deities on record in Attica, meaning "the feasts of the Akamantes" and comprising two categories, the funerary (LL. 2-4) and the sacred (LL. 1-5); cf. also our lemma no. 1645; ἀκαμαντίων ὁσία possibly refers to the consumption of food and wine at a ritual banquet; it is only banquets paid from the revenues of a funerary foundation (LL. 2-4) which are forbidden for the ἁγνός . The ἱερά (sc. ἀκαμάντια) are the "biens sacrés (s'il en fut) des Akamantes eux-mêmes, ou (les) moyens directement affectés à leur culte ---". The Akamantes may have been the guardians of the tombs of such heroes as mentioned in LL. 2-3, B. || ὅπη: a relative pronoun rather than a relative adverb of space, B. (cf. his appendix on 43-44).

1645. KYRENE. LIST OF NAMES. G. Pugliese Carratelli, ASAA 39-40 (1961-1962) no. 114. J. Brunel, RPh 58 (1984) 38-40, shows that the list of names ends in L. 33 and that the remaining five lines indicate the date. He reads LL. 34-38 as follows: [Ἀ]καμαντιάδες || [Ἡ]ραίω [- -] | [κ]αταφθίνοντος | Δίω | δεκάς and translates "Days of Akamantia: the -- (numeral adjective or cipher, forgotten by the mason or added later in paint) of the last decade of Heraios (and) the tenth of Dios". Ἀκαμαντιάδες (sc. ἀμέραι) were the days of the feasts in honor of the Akamantes (Ἀκαμάντια, for which see our lemma no. 1644). From the fact that the "days of Akamantia" are specified by the mention of two dates B. deduces that they were not generally known but probably restricted to one community, whether of territorial, gentilician or religious nature.

1646. PTOLEMAIS. BASE OF A STATUE OF ANOUBIS, 1st - 2nd CENT. A.D. Marble fragmentary base in the garden of Tolmeita. Ed. pr. J.M. Reynolds, in: Alessandria --- (cf. our lemma no. 1531) vol. III 843-844.

Ἀνούβιδο[ς..
.. .

UNKNOWN PROVENANCE

1647. ASIA MINOR. DEDICATIONS TO THEOS/APOLLO KAR(E)IOS, 1st HALF OF THE 2nd CENT. A.D. L. Robert, JS (1983) [1984] 59-61 note 43, argues that the dedication M.J. Vermaseren, Corpus Cultus Cybelae Attidisque (EPRO vol. 50, Leiden 1977) VII no. 90 (= M. Tacheva-Hitova, Eastern Cults in Moesia Inferior and Thracia, EPRO vol. 95; Leiden 1983, 109 no. 82; text: Γλυκονιανὸς Λυσανίου θεῷ Καρίῳ εὐχήν) does not come from Tomis, Moesia or Thrace, but

from the interior of Asia Minor. He points out that the text forms part of a series of reliefs which emerged from the same clandestine excavation in the late sixties. The other pieces are SEG XXVIII 1569 (dedicated to Θεὸς Κάριος by the same Γλυκωνιανός), 1570 and 1571. The latter two are dedications to Apollo. All reliefs show a rider god with a double axe. From two oracles of Klaros given by Apollo Klarios (not to be confused with Apollo Kar(e)ios !) to the city of Hierapolis, it appears that the cult of Ἀπόλλων Κάρειος (= Κάριος) pertains to that city: G. Pugliese Carratelli, ASAA 41-42 (1963-1964) [1965] 353 no. I LL. 18 and 24 and 360 no. II (b) LL. 16-17. According to Stephanos of Byzantium, s.v. Τόρρηβος, there is a mountain Κάριος and a sanctuary of Κάριος in the region of Τορρηβίς in Lydia. R. argues that there are connections between Lydian Tmolis and Hierapolis, for which he also adduces numismatical evidence. For Κά[ρ]ειος Ἀπόλλων in Hierapolis cf. now also T. Ritti, Fonti letterarie ed epigrafiche (Hierapolis. Scavi e Ricerche vol. I, Rome 1985) 129-137.

1648. UNKNOWN PROVENANCE. VOTIVE INSCRIPTION, 1st HALF OF THE 3rd CENT. A.D. Fragmentary white marble statuette of a man or woman clad in tunica and himation; right arm across the chest, in the left hand a round object (phiale ?; small dedicatory object ?). Inscription on the right fore-arm and across belly and thigh. Said to come from Asia Minor. Now in a Swiss private Collection. Ed. pr. S. Pfisterer, HASB 6 (1980) 42-45 (ph.; dr.), who points to stylistical similarities with Greek funerary stelai from the Tembris valley in N. Phrygia.

Διονύ|σιος | κ(αὶ) Δύναμις | ὑπὲρ νόστ[ου]

Probably a dedication on behalf of a happy return (cf. ad L. 4), ed. pr. || 3. rare name, on record only in Dio Cassius 54. 24. 4 according to ed. pr. [but cf. SEG XIX 603; XXX 1349 L. 6] || 4. less probable possibility: ὑπὲρ Νέστ[ορος], ed. pr.

1649. UNKNOWN PROVENANCE. EPITAPH OF AISCHRA, 2nd HALF OF THE 3rd CENT. B.C. CIG 6872. O. Cavalier, RA (1984) 53-64 (ph.), dates this stele (Αἴσχρας τῆς Μιδίου) in the Museum Calvet at Avignon to the period indicated above and assigns it to an atelier in S.E. Greece, probably Rhodes or some neighboring isle. Elaborate commentary on the style and the meaning of the relief.

1650. UNKNOWN PROVENANCE. EPITAPH OF PUBLIUS FL. LICINIUS, 1st CENT. A.D. SEG XXVII 1229. On the basis of a new squeeze G. Daux, BCH 108 (1984) 400-403 (ph.), confirms the suggestion of ed. pr. E. Michon (cf. SEG XXVII): Πόπλιος Φλ. Λικίνιος | Ποπλίου υἱὸς Ἄνιος. He points out that the stone has ΦΙΛΛΙΚΙΝΙΟΣ and that the mason intended to suppress the first iota by a new lambda. Other readings (Pfuhl-Möbius, Peek, see SEG XXVII) are erroneous. Faint traces of letters in L. 1 possibly point to earlier use of the stele. Ἄνιος: "représente-t-il vraiment Annius ---?".

1651. UNKNOWN PROVENANCE. EPITAPH OF TEIMOKRATES, 2nd QUARTER OF THE 2nd CENT. A.D. Yellowish marble stele with small tympanon and corner akroteria. Relief representation in a recessed field: man reclining on a kline, clad in chiton and himation, holding a skyphos in his left and a wreath in his right hand. At the left a woman seated on a chair, clad in chiton and himation. In front at the left a basket with fruit, at the right a small table with some pots for food. Inscription above the relief. Now in a private Collection in Western Germany. Ed. pr. R. Stupperich, BOREAS 7 (1984) 407-409 no. 13 (ph.), who compares this stele with parallels from Bithynia, Byzantium, Herakleia (Pontos) and Odessos.

Τειμοκράτης Δαματρίου ἐτῶν οθ',
χαῖρε· ὁ θρεπτὸς Ἀπελλᾶς εὐσεβίας χά-
ριν

3. PIN to the right of the relief.

1652. UNKNOWN PROVENANCE. EPITAPH OF KYRILLA, 3rd CENT. A.D. Marble stele, probably a spolium coming from some larger construction. Relief naiskos with tympanon, corner akroteria and pilasters framing the relief representation in a recessed field of a woman seated on a chair and clad in a himation. In front a small table with food. Inscription carelessly carved under the relief. Now in a private Collection in Western Germany. Ed. pr. R. Stupperich, BOREAS 7 (1984) 409-411 no. 14 (ph.), who assigns this stele to Western Asia Minor.

Κυρίλ<λ>α εὐψ|υχῖ

ΚΥΡΙΛΑ, lapis.

1653. UNKNOWN PROVENANCE. EPITAPH OF THE PROVOCATOR HAPLERŌS, 3rd CENT. A.D. ?. SEG XXX 1800. A. Geissen, ZPE 55 (1984) 228, argues that LL. 2 and 5 show no traces of rasura (contra BE 1981 no. 160; 1982 no. 107). Consequently a reuse by a second woman is out of the question. He prefers to believe that Heliodoris bought a ready-made relief of a heavily armed gladiator and had the occupation of her husband (provocator) engraved on it.

1654. UNKNOWN PROVENANCE. EPITAPH OF MAKAREUS, 3rd- 4th CENT. A.D. Gray-yellowish marble stele in the form of a naiskos with tympanon with a round ornament in the center and pilasters; probably a spolium ('Wandverkleidungsplatte ?'). Relief representation in a recessed field: man reclining on a kline holding a drinking cup in his left hand and another object (fruit ? garland ?) in his right hand. In front a tripod with food. In the background a garland. Inscription carelessly carved between and under the legs of the kline. Ed. pr. R. Stupperich, BOREAS 7 (1984) 411-412 no. 15 (ph.).

Μακαρεῦ | εὐψυχῖ

1655. UNKNOWN PROVENANCE. SIGNATURE ON A VASE, HELLENISTIC PERIOD. Lead glaze one-handled kantharos with representation of Dionysos wearing an ivy wreath. Incised inscription on the bottom. Now in the J. Paul Getty Museum. Cf. THE J. PAUL GETTY MUSEUM JOURNAL 12 (1984) 253 no. 122.

Λικιννίου

Potter's signature.

1656. UNKNOWN PROVENANCE. SIGNATURE ON A SILVER VASE, CA 30 - 20 B.C. Silver oinochoe with relief representation of a sacrifice: at the left a bull led by a barbarian, at the right a man with raised hands near a burning altar. Above this scene a flying Eros with torch. Inscription between the barbarian and the other man. Mentioned in Catalogue de la Collection A. Finoelst de Paris, Cat. Vente Galerie G. Giroux (Bruxelles 1927) 73 no. 95. Now in a German private Collection. Ed. pr. E. Künzl, JRGZ 31 (1984) 365-377 (ph.), who interprets the relief representation as an illustration of Iliad I 430 ff., the sacrifice by Chryses. He speculates on its possible political meaning in the early Augustan period.

Ὀκταυίο | Μηνοδώ|ρου

The engraver was a Greek freedman of the gens Octavia, ed. pr. || for signatures on silver ware see E. Künzl, ARCHCHÄOLOG. KORRESPONDENZBL. 8 (1978) 311-317; on 314-315 (dr.) a reference to the signature Εὐπόρου on a silver mirror from Iran, now in Karlsruhe, with the portrait of Domitian, for which cf. M.- R. Alföldi, in: Festoen. Opgedragen aan A.N. Zadoks-Josephus Jitta (Groningen/ Bussum 1976) 15-22 (ph.).

1657. UNKNOWN PROVENANCE. INSCRIPTION ON A BUST, 2nd- 3rd CENT. A.D. J. Frel, Greek Portraits in the J. Paul Getty Museum (Malibu 1981) 67, 112 no. 18 (ph.). Now mentioned in THE J. PAUL GETTY MUSEUM JOURNAL 12 (1984) 236 no. 22. Roman Pentelic marble copy of the well-known portrait of Aischines. Inscription on the chest.

Περία[νδρος] | Κορίν[θιος] | [μ]ελέ[τη πᾶν]

Ancient misidentification, F., who adds: 'the head is a replica of the well-known portrait type of Aischines, although the authenticity of the inscription has been confirmed by several epigraphers (including G. Daux and A. Raubitschek); "study is everything", Stroud.

1658. UNKNOWN PROVENANCE. A GOLD RING WITH A HOROSCOPE, 327 A.D. SEG XXX 1795. Cf. J.R. Rea, ZPE 55 (1984) 18, for further bibliography.

1659. UNKNOWN PROVENANCE. INSCRIBED MAGICAL STONE, 3rd- 4th

CENT. A.D. SEG XXX 1793 (presented there as a new text, but see JOURNAL OF THE SOCIETY FOR ANCIENT NUMISMATICS 6, 1975, 46). Republished by A. Geissen, ZPE 55 (1984) 223-227 (ph.), without reference to the publication of R. Kotansky (= SEG XXX). G. reads in (A) L. 2 αβλα[να] instead of αβλαθ[α] and in L. 4 βλαναθ[αναλβ]α instead of βλαναθα[ναλβα]. He adduces parallels for the magical palindrome αβλαναθαναλβα (for which cf. also SEG XXXI 1600) and comments on the form of (A): three complete invocations, then three invocations in 'Schwindschema' (LL. 1-6), then continuation of the 'Schwindschema' (with the omission of two letters) in a special arrangement of the lines, which is rather καρδιακῶς than πτερυγοειδῶς (as (B) might suggest). (C) was engraved by a second hand. G. provides parallels for the various formulae, especially of LL. 1-3, and presents the following text: Ἀπάλλαξον | Γάϊν τοῦ πυρε|τοῦ [....]οτε|ρε.[.....].α||ση.[--]|δου[--]| κεφ[(LL. 3-4: before ο e.g. τ or π; after ε a ι or γ or ρ (π or μ) || 7. a form of κεφαλή or a composite containing this word). He gives the following e.g. restoration: Ἀπάλλαξον | Γάϊν τοῦ πυρε|τοῦ [ἢ πάντ]οτε (= παντὸς) | ῥεί[γους ἢ] πά||σης [ἑκ περιό]|δου [νόσου] | κεφ[αλῆς] (SEG XXX: Ἀπάλλαξον | Γάϊν τοῦ πυρε|τοῦ [καὶ] το<ῦ> τε | ῥεί[γους κε] πά||σης [τῆς ὁ]|δού[νης τῆς] | κεφ[αλῆς]).

1660. VACAT.

1661. UNKNOWN PROVENANCE. CHRISTIAN GEM.A.A. Barb, in: Hommages à W. Deonna (Coll. Latomus vol. 28, Brussels 1957) 86 (ph.). W. Brashear, ZPE 56 (1984) 65 no. 6, argues that the texts are retrograde and deciphers the second one as βο<η>θός (ΒΟΘΟΣ) μου γεινοῦ .

1662-1666. UNKNOWN PROVENANCE. INSCRIPTIONS ON GEMS, EARLY 1st - 5th CENT. A.D. Gems in a private Collection, (re)published by M.- L. Vollenweider, Deliciae leonis. Antike geschnittene Steine und Ringe aus einer Privatsammlung (Mainz am Rhein 1984). Unfortunately we realized too late that we overlooked a few items in this publication: nos. 113, 200, 417, 425, 496. We present these in SEG XXXV.

1662: 188-189 no. 311 (ph.). Sales catalogue Hôtel Drouot, Paris 4.12.1936 no. 75. Carnelian. Busts of a boy and of Sarapis opposite each other. Four groups of two Greek letters along the border. Date: ca 200 A.D.

NO ΔO ΥΔ ΜΥ

1663: 218-219 no. 358 (ph.). Cameo. Right hand holding an ear at its lap. Inscription above it along the border. Date: 4th- 5th cent. A.D.

μνημονεύε

Cf. SEG XXXIII 1616; cf. also P. Veyne, RA (1985) 50 note 19; 53.

1664: 224-225 no. 367 (ph.). Nicolo. Standing Zeus holding sceptre and eagle. Inscription around it. Date: mid - end 3rd cent. A.D.

ΛD CHL OPSX (Greek ?)

1665: 277-278 no. 485 (ph.). Carnelian. Winged griffin touching the wheel of Nemesis with its claw. Inscription (in mirror writing) above it along the border. Date: end 2nd- 3rd cent. A.D.

Φηλικίωνος

1666: 290-293 no. 508 (ph.). Cameo. A.A. Barb, JOURNAL OF THE WARBURG AND COURTAULD INSTITUTES 27 (1964) 1-9 no. 1. Front side: Hermes clad in a chlamys holding a caduceus and a tortoise. At his left a Θ, at his right a X . Gnostic inscription on the reverse. Date: 20-50 A.D.

'Ιαω | 'Αβρασα<ξ> | 'Αδωναι ἄ|γιον ὄνομ||<α> 'Αεξιαι δύ|ναμις φυλ|άξατ<ε> Οὐε|βίαν Παυ||λεῖναν

Front side: Θ(εὸς) Χ(ριστός) or Θ(εὸς) Χ(θόνιος) (referring to Hermes), B.; V. suggests as a third possibility: Θ(οτ) and χ(ελώνη) (tortoise) || Back: 2. ΑΒΡΑϹΑΣ, lapis|| 4-5. ΟΝΟΜ|Λ, lapis || 6-7. ΦΥΛ|ΑΞΑΤΣ, lapis || V. is skeptical of B.'s suggestions for an identification of Vibia Paulina with ladies known from ancient literature.

1667. UNKNOWN PROVENANCE. INSCRIPTIONS ON A SILVER PLATE, 5th CENT. A.D. Silver plate, now in the J. Paul Getty Museum. Cf. THE J. PAUL GETTY MUSEUM JOURNAL 12 (1984) 258 no. 144 (ph.). Relief representation of two seated philosophers: Πτολεμαῖος and 'Ερμῆς (Trismegistos ?), discussing an astrolabe in the presence of two female figures, one of whom is inscribed Σκέψις . On the rim --]ρων ερμ[--. Under the foot markings indicating the weight (?).

1668. UNKNOWN PROVENANCE. BEGINNING OF PSALM 90 ON A BRACELET. Bronze bracelet with medallion in the Collection Froehner (Cabinet des Médailles, Paris). On the medallion representation of a rider on horseback who pierces with a lance a woman lying on the ground. Inscription A around it, inscription B on the bracelet. Ed. pr. D. Feissel, BCH 108 (1984) 575-576 (ph.), who points to two similar bracelets: SEG XXIX 1606 and W. Froehner, Collection de la comtesse de Béarn I (1906) 7-12 (= M. Piccirillo, SBF 29, 1979, 248 no. 1). This parallelism suggests a Syro-Palestinian provenance for our bracelet. Cf. our lemma no. 1727.

A: [Εἷς Θεὸς ὁ νικ]ῶν τὰ κακά

B: ὁ κ[α]τοικῶν ἐν βοηθίᾳ τοῦ ὑ<ψ>ίστου ἐν σκέ<π>ῃ τοῦ Θε(οῦ) τοῦ οὐρανοῦ αὐλισθή[σεται]· ἐρῖ τῷ [Κ]υρίῳ· ἀν<τι>λ<ή>μπ<τ>ωρ μου ε[ἶ] κ[αγ]ὼ κα<τα>φυ<γή> μου, ἐλπιῶ ἐπ' αὐτόν, [ὅτι αὐτ]ὸς ῥύσεταί μ<ε> ἐκ <παγ>ίδος θηρετῶν (sic), ἀπὸ λόγου ταραχούδους, ἐν τοῖ(ς) ΙΤΑΙΑΝΕ

Undated by ed. pr. || SEG XXIX 1606: 4th - 6th cent. A.D. || B 1. VVICTOV, CKETH, ΘΕ, bracelet || 2. ΑΝΓΑΝΜΠωΡ, ΚΛΓΑΙΚΛΙΟVΙU, bracelet || 3. Μ-|ΕΚΓΕΙΙΔΟC, bracelet.

1669. UNKNOWN PROVENANCE. BEGINNING OF PSALM 90 ON A RING. Inscription on a ring with eight facets. Now in the Collection Froehner in the Cabinet des Médailles at Paris; assigned to Italy by Froehner. Ed. pr. D. Feissel, BCH 108 (1984) 577 (ph.). Cf. our lemma no. 1727.

ὁ καθοικῶν (sic) ἐν βοηθίᾳ

Undated by ed. pr.

1670-1676. UNKNOWN PROVENANCE. MONOGRAMS ON EARLY BYZANTINE SEALS, 2nd HALF OF THE 6th - 8th CENT. A.D. After some general remarks on the method of deciphering early Byzantine monograms, W. Fink, in: ΒΥΖΑΝΤΙΟΣ (cf. our lemma no. 1283) 85-94 (drawings of all monograms), focuses on seven lead seals published in G. Zacos-A. Veglery, Byzantine Lead Seals I (Basel 1972), for which he provides new readings. We give: 1) the letters of the monogram; 2) the reading(s) of Fink; 3) the reading(s) of Z.-V.

1670: 89-90 no. 1. Z.- V. no. 649; 550-650 A.D. Obverse: Ἰωάννου; reverse: monogram.

1) ΑΕΚΟΡΤΥ
2) τραικτευτοῦ
3) Κρατεροῦ, Καρτερίου

τραικτευτής: tax official; rather indication of an office than a name (which could also be Εὐκράτου), F.

1671: 90 no. 2. Z.- V. no. 581; 2nd half of the 6th cent. A.D. Obverse: monogram; reverse: STRATHLATU [=, I presume, στρατηλατοῦ, Pleket; cf. our lemmata nos. 1443 - 1444].

1) ΑΔΕΜΝΟΥ
2) Δαμειανοῦ, Δομμειανοῦ, Δυναμείου, Εἰνδάμου
3) Μενάνδρου

1672: 90-91 no. 3. Z.- V. no. 1182; 2nd half of the 6th cent. A.D. Obverse: Theotokos with child; reverse: monogram.

1) ΑΚΝΟΤ
2) Κοττανᾶ
3) Νικολάου

Κοττανᾶς: a rare name, F.

1673: 91 no. 4. Z.- V. no. 1103; 550-650 A.D. Obverse: Δεῦτε οἱ εὐλογημένοι τοῦ πατρός; reverse: monogram.

1) ΑΝΟΠΣΩ
2) Ἀπίωνος or Ἄπωνος or Πανίωνος
3) Πλάτωνος

A lambda and a tau could be involved in the alpha and the central cross resp., F.

1674: 91-92 no. 5. Z.- V. no. 576; 7th- 8th cent. A.D. Two monograms.

Obverse: 1) ΑΕΚΟΡΣΥ
2) Καισαρείου, Ἰεράκυος, Κεσαρίου, Ἰερακοῦς, Σουράεικ, Κερασίου
Reverse: 3) no reading
1) ΑΚΟΡΣΤΥ
2) κουράτορος, κυαίστορος
3) κουράτορος

Reverse: rather a title than a name, for which there would be seven possibilities: Σταυρακίου, Σταυρκίου, Ταρσικίου, Καστρικίου, Καστορίου, Τακάρους, Ἀριστοκρίτου; the title κρατίστου (= egregius) is also possible, but impossible for the 7th- 8th cent., F.

1675: 92-93 no. 6. Z.- V. no. 575; 6th cent. A.D. Two monograms.

Obverse: 1) Α(Δ)ΕΚΝΟΥ
2) Ἀνδεκίου, δεκανοῦ
3) no reading
Reverse: 1) ΑΜΟΡΤΥ(Χ)
2) Ἀρχιτίμου, Τιμάρχου, τουρμάρχου, Ἀρματίου, Μαρίτου, Μαρτυρίου, Ἀρμάτου, Ταρμούτου
3) χαρτουλαρίου

Obverse: the delta is uncertain (probably involved in A and N), F.; reverse: F. rejects involvement of lambda in A; the reading of chi is facultative; since on both sides either a name or a title are possible, it is not clear which side should be indicated as obverse or reverse, F.

1676: 93-94 no. 7. Z.- V. no. 587 A; 550-650 A.D. Obverse: monogram; reverse: δρακοναρίου .

1) ΑΝΟΣΥ
2) Ἀνυσίου, Ἀσίνου, Αὐσονίου, Ἀσιανοῦ, Οὐαινίνιος, Ἀνουσίου
3) Ἀναστασίου

A tau could be involved in the arms of the central cross, F., who wonders whether the seal Z.- V. no. 1113, with very comparable monogram, belonged to the same person. For δρακονάριος cf. M.P.Speidel, TAPA 115(1985)283-287.

VARIA

1677. ACTORS. Cf. I.E. Stefanis, ΕΛΛΗΝΙΚΑ 35 (1984) 29-37, who lists a series of thirty-one additions to and corrections on the current catalogues of ancient Greek actors (J.B. O'Connor, Chapters in the history of actors and acting, Chicago 1908; I. Parenti, DIONISIO 35, 1961, 5-29; P. Ghiron-Bistagne, Recherches sur les acteurs dans la Grèce antique, Paris 1976), especially the catalogue of Ghiron-Bistagne.

1678. ALPHABET. Cf. H.B. Rosén, 'Le transfert des valeurs des caractères alphabétiques et l'explication de quelques habitudes orthographiques grecques archaïques', in: Hommages Effenterre (cf. our lemma no. 916) 225-236. Cf. also M. Lejeune, 'Rencontres de l'alphabet grec avec les langues barbares au cours du Ier millénaire av. J.C.', in: Modes de contact --- 731-753.

1679. ARMY. THE EMPEROR AND THE ROMAN ARMY, 31 B.C.- A.D. 235. Cf. the homonymous monograph by J.B. Campbell (Oxford 1984), who uses many Latin and very few Greek inscriptions (p. 150).

1680. ATHLETICS. A bibliography of studies on Greek athletics with many epigraphical entries is published by N.B. Crowther, CW 78 (1984-1985) 497-558 (Part I) and CW 79 (1985-1986) 73-135 (Part II).

1681. ATHLETICS: THE AGONES STEPHANITAI. Cf. L. Robert, PRAKTIKA 8th CONGRESS 36-45, for a survey of the spread of στεφανῖται ἀγῶνες in the Hellenistic and Roman period. Emphasis on the prosperity of the towns and cities in Asia Minor under the Severi, on the "flambée d'hellénisme" under the emperors ca 250 A.D. (Gordian, Philippus Arabs, Valerianus, Gallienus); criticism of a number of "fables convenues": the death of the polis after Chaironeia (cf. our lemma no. 1720), the alleged exclusive role of the monarchs and the alleged decay of (belief in) the traditional polis-gods; discussion of the motives of the athletes ("la gloire et l'argent") and of the ἀγὼν εἰσελαστικός (εἰς ἅπασαν τὴν οἰκουμένην) and οἰκουμενικός .

1682. CHRISTIAN INSCRIPTIONS IN GREECE. D. Pallas, Les monuments paléo-chrétiens de Grèce découverts de 1959 à 1975 (Rome 1977), offers a survey of these monuments, including references to or republications of inscriptions (ph.; dr.). The following new readings were suggested, apud Pallas, by A. Ferrua: Δισκωλος instead of Ἄ[κ]κωλος in one of the mosaic inscriptions found in the center of Boiotian Thebes (AD 20, 1965, B 253-255; Pallas 15 note 28). A mosaic inscription in Thessalonika is read as εὐ[τυ]|χῶς χρῶ Εὐπρέπη | μετὰ Αὐξανούσῃ<ς> (AD 25, 1970, B 18, without text; Pallas 68 with note 141). In a graffito on a wall of the cryptoporticus of the Odeion at Thessalonika (AD 18, 1963, B 199; Pallas, CArch 24, 1975, 1 ff.), read by Pallas as Κύριε | [βοήθησον] Εὐτύχῳ (Εὐτυχ<ί>ῳ ?), Κύριε ὸ Θεὸ<ς> βοήθ<η>σ<ο>ν Ἐλπιδί<ῳ>, Ferrua reads εὐτυχῶ[ς] and Ἐλπιδίο[υ] (Pallas 75-76 with note 164). On a glass bottle, found in Thessalonika (AD 22, 1967, B 391; no text) Pallas reads [Ε]ὐψύχι· Πίε [ζήσ]ῃς μετὰ | [τῶν | ἁγί]ων· Πίε ζ[ήσῃ]ς (Pallas 75 with note 163). For texts from the Peloponnesos cf. our lemmata nos. 273, 279, 293, 304, 327-328, 330.

1683. CHRONOLOGY: THE BEGINNING OF THE INDICTIO. Starting from the date on record in LL. 12-14 of our lemma no. 1262 (452 A.D.), which shows that the sixth indictio had not yet begun by the first of September, contrary to later Byzantine usage, D. Feissel, BCH 108 (1984) 568-571, discusses the problem of the beginning of the annual indictio. From the text presented in our lemma no. 598 (450 A.D.) it also appears that in that year September 1 was not the beginning of the indictio. From the extant evidence, including two texts which have ἀρχῇ ἰνδικτιῶνος and are dated as late as October (A. Papadopoulos-Kerameus, Syll. Const., Suppl. 17, 1886, 94 no. 23 and SEG XXVIII 565; two similar ἀρχῇ-texts date from September: our lemmata nos. 598 and 1440), V. Grumel's hypothesis (REByz 12, 1954, 128-143 = Traité d'études byzantines I. La chronologie, 1958, 193-202) that September 23, the dies natalis of Augustus, was the original starting point of the new Constantinian-Licinian indictio and that the shift to September 1 did not take place until 462-463 A.D. cannot be confirmed with certainty, though it is compatible with the data at our disposal so far. TAM IV 1 362 (cf. our lemma no. 1267) is, if dated to 486 A.D., the first inscription from which a beginning of the new indictio on September 1 appears. Short commentary on the deviating use of the indictio in Egypt. Two of the inscriptions discussed by F. (our lemmata nos. 598 and 1262) are also adduced by E. Marin, in: Le temps chrétien de la fin de l'Antiquité au Moyen Âge, IIIe- XIIIe siècles, Paris 9-12 mars 1981 (Paris 1984; ed. J.- M. Leroux) 154 and note 25, in the context of a survey of the indictional dating system in Dalmatia in which he presents seven Greek and thirty-one Latin inscriptions dating from 418 to 612 A.D.

1684. CHRONOLOGY: VARIOUS PROBLEMS CONCERNING THE WEEK. Cf. C. Pietri, 'Le temps de la semaine à Rome et dans l'Italie chré-

tienne', in: Le temps chrétien --- (cf. our lemma no. 1683) 63 - 93, largely based on Latin inscriptions. On 94-97 a useful appendix with the mainly Latin and also Greek texts mentioning the seven days of the week in Rome and in the rest of Italy.

1685. CLOTHING. Cf. H. Mills, ZPE 56 (1984) 255-265, for an analysis of a number of inscriptions containing regulations for clothing, with special reference to entering into a temple and participation in a procession. M. argues that such regulations sprang from both cultic and social concerns. P. Culham, ZPE 64 (1986) 235-245, nuances M.'s conclusions with the help of comparative material from Rome (Lex Oppia) and symbolic anthropology.

1686. COLLECTION: THE EPIGRAPHIC COLLECTION OF CAROLINE OF BRUNSWICK. M.L. Lazzarini, RFIC 113 (1985) 34-54, notes the existence in the Museo Oliveriano in Pesaro of a collection of inscriptions and relief sculpture collected in Greece in 1816 by Caroline of Brunswick, wife of King George IV of England. Once in the Villa Vittoria in Pesaro, the collection includes important Attic inscriptions published in IG II^2 which have been presumed lost. The collection is being studied and will form the basis of a monograph. In this paper L. discusses IG II^2 1443 (our lemma no.117); 2313; 3258 (our lemma no. 178); 1961 (our lemma no. 153).

1687. ECONOMY: MERCHANTS AND SITONAI. U. Fantasia, 'Mercanti e sitonai nelle città greche', CIVILTÀ CLASSICA E CRISTIANA 5 (1984) 283-311, uses a number of relevant Greek inscriptions. Cf. SEG XXXI 1643.

1688. EPIGRAPHY AND LITERATURE: PAUSANIAS AND THE EVIDENCE OF INSCRIPTIONS. C. Habicht, ClAnt 3 (1984) 40-56, points to the close link between Pausanias' text and the epigraphical evidence. On the basis of a selection of examples including subjects from mythology, archaeology and history he shows that on the one hand Pausanias used inscriptions very frequently and accurately and that on the other his narrative can often be confirmed or illuminated by inscriptional evidence. On 53 a new identification: the archegetes Xanthippos, who had a heroon at Daulis (Paus. 10.4.10), was a Phocian elected ten times to the generalship of the Phocian League (F. Delphes III 4 218-221). For the athlete Hermogenes (6. 13.3), discussed by H. on 53-54, cf. our lemmata nos. 1314 - 1317. Yet another connection between Pausanias and inscriptions can be found in T.J. Figueira, ibidem 194-195.

1689. ETYMOLOGY: ΚΑΒΑΛΛΗΣ/ΚΑΒΑΛΕΥΣ. O. Masson, MH 41 (1984) 142-145, doubts the etymological connection between the word καβάλλης (= Latin caballus) and the ethnikon Καβαλεύς (inhabitant of the Kabalis in Lycia). He collects literary and epigraphical examples of Καβαλεύς (and of Καβαληνεῖς, in Lydia). For the name

Καβαλλᾶς cf. our lemma no. 1707.

1690. FINANCE: PUBLIC LOANS. L. Migeotte, L'emprunt public dans les cités grecques (Québec-Paris 1984; ph.), publishes a corpus of the literary and epigraphical testimonia on public loans in Greek cities (Part I, 17-353: 106 texts, presented either in toto or partially, with elaborate app. crit., translations and ample commentaries). In Part II, 355-402, he analyses in separate chapters the place of the public loan in the city, the various forms of public credit (loans from temples and foreign states; loans by means of subscription; private loans), the subsequent stages of a loan, its conditions and the problems of repayment. He concludes that the public loan was a regular mechanism to provide for liquidity in cases of emergency, sometimes used also for less urgent purposes (e.g. building projects). In the 4th century B.C. political loans (e.g. for purposes of war) from important people in allied cities or states, from temples or allied states prevail. Subscriptions (cf. the ἐπιδόσεις) are frequent in the 4th and 3rd century B.C. In the Hellenistic period these forms are eclipsed by loans from private people: in the later 4th- 3rd century B.C. these loans often are euergetic in character; in the 2nd- 1st century B.C. loans are often provided by foreigners, notably by Roman usurers. The initiative for a loan was normally taken by the popular assembly. From the end of the 4th century B. C. the subsequent phases in a loan-procedure assume a regular form. M. stresses the irregular and unsystematic character of public loans: they were never used as tools for productive investments or for economic regulation. Difficulties of repayment were quite normal. Cf. also SEG XXX 1816 and L. Migeotte, 'Souscriptions publiques en Béotie', in: Colloques internationaux du CNRS, 'La Béotie antique' (Paris 1985) 311-316 (discussion of SEG XXVII 68, IG VII 3070, 3191-3192).
In Proceedings of the third international conference on Boiotian antiquities (Amsterdam 1985) 103-109, M. studies the indebtedness of the Boiotian cities ca 200 B.C. on the basis of the following documents: IG VII 1737-1738 (cf. below no. 5), 2405-2406 (both 1737-1738 and 2405-2406 do not date necessarily from 229 B.C., as was held by W. Dittenberger and M. Feyel; 2405-2406 are too fragmentary and need not be a record of debts), 3171-3173, 4263 (cf. below nos. 12-14, 9); SEG III 356, 359 (cf. below no. 16), SEG XXII 410 (new edition by P. Roesch, RPh 39, 1965, 256-261), 432 (cf. below no. 15) and P. Roesch, ibidem 252-256 (= Staatsverträge III 565). M. points out that, though these texts testify to financial difficulties, the general situation was not necessarily so disastrous as was supposed by M. Feyel in his Polybe et l'Histoire de Béotie au IIIe siècle avant notre ère (Paris 1942); cf. also idem, Contribution à l'Épigraphie béotienne (Le Puy 1942) 19-34, on IG VII 1737-1738 and 2405-2406.

Below we give a comparatio numerorum for the inscriptions in M.'s monograph. Since this is a thematical corpus, we do not present the new readings of M. (in some cases provided by B. Helly and P. Roesch); we only indicate the lines for which M. offers more substantial new readings or alternatives (line numbers in the

left column). The line numbers in the right column show which part of the text is presented by M.

Migeotte

2	IG II² 233 (Syll.³ 256; cf. SEG XXXI 61) B LL. 1-18
4	IG II² 480 LL. 13-15
5 (A LL. 7,9-10,13,22)	IG VII 1737-1738
6	IG II² 968 (SEG XXIX 119*) LL. 43-47
8 (LL. 2-3,6,22-23)	SEG XXV 486*; cf. P. Roesch, TEIRESIAS 15 (1985) Epigraphica 12-13 no. 20
9 (new readings)	IG VII 4263 (Syll.³ 544; SEG XIX 334)
10 (L. 5)	IG VII 2383 (SEG XXV 515*)
11	SEG III 342; XXIX 439
12	IG VII 3171 (CIG 743-746; cf. SEG XXVII 63)
13	IG VII 3172 (SEG XXXII 477*); I(D)-II(E)-III(F)-IV(H)-V(I) LL. 102-179; VI(A)-VII(B)-VIII(C) LL. 78-178
14	IG VII 3173 (SEG XXIII 300)
15	SEG XXII 432 (cf. also P. Roesch, in: La femme dans le monde méditerranéen I,Lyon 1985, 81-84, with some new readings, to be summarized in SEG XXXV)
16	SEG III 356, XXIX 439; SEG III 359, XXII 424
19	SEG XXX 358*
20	SEG XXII 266
21	IG IV² 1 42 (SEG XXXI 327*)
24	IG V 1 1146 (Syll.³ 748; SEG XI 921)
25	IG V 1 962 (SEG XI 899)
26	IG V 2 343 (SEG XXXII 406*) A LL. 25-31
27 (L. 12)	IG VII 190 LL. 10-14
28	IG IX 1 32 (Syll.³ 647; cf. SEG XXX 1816)A
29 (LL. 2-3, 5-6)	IG IX 1 226-230 (cf. SEG XIV 468 for 229)
30	Syll.³ 437
31	IG IX 1² 1 188 (IG IX 2 205; Syll.³ 546B) LL. 16-23
32 (LL. 40-44)	BCH 59 (1935) 36-51 no. 1
33	IG IX 2 1104
38	BCH 57 (1933) 365-368 no. 24
39	IGBulg I² 35 (SEG XIX 455)
40 (LL. 4-5; L. 9)	I. Histria 1
41	I. Histria 9 (cf. SEG XXXIII 577*)
42 (LL. 1,17-18,32)	I. Histria 19 (cf. SEG XXXIII 577*)
43 (LL. 7,9,14-17)	I. Olbiae 28-29 (SEG XXIX 716, XXX 967) LL. 1-18
44	IOSPE I² 32 (Syll.³ 495; CIG 2058; SEG 455) LL. 14-19, 23-32, 38-44, 58-82, 124-130, 138-141, 154-161, 169-176
45 I A	IG II² 1634 (I. Délos 97) LL. 9-14
45 I B	I. Délos 97 bis LL. 7-12
45 II	I. Délos 98 (Syll.³ 153; IG II² 1635) A LL. 11-15, B LL. 1-10

Migeotte

45 III (L. 17)	I. Délos 100 LL. 15-18
45 IV (L. 7)	I. Délos 104-8 (SEG XXVI 855) A LL.5-7
45 V	I. Délos 104-9 (IG II² 1637 + add. II² 2 p. 811; IG II 815) LL. 7-10
45 VI	I. Délos 104-28 A LL. 10-15 (upper fragments) A LL. 19-22 (lower fragments)
45 VII	IG XI 2 144 (SEG XXVI 857; cf. XXXI 716-718) A LL. 17-18
45 VIII	IG XI 2 156 A L. 20
45 IX	IG XI 2 162 (cf. SEG XXX 992) A L. 27
45 X	IG XI 2 287 (cf. SEG XXIX 1740) A L. 125
45 XI (L. 29)	I. Délos 1449 (cf. SEG XXIX 459) Aab Col. II LL. 29-31
45 XII (L. 104)	I. Délos 1450 (cf. SEG XXVIII 665) A LL. 104-105
46	IG XI 4 543
47 (ph.)	IG XI 4 559 (Syll.³ 391) LL. 1-25
48	IG XII 7 5 (Syll.³ 193)
49 (ph.)	IG XII 7 67 B (Syll.³ 955; SEG XIII 453, cf. XXVII 548 and XXX 1086-1087)
50 (LL. 10, 20, 23)	IG XII 7 69 (cf. SEG XXVII 548 and XXX 1087)
51 (ph.)	IG XII 7 67 A (cf. SEG XXVII 548)
52	IG XII 7 66 (cf. SEG XXVII 548)
53	IG XII 7 70 (cf. SEG XXVII 548)
54	IG XII 7 68 (cf. SEG XXVII 548)
55	IG XII 7 221 LL. 19-23
56	IG XII 7 388
57	IG XII 2 645 (OGIS 4; SEG XXVII 497) LL. 19-21
58	SEG XIX 548 (cf. XXIX 750; Syll.³ 569)
59	Syll.³ 953
60 (L. 3)	IG XII 5 1011
61 (ph.; LL. 9-10)	IG XII 5 112
62	SEG XXXII 825
63 (L. 7)	IG XII 5 1102
64	IG XII 5 860 (SEG XXIX 757*)
66	MDAI (A) 87 (1972) 199-204 no. 4
67	SEG I 366; XXVII 544 LL. 25-49
68 A	IG XII 8 156 (Syll.³ 502; SEG XV 551, cf. XIX 593 and XXVI 1027) A LL. 11-14
68 B	SEG XXIX 794* LL. 23-24
69 A	IG II² 1623 (Syll.³ 962; SEG XXVIII 140*) B LL. 160-199
69 B	IG II² 1629 (cf. Syll.³ 305; SEG XXX 107*) C LL. 516-543
70	IG XII 9 900 Ac
72	IG XI 4 1055 (Syll.³ 493; SEG XV 490)
73	IG XII 9 7 (SEG XXVI 1041)
78	SEG XV 751
79 (L. 7)	Syll.³ 330 (I. Ilion 1)
79 A	SEG XXIX 1216 LL. 14-15
80	I. Kyme 12

Migeotte

84	Syll.³ 285 (SEG XIX 696; I. Erythrai 21)
85	I. Erythrai 28 LL. 19-48
86	Syll.³ 344 (SEG XV 717*) LL. 18-20, 85-90, 109-119
87 (LL. 85, 87-88)	AJA 56 (1935) 372-377 no. II LL. 73-88
89	I. Priene 494 (Syll.³ 363; I. Eph. 2001) LL. 8-12
90 (LL. 5-6, 10)	I. Eph. 17-19 (cf. SEG IV 516) Fr. A^{gr} VI LL. 4-10
91 (LL. 1, 6-7)	I. Magnesia 92 B LL. 1-7
92	I. Priene 37 LL. 73-80
93	I. Priene 36
94 (LL. 95, 110)	I. Priene 108 LL. 89-97, 102-111
95 (L. 200)	I. Priene 111 LL. 200-201
96	Milet I 3 138
97	Milet I 3 147
98	Milet I 2 7 B LL. 7-8
98 A	I. Didyma 334 LL. 7-11
100 A	CIG 2927 LL. 3-9
101 (LL. 15-16)	JÖAI 11 (1908) 56-61 no. 2
102 (L. 32)	JÖAI 11 (1908) 53-56 no. 1
103	OGIS 46
105	SEG II 565
107	LBW III 1291 (CIG III add. p. 1131 no. 4300.o)
108	E. Petersen, Reisen im südwestl. Kleinasien II (Vienna 1889) 88
109 (L. 2)	E. Petersen, ibidem 19 A-Q fr. o LL. 1-3
110	TAM II 2 508 (IGR III 681) LL. 19-21
112	TAM III 1 4 LL. 7-12
113	IGR III 796 (CIG 4342) LL. 19-23
117 (L. 19)	IG XI 4 1049
118	SEG XVII 829

1691. INSTITUTIONS. THE PROXENY IN GREEK CITY LIFE. Cf. C. Marek, Die Proxenie (Europ. Hochschulschr. Reihe 3, Gesch. und ihre Hilfswiss. vol. 213; Frankfurt am Main 1984), for an exhaustive survey and analysis of this institution: a catalogue of cities which awarded proxeny and of the proxenoi arranged according to their cities in alphabetical order (with several maps); an analysis of the awarding and receiving parties, of the steps to be distinguished in the actual process of the awarding of the proxeny and of the various honors and privileges connected with the proxeny (inter alia ἐπινομία, πολιτεία-προξενία, ἐπιγαμία, προδικία; economic privileges like ἀτέλεια, ἔνκτησις); the use made by various cities and leagues through the ages of this institution (study of the Delphian proxenoi, especially artists, poets, litterati, philosophers, scholars, sculptors, physicians; the Delian proxenoi, with similar categories of intellectuals); the functions, political, economic, cultural and otherwise, of the proxeny and an assessment of the ultimate function and of the reasons of the disappearance

of this institution. Cf. also id., 'Handel und Proxenie', MBAH 4, 1 (1985) 67-78 (no major relations between proxeny and commercial interests; at most the proxeny is part of the effort to promote the generosity of foreign traders in the cereal import sector. On the grain trade and grain merchants cf. our lemma no. 1687). For proxenia cf. also our lemma no. 862.

1692. INSTITUTIONS: ROMAN EQUESTRIANS FROM THE GREEK EAST. H. Devijver, HISTORIA 33 (1984) 253-255, gives a survey of Roman equestrians from Greek cities in the East, discussed by F. Quass, in HISTORIA 31 (1982) 188-213 and in the latter's view absent from Devijver's Prosopographia, and shows that they can all be found in that Prosopographia. Special attention to the case of the primipilaris and equestrian Λ. Γάουιος Φρόντων from Attaleia (SEG XVII 584-585) and more in general to the social position of primipilares in their native cities. Cf. also H.Devijver, ZPE 59 (1985) 205-223.

1693. INSTITUTIONS: THE PRAEPOSITUS (CURATOR) ANNONAE (COPIARUM) EXPEDITIONIS. Starting from Statius, Silvae 4.9.10-23, which shows the dedicator Plotius Grypus as one of the rare civilians to be charged with the cura copiarum, F. Bérard, MEFR 96 (1984) 259-324, collects the literary and (mainly Latin) epigraphical evidence for the functionary indicated in the heading. He concludes that there are two types of praepositi: those who have proper military responsibilities in the combat zone and those who are charged with the transport of the army and the functioning of the provisioning convoys. He argues that there is no difference between annona (εὐθηνία) and copiae (ἐπιτήδεια). The latter term appears later: it is attested for the first time during the German expedition of Marcus Aurelius (169-175 A.D.). He argues that one should restore in L. 7 of IG XIV 1072 (CIG 5895; IGR I 135; IGUR I 59) ἐπιτη[-δείων], the traditional restoration, and he rejects H.- G. Pflaum's (Les carrières procuratoriennes équestres, Paris 1960, 475, followed by IGUR) ἐπὶ τῆ[ς εὐθηνίας], since there is no space for a lacuna of nine letters (ph. and dr. on 286-287; cf. also 313-314 no. 6, where he argues that the participle ταχθέντα allows other constructions than ἐπὶ followed by a genitive). Ἐπιμελητὴς εὐθηνίας is the normal rendering of curator annonae. On 307-310 B. presents a tabular survey of fifteen functionaries. In an appendix (311-324) he discusses their careers. Apart from the text mentioned above he deals on 319-323 no. 10 at great length with two other Greek inscriptions, which give the cursus of T. Antonius Claudius Alfenus Arignotus: IGR IV 1213 (CIG 3497) and IGR IV 1204 (CIG 3484), both from Thyateira. In the first text he rejects in L. 11 σπείρας ἀνν[ώ]νης and proposes ἐπάνω ἀννώνης or ἐπὶ τῆς ἀννώνης, with a slight preference for the latter solution, which was already proposed by A. von Domaszewski, in: Epitumbion H. Swoboda (Reichenberg 1927) 17. New proposals for the chronology of Arignotus' career.

1694. LAW: PROPERTY RIGHTS. We notice four studies on this

subject, all published in Proceedings I (cf. our lemma no. 1718) and all using more or less extensively epigraphical material.

I. Hahn, 77-96, presents a survey of research on this subject in the archaic period. Discussion of: τέμενος, γῆ (χώρα) ἱερά and δημοσία (ἀπότομα, opposed to δαμόσια in R. Meiggs - D. Lewis, GHI 13, does not indicate sacred precincts but areas which passed into the ownership of individuals); landed property in connection with civil rights and its legal implications (e.g. succession rights; limitation and guarantee of the property rights by a collective unity (polis)); two forms of ownership: κτῆμα/χρῆμα = dominium/possessio (since the 4th century B.C.); conditions of ἀπαλλοτρίωσις: πρᾶσις and δόσις; origin of various categories of ownership (gained by military conquest; donation; aristocratic inalienable ownership versus unprotected forms of property of the demos). He concludes with some observations on Solon's reforms.

H. Kreissig, 313-321, 'Zum Problem der Landvergabe im hellenistischen Orient' (with occasional reference to inscriptions), comments on the problem of the "vergebenes Königsland" (βασιλικὴ γῆ), distinguishing donated land within the "Königsland" (δωρέα, γῆ κληρουχική, γῆ ἱερά) from donated land excluded from it (γῆ πολιτική, γῆ κληρουχική, γῆ ἱερά, γῆ ἰδιόκτητος, γῆ ἐωνημένη).

G.M. Cohen, 323-325, 'Property rights of Hellenistic colonists', shows that royal favourites (Ptolemaic or Seleucid or both) as well as Attalid colonists could own landed property outside a polis. Short discussion of RC 51, IGR III 422 and IEJ 16 (1966) 54-70 (= SEG XXIX 1613, 1808).

E.S. Goloubtsowa, 327-328, 'Le droit de possession et de propriété de la terre (dans les inscriptions d'Asie Mineure hellénistique)', concentrates on the terms ἔχω, κτάομαι and ὑπάρχω .

Cf. now also R.J. van der Spek, Grondbezit in het Seleucidische Rijk (Amsterdam 1986), especially chapters 4 and 5 with a good discussion of the various categories of landed property: temple land, royal land, city land and private land.

1695. LAW: SYMBOLAI. S. Cataldi, Symbolai e relazioni tra le città greche nel V. sec. a. C. (Pisa 1983), discusses at length several inscriptions on this matter, mostly Athenian (cf. **our** lemmata nos. 2, 3, 5, 7, 14, 19, 24, 26-27).

Cf. our lemma no. 465 for the covenant between Chaleion and Oiantheia. On 231-250 discussion of the ξυμβολαῖαι πρὸς τοὺς ξυμμάχους δίκαι and of Athenian imperialism (Thuc. 1. 77. 1).

1696. LAW: ΠΑΡΑΧΩΡΗΣΙΣ AND ΕΚΧΩΡΗΣΙΣ . H.A. Rupprecht, 'Rechtsübertragung in den Papyri', in: Gedächtnissschrift für Wolfgang Kunkel (edd. D. Nörr - D. Simon; Frankfurt/Main 1984) 365-390, deals on 374 with the (very few) inscriptions recording παραχώρησις and ἐκχώρησις .

1697. LINGUISTICS: PRE-GREEK SPEECH. Cf. R.A. Brown, Evidence for pre-Greek speech on Crete from Greek alphabetic sources (1984;

non vidimus).

1698. LINGUISTICS: THE PREFIX I- OR E- BEFORE 'S IMPURA' AND OTHER LETTERS. A. Ferrua, RAC 60 (1984) 225-234, comments on the frequent use of the prefix i- or e- before 's impura' in vulgar Latin and later Greek. On the basis of numerous Latin and Greek Christian inscriptions he shows that this phenomenon is also found before other consonants and even vocals. F. adduces the following Greek examples: Εἰκωστατία, Ἐκουστατία (> Κωνσταντία), Εἰσεριικος, Εἰσηριικος (> Σιριικος), Ἰαγαθή (> Ἀγάθη), Ἰερένη (> Εἰρήνη), Ἰουρανία (> Οὐρανία) and Ἰνήα (> Νέα). For the 'normal' use before 's impura' he mentions εἰσταβ(λ)άριος, Ἡστρατονείκη, Ἰμυλλάκιος, Ἰσπηραντία and Ἰστερκόριος . The frequency of this 'anomaly' led to aphaeresis of i- and e- in words where these letters are in fact original.

1699. LINGUISTICS. THE GREEK LANGUAGE IN ANATOLIA. Cf. C. Brixhe, Essai sur le grec anatolien au début de notre ère (Nancy 1984), based on the study of numerous inscriptions. After a general introduction on the linguistic situation of Anatolian Greek in the period indicated, he deals with problems of phonetics and phonology, morphology (with discussion of masc. and fem. names on -ας, -ῶς, -οῦς and their declination), syntaxis (especially the decline of the dative), vocabulary and with some regional peculiarities. Useful index of all the names and words discussed.

1700. LINGUISTICS. BETA INSTEAD OF WAU OR LATIN ϝ. In the context of a note on the form Σαύνιον, also epigraphically attested (it reflects Oscan *Saβniom (official version: * Safnion) R. Arena, ACME 37, 3 (1984) 29-35, comments on the rendering of the wau and the Latin ϝ by beta. On 33 note 133 a tabular survey of the chronological and geographical distribution of epigraphical forms with B for F in the Greek area.

1701. LINGUISTICS: THE THRACIAN GLOSSES. Cf. Z. Velkova, The Thracian Glosses. Contribution to the Study of the Thracian Vocabulary (Amsterdam 1986), who uses some Greek inscriptions.

1702. MEDICINE. Numerous aspects are discussed by D. Gourevitch, Le triangle hippocratique dans le monde gréco-romain. Le malade, sa maladie et son médecin (Bibl. éc. fr. d'Ath. et de Rome vol. 251; Rome 1984), who uses inter alia Greek (and Latin) epigraphical evidence: see Indices p. 533, sub 'Inscriptiones graecae'. Especially relevant are 217-219 (tabellae defixionum), 260-262 (the 'Philadelphian Law', SEG XXXI 1002 (Syll.^{3} 985)), 389 (epitaphs of physicians in Italy) and above all 417-437: 'Le portrait épigraphique du bon médecin', in which the 'ideal image' of the physician, as it appears from epitaphs (and also from a number of honorary decrees and dedications) is reconstructed. A more concise survey

is offered by A. Krug, Heilkunst und Heilkult. Medizin in der Antike (München 1984), who also uses inter alia Greek (and Latin) epigraphical evidence (same categories as mentioned above); see especially the chapters on Asklepiòs (120-187; on 134-140 a discussion of the Epidaurian miracle-cure inscriptions) and on 'Der Artzt als Stand und Beruf' (188-212).

1703. MOSAICS: ΨΗΦΩΤΑ ΑΛΕΞΑΝΔΡΕΙΝΑ/OPUS ALEXANDRINUM. See our lemma no. 1131.

1704. ONOMASTICS: SICILY. A. Landi, Antroponimia siceliota, Struttura e funzione (SIKELIKA, Serie storica 7; Rome 1981) (non vidimus). Critical review by O. Masson, RPh 58 (1984) 103-106, who presents the following observations ('quelques spécimens'). The numbers between brackets refer to Landi's pages.

1) Φιλοσφάτ[εος] (55-56, 58): ghost-name, from IG XIV 257 L. 4 which gives Φιλοκράτ[εος]
2) Ταινία (75) (SEG XIX 614): ghost-name; we have the noun ταινία
3) Φιλιστίδος (58): from female Φιλιστίς, not from masc. Φιλιστίδης
4) erroneous derivation (56) of Σωτήρ and Σώτειρα from Σω- and "-τηρος -τειρα < ἑταῖρος < τηρός"
5) Ἀθάνισσα (76): not a female name; one should read -ις Ἄθανις, as republished in SEG XVI 571 (LL. 3-4)
6) Συπθοδ<ω>ρος (55, cf. 37). Reading superseded by SEG XVI 572: Πυθόδωρος (so Masson; SEG: Πυθόδ<ο>ρος)
7) Πολομαίνετος (48 and 53): one should read Πολεμαίνετος as in SEG IV 29 (L. 8)
8) Παρ[μένω]ρ: fantastic restoration by F. Ribezzo; SEG IV 30 (cf. XVI 542) gives Π[αρμ|έ]νονος (LL. 11-12)
9) Ἀννεμώτα (95): not a male name in -τας, but ἀννέμο<ν>τα, from ἀνανέμω (to read)
10) Ἀρκεσώι (77), Κυβώι (77), Συφώι (78): not dative, but nomin. femin.. Συκώι is now also attested in a monetary 'graffito' from Agrigento: see O. Masson, RA (1985) 39.
11) Genitive of Ἀτρεύς (78): not Ἀτρέ͞ος, but Ἀτρέος . Genitive of ΠασιαδάFο should be ΠασιάδαFο (genitive in -αο with hypercorrect digamma)
12) Καπρογόν͞ο (33, 44): not from masc. compositum like Ἐπίγονος, but from the female Καπρόγονον . See SEG XXXII 1661.
13) Ἄνδρων (80) and Ἴππων (81) have nothing to do with ἀνδρῶν and ἵππων
14) Τιμούρροδος (57), Ἀγοράναξ (28) etc. are non-Sicilian names
15) Μάγων (82), Τιττελος (92), Ταμμαρος (not Ταμμαρα, so on 89, cf. SEG XXVI 1068 and 1070 (2)) are non-Greek names
16) ΟΔΥΣΣΕΥΣ (79), ΗΡΑΚΛΗΣ (41) (titles of comedies by Epicharmus), vel sim. are of no value in a study on Sicilian onomastics.

Cf. also the review by M. Lejeune, LATOMUS 43 (1984) 182-184.

1705. ONOMASTICS: ΒΑΚΑΛ . Cf. our lemma no. 1006.

1706. ONOMASTICS: JEWISH NAMES. Some Greek inscriptions are used by R. Hachlili, 'Names and Nicknames of Jews in Second Temple Times', ERETZ-ISRAEL 17 (1984) 188-211 (in Hebrew). No new material.

1707. ONOMASTICS: NAMES ON RECORD IN EPHESIAN INSCRIPTIONS. Cf. Die Inschriften von Ephesos, Teil VIII 2, Verzeichnis der Eigennamen (ed. J. Nollé; IGSK vol. 17, 4; Bonn 1984). O. Masson, ZPE 64 (1986) 173-183, comments on the following names (some names are not attested at Ephesos, but adduced as related parallels): Ἀδιγνήτων, Ἀμαξᾶς, Ἄνασσα, Ανεματος, Ἀπολλᾶς, Αὐξίλεως, Βαδρόμιος, Βαναυσίς, Βάναυσος, Βασιλώ, Βόϊννα, Βρόταχος, Δεονύσιος, Δινυσικλῆς, Δινύσιος, Δίνυσος (name of god), Δινυσιφάνης, Ζευξανέμιος, Ζήτημα, Ζωπᾶς, Ἡγησᾶς, Ἰρηκίας, Ἴσᾶς, Καβαλλᾶς, Κάκκαβος, Καταγώγιος, Κεδδεας, Κεττασις, Κηναρτᾶς, Κλειτσίλεως, Κοαλβυσος, Κωλιοθήρας, Μαλαδας, Μαρμάρι(ο)ν, Μαρμαρίνη, Μελίλωτος, Μητρᾶς, Νεωνᾶς, Νυμφᾶς, Πασσαλᾶς, Πλατύπους, Πυθαφένης, Πύθεος, Σιμοτέρα, Σκυλμάτιον, Στραβέλαφος, Σωκρᾶς, Φιλάτα, Φιλλάριον-Φιλλάς (= Φυλλάριον-Φυλλάς), Φορνεικᾶς, Φυγελίς and Φύγελος . Τογοκλεοπάτρα (SEG XXIX 1097) should be rejected.

1708. ONOMASTICS: ΤΕΙΧΙΠΠΟΣ AND RELATED NAMES. D. Knoepfler, BCH 108 (1984) 231-232, considers this name (cf. our lemmata nos. 901 and 903) a late variant of Τήχιππος . This name and its patronymic Τηχιππίδης are attested only in Eretria. The occurrence of Τάχιππος (Kos, Kalymna) excludes that Τήχιππος is an erroneous spelling of Τείχιππος . Discussion of the etymology of the name, fitting for a late descendant of the old Eretrian hippeis.

1709. ONOMASTICS. MONETARY MAGISTRATES IN ABDERA AND MARONEIA, 5th- 4th CENT. B.C. O. Masson, RN 26 (1984) 48-60, discusses names on record on 5th and 4th century coins from Abdera and Maroneia: Ἀθήναιος, Ἀθηνῆς*, Αἰγιαλεύς, Ἀναξίδικος, Ἀναξίπολις, Ἀπελλῆς*, Ἀπολλᾶς, Ἀρχέμβροτος*, Βλόσυς (cf. also O. Masson, in: G. Cardona - N.H. Zide (edd.), Festschrift for Henry Hoenigswald, Tübingen 1987, 255-256; also for Βλόσων), Βουτᾶς ?*, Βραβεύς*, Δεο(υ)νῦς*, Δεονυσᾶς, Διονυσᾶς, Ἑκαταῖος, Ἑκατώνυμος, Ἑρμοκάλλης, Ἑρμοκρατίδης, Ἑρμόστρατος, Ἑρμῶναξ, Εὐξίθεμις*, Εὐρήσιππος, Ἡβήσας*, Ἰθύστρατος, Ἱππῶναξ, Ἰ(ε)ρομνήμων, Καλησικράτης (cf. Καλεσίας, Καλήσιος, Καλή(σ)ιππος), Κασιγνακις ?*, Κλεόπολις*, Μάνδρων, Μανδρῶναξ, Μητι ( )* (Μητικλῆς, Μήτικλος, Μητίοχος), Μητρο-* (Μητρόδοτος, Μητρόδωρος, Μητροφάνης, Μήτρων), Μολπο-* (Μόλπος or a compositum), Μολπᾶς, Μύρσος, Νέστις, Ὄρχαμος, Ὀρχάμων, Πάρμις ?, Πειθεσίλεως (cf. Φειδεσίλεως, Ὀρθεσίλεως), Προμηθεύς, Προμηθίδης, Προμηθίων, Πρωτῆς, Πυθῆς, Πυθίννης, Σιμαλίων, Σίμαλος, Σῖμος, Σμόκορδος, Σμόρδος, Σμόρδων, Σχη ( ) (Σχησίπολις ?), Φαναῖος, Φανῆς, Φαυλ ( ) (Φαῦλος, Φάϋλλος), Φιλαῖος, Φιλᾶς, Φίτταλος (cf. Φίττων, Πίτθων, Πίτταλος, Πιττάλακος, Πιττίας, Πιττίχα), Χορηγίων, Χόρηγος* (cf. the nom. fem. Χορηγίς). Names with an asterisk are attested on coins from Maroneia.

1710. ONOMASTICS: NAMES IN -ΕΡΜΟΣ . M. Gigante, in: Sodalitas. Scritti in onore di A. Guarino (Napoli 1984) 2567, connects the name of the Chian potter Νικήσερμος (LSAG 343 no. 42 e; M. Guarducci, EG I 269-270) with other names in -ερμος: Ἄρχερμος, Μίμνερμος. All are theophoric names, originally meaning "colui che vince Hermes", "colui che comanda Hermes" and "colui che resiste Hermes" respectively. [For names in -ερμος, referring to the river-god Hermos cf. O. Masson, JS (1985) 20, Pleket].

1711. ONOMASTICS: ΣΑΚΩΝ . F. Cordano, PP 39 (1984) 136-139, discusses four examples of this name on Sicily (no. 4 probably Sicilian, see below; a fifth Σάκων, from Megalopolis, is on record in F. Delphes III 1 19): 1) Thucydides VI 5, 1: member of the Syracusan family of the Myletidai who helped Zankle to found Himera; 2) L.H. Jeffery, LSAG 278 no. 58 (two Sakones; from Akragas), which C. prefers to consider not as a gravestone but as a dedication. She rejects the hypothesis that the members of this family are exiles from Himera residing at Ravenusa (Akragas); 3) SEG XXVI 1106 (= our lemma no. 969): C. rejects M.T. Manni Piraino's suggestion that this Sakon should be identified with the first Sakon of (2), and consequently M.P.'s restoration (see SEG XXVI) including the son's name Μύλος based on that identification; 4) A.W. Johnston, Trademarks on Greek Vases (London 1979) 110, 201 (type 11 C, 4): an Attic red figured lekythos of unknown provenance (from Sicily according to Johnston on the basis of 1-3).

1712. ONOMASTICS: GENTILICIA IN -IANUS/-ΙΑΝΟΣ IN GREEK SPEAKING AREAS. O. Salomies, ARCTOS 18 (1984) 97-104, collects numerous Latin and Greek inscriptions recording gentilicia in -ianus/-ιανος both in and outside Italy. He focuses on the Greek-speaking areas, where large quantities of gentilicia in -ianus are attested which are unknown elsewhere. He shows that they are normal gentilicia in -ius arbitrarily provided with the suffix -ianus (e.g. in MAMA VIII 94 the father is [Γ.] Ἀπώνιος Λόνγος, the son Γ. Ἀπωνιανὸς Σώ[π]ατρος). This phenomenon reveals that the Greeks did not quite understand the difference between Roman gentilicia and cognomina.

1713. ONOMASTICS: THE COGNOMINA VITALIS AND APOLLINARIS. Short comment on the rendering of the cognomina Vitalis and Apollinaris as Οὐιτάλιος and Ἀπολινάριος by H. Solin, ARCTOS 18 (1984) 134 - 135.

1714. ONOMASTICS: ΛΕΟΝΤΙΝΟΣ AND RELATED NAMES. H. Solin, ARCTOS 18 (1984) 143, argues that Λεντῖνος (IG IV² 1 103 L. 73) and Λέντιχος (SEG IX 1 L. 76; XX 735 (B) Col. I L. 45) are "lautliche Nebenformen" of Λεοντῖνος .

1715. ONOMASTICS: NAMES IN -ΑΡΙΟΝ, -ΑΡΙΣ AND -ΑΡΙΩΝ . H. Solin, EPIGRAPHICA 46 (1984) [1985] 155-157, comments on the female name Hermitaris, on record on a recently published epitaph in Rome.

O. Masson, ibidem 157-158, completes this note with a short history of the female names in -άριον and -αρίς and the secondary masculina in -αρίων . He adduces the following examples: Γλυκαρίων, Δαμαρίς, Διδαρίων, Διδᾶς, Διδοῦς, Ἑρμηκτάριον, Ἑρμητάριον, Ἑρμιτάριον, Ἐρωτάριον, Θερμουτάριον, Μαμμάριον, Μοσχάριον, Μυσθαρᾶς, Μυσθαρίων, Μυσθᾶς, Πτολλαρίων, Πτολλαροῦς, Πτολλᾶς, Πτολλοῦς, Ψυχάριον, Ψυχαρίς, Ψυχαρίων, Ψυχή .

1716. ONOMASTICS: FEMALE NAMES ON CYPRIOTE LAGYNOI. O.Masson, RDAC (1984) 230-233, comments on the following names on record on Cypriote lagynoi: 1) Πρόποσε(ις) = Πρόποσις (rather abbreviated than unfinished), an example of a name derived from an augural term (πρόποσις = 'your health !'); cf. also Σύνποσις; 2) Παννυχίς, equally deriving from the sphere of drinking and banquet; 3) Κιτιάς is the female ethnikon of the city of Κίτιον used as a name. For both the ethnikon and the name there are parallels. The normal male ethnikon is Κιτιεύς, the official formula of the city is Κιτιέων ἡ πόλις or ἡ Κιτίων πόλις . The city name Κίτιον can also serve as a female name; 4) Μεθύσιον, derived from a sort of vine (cf. Hesychius s.v. μεθύσιον· εἶδος ἀμπέλου); cf. other names evoking viniculture: Ἀμπελίς, Ἀσταφίς, Οἰνάνθη, Οἴναρον, Σταφυλίς . Cf. also Μεθύστας, Μέθυλλος, Μέθων,Μεθύλλιον, from the group of μέθυ connected with μέθυσος, 'drunk' and Μέθη, derived from μέθη, 'drunkenness'. The presence of (1), (2) and (4) on lagynoi is not surprising, since these vases were perhaps used at gatherings of συμπόται .

1717. ONOMASTICS: NANNION AND RELATED NAMES. In the context of an essay on colloquial words derived from childrens' language beginning with ναν(ν)ι-, ναν(ν)ο-, νενι-, νενο-, νιν(ν)ι- and νυννι- G. Lambin, RPh 58 (1984) 83-91, discusses the names Ναννίον, Νανν́αριον, Ναννίς (Νανίς) and Ναννώ .

1717 bis. ONOMASTICS: ΠΡΙΑΝΘΙΣ/ΠΡΕΑΝΘΗΣ . R. Arena, ACME 37, 3 (1984) 17-19, argues that Πριᾳνθίς (IG V 1 226; from Mistra) is a Laconian dialect form for an older form Πριανσίς, to be connected with Cretan Πρίανσος, derived from a toponym. It is possibly formed on the analogy of names on -ανθος, -άνθης, -ανθίς . Πρεάνθης (IG XII 5 690 L. 290; from Keos) could represent a sort of 'Wandergut'; ε for ι could be the adaptation of a typical Doric form to the insular Ionian.

1718. POLITICS: INTERNATIONAL TREATIES. In an article on the international relations in archaic Greece (650-550 B.C.) G. Nenci, in: Proceedings of the VIIth Congress of the International Federation of the Society of Classical Studies (ed. J. Harmatta; Budapest 1984) I 35-46, discusses some epigraphical evidence for early συμμαχίαι, ῥᾶτραι and φιλίαι (see especially 43-44).

1719. POLITICS: ΠΟΛΙΣ, ΠΟΛΙΤΕΙΑ AND ΠΟΛΙΤΕΥΜΑ . A. Biscardi, Atti --- (cf. our lemma no. 1412) 1201-1215, studies these three concepts, especially the third, in literary, epigraphical and papyrological sources. Cf. also our lemmata nos. 1412 and 1599.

1720. POLITICS: THE GREEK CITY IN THE HELLENISTIC AND ROMAN PERIOD. On the basis of an analysis of several Hellenistic honorary decrees for urban top politicians and benefactors P. Gauthier, PRAKTIKA 8TH CONGRESS, 79-107 (cf. id., Les cités grecques et leurs bienfaiteurs, BCH SUPPL. XII, Paris 1985; review by I. Savalli, RFIC 114 (1986) 462-471), argues that it is wrong to think in terms of political degeneration of polis-life after Chaironeia (cf. our lemma no. 1681) and that one should begin by distinguishing the early from the late Hellenistic period, the borderline lying ca 200-150 B.C. Before that period top politicians are praised as and behave as devoted citizens and prostatai tou dēmou, who advanced money instead of outright giving it to the demos. Afterwards a wealthy, more or less hereditary minority of Rome-oriented and -supported benefactors comes to the fore, who are praised for their generosity. Analysis of the early Hellenistic procedure for the award of megistai timai for politicians (stricter than in the 5-4th century B.C. !!). G. analyzes the Samian decree for Boulagoras (243 B.C.; SEG I 366; XXVII 544) and the Olbian decree for Protogenes (IOSPE I² 32; Syll.³ 495; SEG XXIX 717*). For the later Hellenistic benefactors who often operate without occupying magistracies, G. refers to Menas in Sestos (OGIS 339; SEG XXX 784*; XXXIII 1570), Moschion, Herodes and Zosimos in Priene (I. Priene 108-109 and 112-114), Archippe in Kyme (SEG XXXIII 1035-1041), Theopompos in Eretria (IG XII 9 236), Diodoros Pasparos in Pergamon (IGR IV 292-294; OGIS 764; SEG XXXIII 1075*), Iollas at Sardes (Sardis VII 1 27), Theophanes of Mytilene and Aphrodisian Zoilos (cf. SEG XXXII 1097*). The timai become more extravagant (several statues on the agora; cult of the benefactor). Further study of the participation of the citizens in the political life of the city: σιτωνία; urban defence; cases of all citizens of a polis swearing an oath, e.g. in Kalymnos (H.H. Schmitt, Staatsverträge III 545) and Chersonesos (IOSPE I² 401; Syll.³ 360); awards of citizenship, the procedure applied ('complicated and slow'; cf. our lemma no. 1752), the sale of citizenship and the voting procedure, with a brief survey of numbers of voters in various cities (with interesting demographic implications concerning the size of the total citizen population; for Keramos cf. now ZPE 59, 1985, 264) and of the problem of a quorum, with secret vote (ψῆφος, ψηφοφορία contrasted with χειροτονία and χειροσκόποι- or κρίται); absence of census requirements for assembly, boulē, law-courts and most ἀρχαί; role of magistrates in the preparation of decrees (cf. SEG XXVI 1292); political vocabulary (δημοκρατία, ἐλευθερία, αὐτονομία); the appeal to foreign judges and the function of the δικαστήριον πολιτικόν/ἀστικόν; the meaning of ἰσοπολιτεία (cf. SEG XXXII 1640).

P. Herrmann, ibidem 108-119, presents some thoughts on the 'Selbstdarstellung' of the Hellenistic city as expressed in inscriptions. He shows that the polis/demos is praised for the same qua-

lities and with the same vocabulary as individuals (rulers, citizens-benefactors) and that in accordance with that development the demos begins to be personified from the 4th century B.C. The 'Selbstdarstellung' comes also to the fore in the habit of including summaries of ἔγγραφα/ὑπομνήματα of ambassadors in the urban decrees, with increasing emphasis on glorious aspects of the past (especially the συγγένεια between cities), which seemed relevant for the perception the city had, and wanted others to have, of itself and which were often presented by local ἱστοριογράφοι in their ἱστορίαι (from again the 4th century B.C.).
Finally H. discusses the concept of ὁμόνοια (and its opposites στάσις, διαφορά, ταραχή, περίστασις) which is characteristic of the 'Selbstdarstellung' of the cities in the Hellenistic-Roman period, especially in the context of the summoning of foreign judges (cf. above apud Gauthier) and which occasionally hides serious socio-political dissension inside the city-body.

S. Mitchell, ibidem 120-133, studies some aspects of the cities in Pontos and Bithynia: the regulations of the lex Pompeia, the onesidedness of the honorary inscriptions which hide the disputes within and between the cities as described by literary sources ("political life and political argument were not dead in the cities of the Roman provinces", p. 127); the resources of the city and the trade in timber of Prousias ad Hypium and the Bosporan Kingdom (after L. Robert's À travers l'Asie Mineure; cf. SEG XXX 1439), the importance of trade between the cities and finally the pride of the cities on their (alleged) glorious past.

H.W. Pleket, ibidem 134-143, focusses on the involvement of city elites in Roman Asia Minor in non-agrarian activities: shipowning and trade (ναύκληροι, ἔμποροι), production of and trade in textile. More complete version in MBAH 3 (1984) 3-37. Discussion of IGR IV 425, 1265.

1721. POLITICS AND RELIGION: CITY FOUNDERS. On this subject we note the following studies: 1) W. Leschhorn, 'Gründer der Stadt'. Studien zur einem politisch-religiösen Phänomen der griechischen Geschichte (Palingenesia 20; Stuttgart 1984), deals with the archaic, classical and Hellenistic periods. On the basis of ample evidence, epigraphical and other, he discusses the historical founders of the pre-Hellenistic period (the oikistai of the colonial era, tyrants as city founders, founders of the 5th and 4th century B.C.), founders and honors for founders in the Hellenistic period (the Hellenistic kings; other persons), terminology (οἰκιστής, κτίστης, ἀρχηγέτης), founders and refounders of cities versus 'Reichsgründer' and other ktistai, the cult of the founders in the Hellenistic period and the political meaning of the phenomenon. On 345-386 he presents two catalogues: one of historical persons known as ktistes, oikistes or archegetes (conditor), the other of gods, heroes and mythical figures in the same role. For a review cf. N. Ehrhardt, GNOMON 58 (1986) 34-38. 2) P. Weiss, WJA 10 (1984) 147-159, focuses on the testimonia for city founders in the East during the Roman Imperial period. Like Leschhorn he uses various categories of evidence. He suggests interpreting the renewed vitality of myth from the Hellenistic period onwards as a

reaction to the new world order and especially as a reflection of the renewed opposition between Greeks and barbarians. Mythology and etymology were manipulated freely: wishful thinking linked up with real historical traditions in order to serve a political argument. The need for individual traditions in a world of increasing uniformity, and local patriotism of poleis, which were deprived of an independent foreign policy, were additional factors. 3) B. Nadel, RSA 12 (1982) 212 ff., studies the ktistai in the Greek East (cf. SEG XXXIII 612). 4) C. Habicht, ClAnt 3 (1984) 43-46 (cf. our lemma no. 1688) comments on a number of city founders in Ionia known both from Pausanias and from epigraphical evidence: Androklos of Ephesos, Athamas of Teos, Erythros of Erythrai, Oinopion from Chios and Promethos from Kolophon. 5) Cf. I. Malkin, 'What's in a name ? The eponymous founders of Greek colonies', in: ATHENAEUM 63 (1985) 114-130. Cf. also his forthcoming monograph Religion and Colonization in ancient Greece (Leiden 1987 or 1988). 6) J.H.M.Strubbe,'Gründer kleinasiatischer Städte. Fiktion und Realität',AncSoc 15-17 (1984-'86) 253-304.

1722. POLITICS. DIPLOMATIC RELATIONS BETWEEN GREEKS AND ROMANS. Cf.E.S.Gruen, op. cit. (cf. our lemma no. 1723) vol. I, for a detailed analysis of numerous diplomatic and political concepts on record in Greek inscriptions which testify to the relations of the Greek world with the Romans: συμμαχία (ch. 1), φίλος καὶ σύμμαχος (47-51), φιλία καὶ οἰκειότης (69-96), ἐλευθερία-αὐτονομία-δημοκρατία (132-142, 149-157), the cult of Θεὰ Ῥώμη (178-180), praise of Rome and Romans as πρόξενοι, σωτῆρες, εὐεργέται rather than as patroni (167-170; 185, 188-190; cf. 166 on the concept of patronage). On 97-111 an interesting discussion of Greek procedures for interstate arbitration.

1723. POLITICS. INTERSTATE RELATIONS: TREATIES WITH ROME. E.S. Gruen, The Hellenistic World and the coming of Rome, 2 vols.(Berkeley 1984), discusses in an appendix (731-745) the date of the following treaties between Greek cities and Rome: OGIS 762 (Kibyra -Rome: not ca 188 B.C. but presumably later, not before 167 B.C.); BCH 10 (1886) 299-306 (Alabanda-Rome; cf. also REG 11, 1898, 258-266; not ca 188 B.C. but later, either ca 170 B.C. or at the time of the Mithridatic War); IG XI 4 756 (Delos-Rome; not 193 B.C. but later); IG IV 791 (Troizen-Rome; not early second century but later); treaty between Rome and Maroneia (cf. D. Triantaphyllos, 'Συμμαχία Ῥωμαίων καὶ Μαρωνιτῶν', ΘΡΑΚΙΚΗ ΕΠΕΤΗΡΙΣ 4, 1983, 419 - 449; cf. also id., PRAKTIKA 8TH CONGRESS 278-280; dated by T. to 167 B.C.; in Gruen's view not earlier than mid-140 s); Syll³ 693 (Methymna-Rome; perhaps ca 129 B.C. or even later, ca 90 B.C.); Syll.³ 694 (Elaia/Pergamon-Rome; ca 129 B.C.). The generally lower dates serve to support Gruen's overall view concerning Rome's relative lack of interest in Greek affairs in the first half of the second century B.C. For his views on OGIS 435 (IGR IV 301; R. Sherk, RDGE no. 11; from Pergamon) and IGR IV 262 (R. Sherk, RDGE no. 12; from Adramyttium/Smyrna) cf. ibidem, 603-604 (129 B. C.) and 607-608 (101 B.C. rather than 129 B.C.; G. identifies the consul ---]ύλλιος in L. 17 as M'. Aquillius; he rejects a restoration [καὶ Μάνιος Ἀκύλλιος Γάιος Σεμπρώ]νιος in L. 9, i.e. the

consuls of 129 B.C., and favors a reference to the consuls of 122 B.C., one of whom was C. Fannius; for the text cf. now SEG XXXIII 986).

1724. POLITICS. ROMAN REPUBLICAN NOBILITY AND GREEK MUNICIPAL ARISTOCRACY. On the basis of epigraphical (honorary decrees) and literary evidence F. Quass, HERMES 112 (1984) 199-215, studies the influence of the Roman Republican nobility on Greek municipal aristocracy. Their relations, a variant of the patronage model, were based on hospitium publicum and amicitia (φιλία). The Greek dignitaries could use them for the benefit of their native cities and enhance their own social prestige in these communities. Prominent Romans often deliberately favored the political status and leadership of their friends and families. Such connections sometimes developed into family traditions and continued to the Imperial Period. For the Romans these relations were a matter of honor. The system as a whole favored the readiness of the Greek aristocrats to accept Roman leadership. In this way it contributed to the stability of the empire. Some additions on the careers of equestrian officers mentioned by Quass are presented by H. Devijver, HISTORIA 33 (1984) 253-255. For patronage cf. our lemma no. 1722.

1725. POLITICS: MARCUS AGRIPPA. J.- M. Roddaz, Marcus Agrippa (Bibl. éc. fr. d'Ath. et de Rome vol. 253; Rome 1984), presents an exhaustive biography, which also draws on epigraphical material (cf. Indices 698-699, C, "Sources épigraphiques"). The chapter on Agrippa's relations with the Greek world (421-450) is based on numerous Greek inscriptions, particularly those recording honors awarded to him and his family during his two trips to the East in 23-21 and 17-13 B.C. The purpose of these missions was to establish a sound relationship (based on the clientela-model) between urban oligarchs and the new regime. Agrippa's activities aimed at restoring order, notably in economical and financial matters, but also by the embellishment of cities, the founding of colonies and the restoration of religious and municipal institutions. He was frequently honored as εὐεργέτης and πάτρων, as σωτήρ and κτίστης (for this concept see our lemma no. 1721), also as θεός (or θεὸς σωτήρ), especially on Lesbos, perhaps not always after his death (for θεός cf. our lemma no. 1726). R. argues that a cult of Agrippa must have existed: games called Ἀγριππεῖα are known from Lesbos (Syll.^{3} 1065 L. 3) and a ἱερεὺς τοῦ Αὐτ[οκράτορος Καί]σαρος Θεοῦ υἱοῦ Σεβαστοῦ καὶ τοῦ υἱοῦ αὐτοῦ Γ[αίου Καίσαρος] καὶ Μάρκου Ἀγρίππα is attested on Samos in 5 B.C. (P. Herrmann, MDAI (A) 75 (1960) 72-78 no. 1 (B) LL. 20-22). However, the cult of Agrippa was nearly always just one element in the dynastic cult of Augustus.

1726. RELIGION: ΘΕΟΙ AS INSCRIPTION HEADING. R.L. Pounder, in: Studies S. Dow (Durham 1984) 243-250, argues that θεοί as inscription heading, attested notably in Athens from 448-447 B.C. on (IG I^3 34), was originally an imprecatory and apotropaic formula, rather than a dedicatory formula, a formal appeal for good fortune or an

indication that suitable religious rites had been performed. An early forerunner of the θεοί-heading is R. Meiggs - D. Lewis, GHI 2 (650-600 B.C.), the 'Constitution' from Dreros. P. prefers θιὸς ὄλοι ὄν ('may God destroy him', viz. the one who disturbs the stone or subverts the statue inscription on it; reading of C.D. Buck, The Greek Dialects, Chicago 1955, 116) to θιὸς ολοιον (= θιὸς ὁ λφων or λωίων). According to P. we have here influence by apotropaic and imprecatory curses on stone objects and buildings in the Near East: from Babylonia, via North Syria and Phoenicia the custom might have reached Crete, whence it spread to Athens in its plural form (cf. I. Cret. IV 43 B with two θιοί-headings) and later from Athens to other parts of Greece.

1727. RELIGION: QUOTATIONS OF PSALM 90 IN INSCRIPTIONS. In the context of the publication of Psalm 90, painted on a wall in Salamis (cf. our lemma no. 1428) D. Feissel, BCH 108 (1984) 575 - 579, collects numerous objects (amulets, bracelets, stones) with quotations of mostly the first verse(s), but also of other verses of this psalm. Cf. e.g. SEG XXVII 987; XXIX 1606; XXXI 1598 and our lemmata nos. 848, 1428 and 1668-1669 [Cf. also SEG XXXII 1479 and 1573, Pleket]. For quotations from other Psalms cf. D. Feissel 575 note 148. The text of Psalm 90 was mostly used for apotropaic purposes according to F.

1728. RELIGION. THE BIBLE IN GREEK INSCRIPTIONS. D. Feissel, in: Le monde grec ancien et la Bible (Paris 1984) 223-231, collects numerous Greek inscriptions containing quotations from the Bible. Most texts are Christian, some are Jewish. Quotations are found in inscriptions on churches, on lintels or windows of houses and in epitaphs. Only few parts of the Bible are used: notably the Psalms, also Isaiah, and the New Testament (which provides three times less texts than the Old Testament) e.g. Luc. 2, 14 and Rom. 8, 31. Sometimes inscriptions can contribute to the history of the Bible text.

1729. RELIGION. THE ROMAN IMPERIAL CULT. Cf. S.R.F. Price, 'Gods and Emperors: The Greek language of the Roman Imperial cult', JHS 104 (1984) 79-95, who argues that θεός as predicate of an emperor is very different from divus, since it was frequently used also of the living emperor, and that θεοῦ υἱός is not a translation of divi filius. He concludes that the emperor styled θεός was located higher than mortals but not fully equal to the gods. In addition he studies (a) other religious terms used to describe the emperor and (b) religious language addressed to him. Ad (a): assimilation of emperors to gods: θεὸς ἐπιφανής or ἐμφανής, ἀθάνατος, ἰσόθεοι τιμαί, εὐσέβεια, θρησκεία . Ad (b): language used in oaths, praise and prayers: for 'praise offered to the emperor' P. refers to ὑμνφδοί, θεσμφδοί, θεολόγοι, σεβαστολόγοι, ἐγκώμιον . He also argues that prayers "had a prominent place in the ideology of the imperial cult".

The analysis runs parallel to that of the author's Rituals and

Power. The Roman imperial Cult in Asia Minor (Cambridge 1984), which focuses on the area indicated in the title and on the period of the 1st to the 3rd century A.D. P. deals with Hellenistic cities and their rulers (cults of Hellenistic kings, cults of Roma and Roman Power, cults of individual Greeks), the relationship of Greeks and Rome (history of the cults, local roots, the systematic relationship linking the Greeks and the institutions of Rome), the distribution of the imperial cult and the culture of which it formed part, festivals organized by the cities (organization and duration, communal celebrations, the problem of an alleged scepticism among the elite, the relation between public and private religion, conflicts arising within the competitive system of the imperial cult, inter-city rivalry), the architecture (transformation of the civic space, monuments of the imperial cult in sanctuaries of the traditional gods, imperial temples and shrines, contemporary religious architecture; a catalogue of imperial temples and shrines in Asia Minor on 249-274), the imperial image (the incorporation of the imperial image, the standardization of portraits, the typology of statues, their diffusion; terms: εἰκών, ἄγαλμα), images and ritual, the evocation of images (asylum, the image as focal point for evocations of the emperor), sacrifice and the imperial image and political power.

1730. RELIGION: IUPITER DOLICHENUS. Cf. M. Hörig, 'Iupiter Dolichenus', in: ANRW 17. 4 (1984) 2136-2179, who uses mainly Latin, also some Greek inscriptions. Cf. now also M. Hörig - E. Schwertheim, Corpus Cultus Iovis Dolicheni (CCID; EPRO vol. 106, Leiden 1987), with the following Greek inscriptions: nos. 2-5 (SEG XXX 1660; XXXII 1386, 1391-1392), 9, 12 (IGLS 189 and 2462; SEG XXXII 1384), 18 (= IGLS 92), 20 (SEG XXXII 1388), 28 (IGLS 230), 29 (SEG XXXII 1462), 30, 33 (SEG XVII 770), 34 (SEG XVII 771), 35, 40, 41 (IG XIV 1040; IGUR 186), 44-45, 50 (IGBulg III 1590; SEG III 537), 51-52, 54 (IGR I 737; IGBulg III 1527), 66, 67 (IGR I 601), 71 (IGBulg I² 24 bis), 90, 428 (IG XIV 984; IGR I 69; IGUR 165), 466, 467 (SEG XXIX 967). Cf. now also G.H.R.Horsley, op.cit. (cf. our lemma no. 1094 in fine) 118-126.

1731. RELIGION: MITHRAS. R. Merkelbach, Mithras (Königstein 1984), deals with various aspects of the Mithras cult in antiquity (Persia, Asia Minor and Roman world), using all sorts of evidence. In the chapter 'Mithraskulte hellenistischer Zeit' (43-72) one finds, apart from occasional references to other Greek inscriptions, a long discussion of the royal cult in Kommagene (50-72), based for the greater part on the study of the three essential inscriptions relevant to this subject: F.K.Dörner, Arsameia am Nymphaios (Ist. Forsch. 23; Berlin 1963) 40-59, IGLS 47 and OGIS 383 (IGLS 1) (cf. SEG XXXIII 1215). He discusses the organization of the cult (cult places, sanctuary on the Nemrud Dagh, divine statues, reliefs, ancestor-gallery), its oriental elements (Mithraic elements, 'Personsbezogenheit', the common meal, processions and pilgrimages, temple estates and ἱερόδουλοι) and Greek influences (Greeks at the court, deified stars and rationalistic theories). There are photos of the following monuments bearing Greek inscriptions: M.J. Verma-

seren, CIMRM I-II nos. 32-34, 78-79, 84-85, 773-774, 2354, 2356 and 2361.

R. Beck, 'Mithraism since Franz Cumont', in: ANRW 17. 4 (1984) 2002-2115 (ph.), presents an exhaustive study on the Mithras cult in the ancient world, with frequent use of Greek and Latin inscriptions, especially in the regional survey on 2013-2048.

1732. RELIGION: THE SYRIAN GODDESS. Cf. M. Hörig, 'Dea Syria-Atargatis', in: ANRW 17. 3 (1984) 1536-1581, for a discussion of the identity of this goddess and a survey of the spread of her cult, with occasional references to Greek inscriptions (see especially 1565-1570: 'Griechische Welt'; she is known as ἡ θεὸς Συρία, Ἀφροδίτη Συρία, Ἁγνὴ Ἀφροδίτη, Ἁγνὴ θεός). Cf. our lemmata nos. 684 and 885.

1733. RELIGION: SABAZIOS. Cf. S.E. Johnson, 'The Present State of Sabazios Research', in: ANRW 17. 3 (1984) 1583-1613, with occasional use of Greek inscriptions recording Σαβάζιος (Σεβάσιος, Σαβάδιος, Σαύαζιος, Σαουάζος, Σαάζιος, Σαββαθικός).

Cf. E.N. Lane, Corpus Cultus Iovis Sabazii I-II (EPRO 100, I: The Hand; II: The other Monuments and literary Evidence, Leiden 1983-1985). In vol. II a collection of seventy-six Greek and Latin inscriptions.

1734. RELIGION IN THRACE AND MOESIA. M. Tačeva-Hitova, in: op. cit. (cf. our lemma no. 692) II 240-243, reports on her studies on gods (Apollo, Artemis (Basileia), Asklepios, Hera, Zeus (Sbelsourdos)) and divine epithets (ἀρχηγὸς τοῦ γένους, γενι(α)κός, ἐπήκοος, κύριος, πατρῷος) on record in inscriptions from Moesia and Thrace dating from the Roman imperial period. She attempts to define the 'Thrakische Wesenszüge' of the religious life in these areas. Cf. also our lemma no. 694.

1735. RELIGION: THE EGYPTIAN CULTS. L. Vidman, in: Proceedings I (cf. our lemma no. 1718) 355-358, argues that the spread of the Egyptian cults (Isis, Sarapis and their θεοὶ σύνναοι) in the Hellenistic period was facilitated, but not exclusively conditioned, by Ptolemaic domination outside Egypt. For GIBM 908 (= SIRIS 269; from Halikarnassos) V. prefers a date in the middle of the 3rd century to the end of the 4th century B.C. (contra P.M. Fraser).

For surveys on the spread of the cult of the Egyptian gods see M. Malaise, 'La diffusion des cultes égyptiens dans les provinces européennes de l'Empire romain', in: ANRW 17. 3 (1984) 1615-1691, mainly based on epigraphical and archaeological material, and R.A. Wild, 'The known Isis-Sarapis sanctuaries of the Roman period', in: ANRW 17. 4 (1984) 1739-1851, with frequent use of inscriptions for the identification of sanctuaries.

The Isis-aretalogies (and other epigraphical documents relating to Isis) are discussed by J. Leclant, 'Aegyptiaca et milieux isia-

ques', in: ANRW 17. 3 (1984) 1692-1709. For the aretalogies see also A. Henrichs, in: Proceedings I (cf. our lemma no. 1718) 339-353, who argues that these texts are influenced by the theories of sophists, especially of Prodikos, on the origins of civilization.

K.A.D. Smelik - E.A. Hemelrijk, 'Opinions on Egyptian animal worship in Antiquity as part of the ancient conception of Egypt', in: ANRW 17. 4 (1984) 2136-2179, occasionally refer to Greek inscriptions (cf. Index on 2342 s.v. "Inscriptions").

1736. RELIGION. ATHENS IN THE 1st CENT. B.C. Cf. A. Momigliano, 'Religion in Athens, Rome and Jerusalem in the first century B.C.', in: ASNP 14 (1984) 873-892, who on 882-885 adduces several mostly Attic inscriptions as illustration of various religious tendencies in first century B.C. Athens.

1737. RELIGION. POSEIDON'S FESTIVAL AT THE WINTER SOLSTICE. Under this title N. Robertson, CQ 34 (1984) 1-16, reviews the literary and epigraphic evidence for a winter festival of Poseidon throughout the Greek world. See also our lemmata nos. 112 (Attica) and 792 (Lindos).

1738. RELIGION. CHRISTIAN IMPRECATION FORMULAS. Cf. F. d'Oria, Atti --- (cf. our lemma no. 1412) 995-1006: "le imprecazione dei documenti notarili medioevali hanno assunto non soltanto uno schema strutturale già precostuito, ma spesso anche la terminologia specifica di formulari e moduli di epoche più antiche". The title of d'Oria's paper is ΕΣΤΩ ΑΝΑΘΕΜΑ .

1739. RELIGION. THE PROTECTION OF SACRED GROVES. B. Jordan - J. Perlin, in: Studies S. Dow (Durham 1984) 153-159, collect and discuss (passages from) sacred laws prohibiting the cutting of trees in sacred precincts ranging from the late 5th century B.C. to the first century A.D.: LSCG 36-37, 84, 91, 111, 148, 150 A and B; LSCG SUPPL. 36, 81, 91; IG II² 2499; also literary evidence is adduced. These measures, rather practical than religious, obviously were related to the general deforestation of most of Greece, which began to accelerate in the 4th century B.C. The pressure on the timber resources of the groves increased, not only for the construction of public works, but also because of destruction in wars.

1740. RELIGION. SANCTUARIES AND ASYLIA. I santuari e la guerra nel mondo classico (Contributi dell'istituto di storia antica. Università Cattolica, vol. X; Milan 1984; ed. M. Sordi) contains various contributions on this theme. A. Mastrocinque, 'Città sacre e asylia alla fine della guerra tra Roma e Antioco III' (142-163) and G.G. Belloni, 'Asylia e santuari greci dell'Asia Minore al tempo di Tiberio' (164-180) use epigraphic evidence.

1741. RELIGION. RELIGIOUS OFFICES IN THRACE. See our lemma no. 694.

1742. RELIGION. MEN. As a supplement to E.N. Lane's Corpus Monumentorum Religionis Dei Menis (Leiden 1971-1978), D. Salzmann-E.N. Lane, MDAI (I) 34 (1984) 355-370, publish additional material regarding the moon god Men: coins, inscriptions (360-365 nos. 8-19; texts reprinted; no new readings), gems and two sculptures.

1743. RELIGION. THE HERO LEUKASPIS. G. Castellana, Studi di Antichità in onore di Guglielmo Maetzke I (Roma 1984) 223-227, discusses this hero who is on record in the calendar of Erchia (SEG XXI 541; XXXI 124*) and in Samos (SEG XXX 1079). Cf. our lemma no. 111.

1744. SCULPTURE. INSCRIPTIONS AS LEGENDS ON SCULPTURE. G. Gualandi, in: Il Museo Epigrafico. Colloquio AIEGL-Borghesi 83 (ed. A. Donati; Epigrafia e antichità vol. 7; Faenza 1984) 51-84, collects and discusses numerous mainly Greek inscriptions serving as legends of sculpture or other three-dimensional objects, both on dedications and, in later times, collector's items: names (identity of the person(s) represented, whether real or mythological; signatures, whether autographs or not; dedicants or committors; dedicatees), verb of dedication, motive of dedication, words denoting the object itself, details on the iconography, 'didascalia museografica' to reconstruct the original unity of a monument.

1745. SIGNATURES. ΘΕΩΝ ΑΝΤΙΟΧΕΥΣ . In the context of a study on the 'Altar of the Nymphs' at Knidos, which is signed Θέων Ἀντιοχεὺς ἐποίησε τὰ τρία ζωίδια (I.C. Love, AJA 77, 1973, 422; cf. the corrections of J. and L. Robert, BE 1974 no. 549), N.C. Stampolidis, AA (1984) 125-127, collects the eleven known signatures of this sculptor and comments on his career ranging from before 180 B.C. to the 3rd quarter of the 2nd century B.C. On the basis of the letter forms he dates the inscription mentioned above and the other texts on the Altar (Νύμφαι; Ἴνωπος) to the period 170 - 150 B.C. The same is true for the Knidian dedication to Apollo Karneios in honor of Klearchos who had run in the festival of the Karneia (I.C.Love, AJA 77, 1973, 422 note 37). On 125 note 106 S. corrects L.'s transcription of LL. 7-8 of the latter text: Ἀπόλλωνι Καρνείωι | Θέων Ἀντιοχεὺς ἐποίησε instead of Ἀπόλλονι Καρνείοι | Θέων Ἀντιοχεὺς ἐποίσε . For ζωίδιον cf. SEG XXXII 1612; XXXIII 1180.

1746. SIGNATURES OF PAINTERS AND MOSAIC-WORKERS ON MOSAICS, 3rd CENT. A.D. In the context of a study in which he questions the theory that mosaic-workers availed themselves of model-books ('cahiers', 'carnets'), P. Bruneau, RA (1984) 241-272 (on 261-267; ph.; dr.), collects five Greek and three Latin inscriptions dating from the 3rd century A.D. (and later) and some papyrological and literary

evidence testifying to the collaboration of painters and mosaic-workers as designers and executors of a mosaic respectively (one can suppose that this collaboration existed already before the 3rd cent. A.D.). The Greek inscriptions are SEG XXV 659 (b), where he reads in LL. 7-8 ψη]φοθέ|τ[αι] instead of ψη]φοθέ|ται (from Trikala; as a parallel he publishes a fragmentary mosaic in the Antiksamling of the National Museum at Copenhagen, from the 5th or 6th cent. A. D., reading ψηφοθέ|ται); BCH 92 (1968) 860-863 (from Thebes; J. and L. Robert, BE 1968 no. 289); M. Chébab, BMB 14 (1957) 127 (from Beyrouth; cf. our lemma no. 1445; J. and L. Robert, BE 1961 no. 783); SEG XIX 409; IG XIV 1245.

1747. VASES. INSCRIPTIONS. Cf. R. Laffineur, A&F 3 (1984) 66-70 (ph.), for a brief and popular survey of the various categories of inscriptions written on Greek vases. M. Vickers, JHS 105 (1985) 126-128, argues that the ἔγραψε-signatures on Attic pots are not painter's signatures, but refer to the artists who made the original designs (on wood or parchment) for metalwork, especially silverware, which were subsequently used by vase painters also. Cf. SEG XXXIII 62 and 1611.

1748. TERMINOLOGY: ΓΕΡΑΣ . Starting from SEG VIII 296 (cf. our lemma no. 1506) D. Feissel, BCH 108 (1984) 545-558, collects and discusses numerous honorary inscriptions and (literary) epigrams referring to a honorary statue by the quasi technical term γέρας, mostly erected by permission of the emperor (ἐκ βασιλῆος, νεύματι --- or more explicit statements). For the latter custom, applying only to bronze statues in the 4th century A.D., since 398 A.D. (Law of Arcadius and Honorius) also to marble ones, F. collects numerous Latin and Greek inscriptions from ca 340 to the 6th cent. A.D. In addition to SEG VIII 296 the inscriptions of our lemmata nos. 298, 1269, 1442 and 1508 were not recognized by earlier scholars as belonging to this honorary category. F. shows that the procedure for the dedication of statues for charioteers in the late 5th and early 6th century A.D. is analogous to that for statues of functionaries since the 4th cent. A.D.

1749. TERMINOLOGY: ΕΛΕΥΘΕΡΙΑ AND ΑΥΤΟΝΟΜΙΑ . P. Karavites, RIDA 29 (1982) 145-162 and 31 (1984) 167-191, uses mainly literary and some epigraphical (Attic) evidence in his studies of the political use of these terms in 5th and 4th cent. B.C. Greek interstate relations. The term ἐλευθερία was used in the 5th century for the state of freedom from all external coercion, while αὐτονομία denoted voluntary or involuntary coercion. In the 4th cent. this meaning of ἐλευθερία continued in several cases, whereas elsewhere it sustained a radical dilution. Used in conjunction with αὐτονομία it became a formulaic locution, with the loss of any distinction between the two terms; they are interchangeable, while ἐλευθερία was sometimes used where αὐτονομία had earlier been employed.

1750. TERMINOLOGY: ΝΕΟΣ . Cf. W. Ameling, EA 4 (1984) 119-122, who, commenting upon Arrian who was styled νέος Ξενοφῶν, lists various inscriptions in which honorands are called νέος (Ὅμηρος, Θεμιστοκλῆς, Ἡρώδης, Πλάτων, Νέστωρ; cf. also expressions like δεύτερον [Ἄρα]τον or τὸν καλούμενον Ἰσοκράτη in IG XII 5 891 and IGR IV 997 respectively). For Arrian: Corinth 8.3.no.124; SEG XXXI 285; XXX 159, XXXII 258*(Athens); XXVII 711, XXXII 1085(Cordoba).

1751. TERMINOLOGY: ΟΙΚΟΝΟΜΟΣ . Cf. for this term, on record in literary and epigraphical sources, P. Spahn, CHIRON 14 (1984) 304-306, in the context of an essay entitled 'Die Anfänge der antiken Ökonomik'.

1752. TERMINOLOGY: ΠΟΛΙΤΕΙΑ . In an essay dealing with previous scholarship on the granting of πολιτεία (ἰσοπολιτεία, συμπολιτεία) I. Savalli, ASNP 14 (1984) 849-871, presents on 865-871 'considerazioni metodologiche sullo studio dei decreti di cittadinanza'. He argues that the granting of π. in honorary decrees was not a mere formality, even in the Hellenistic period. Cf. also our lemma no. 1720.

For further reflections on 'I neocittadini nelle città ellenistiche', cf. id., HISTORIA 34 (1985) 387-431 with analysis of a wealth of epigraphical material for the following themes: registration of new citizens in tribes, demes and a general urban population register, lists of new citizens on stelai, honorary citizenship and citizenship minoris iuris, effective and virtual citizenship, participation in political life and the new citizens, the relation between citizenship-right and domicile, the limitation of rights of new citizens.

1753. TERMINOLOGY: ΣΠΟΝΔΑΙ/ΣΠΕΝΔΕΙΝ . Cf. P. Karavites, AC 53 (1984) 60-70, for a study of these terms in 5th century B.C. literature and Attic inscriptions (68-70). They originally refer to the pouring of libations in honor of the gods or to the act of drinking during which toasts were made to the drinker's health and the names of the gods were invoked. Ca 450 B.C. they developed into a universally recognized terminus technicus covering a wide variety of interstate and personal agreements.

1754. TERMINOLOGY: ΣΤΗΛΗ AND ΤΥΠΟΣ . For these two terms in the meaning of 'statue' cf. D. Feissel, BCH 108 (1984) 547 note 11, 552 note 38 (στήλη) and 547 note 13 (τύπος), with epigraphical examples.

1755. TERMINOLOGY: ΦΥΛΑΙ, ΚΟΙΝΟΝ . P. Charneux, BCH 108 (1984) 211-212, collects the various terms indicating the phylai of Tenos (Δοναικεῖς, Ἐλειθυαιεῖς, Ἡρακλεῖδαι, Ἰακινθεῖς) in IG XII 5 863-866 (ἡ φυλὴ ἡ, τὸ κοινὸν τῆς φυλῆς τῆς, τὸ κοινὸν τὸ + phyle-indication in the genit. plur.; τὸ κοινόν), the chellestyes (Πρωτεῖς, Σκυρεῖς, Φυκεῖς) and the phyle Αἰολίς of Methymna in IG XII 2 498,

500, 502-505 (χέλληστυς; ά χέλληστυς ά, τὸ κοινὸν τῶν + phyle-name in the gen. plur.; or the phyle-name in the nom. plur.; τὸ κοινὸν τῆς φυλῆς τῆς Αἰολίδος; ἡ φυλὴ ἡ Αἰολίς; φυλή; τὸ κοινόν). More in general C. argues that κοινόν, followed by a gen. plur., can indicate a polis, a village or subdivision of these units. Cf. also our lemmata nos. 292 and 295.

1756. TERMINOLOGY: ΧΑΙΡΕ ΚΑΙ ΠΙΕΙ . For the formula χαῖρε καὶ πίει (τένδε) see B. Fellmann, MDAI (A) 99 (1984) 155-160 (ph.), who (re)publishes some pieces of archaic Attic pottery decorated by the Elbows Out-painter. Cf. our lemma no. 52.

1757. TERMINOLOGY: ΞΕΝΟΔΟΧΕΙΟΝ AND ΠΑΝΔΟΧΕΙΟΝ . Cf. E. Kislinger, 'Kaiser Julian und die (christlichen) Xenodocheia', in: ΒΥΖΑΝΤΙΟΣ (cf. our lemma no. 1283) 171-184, with occasional references (181-182) to inscriptions for the term πανδοχεῖον .

1758. TERMINOLOGY: TWO GREEK TRANSLATIONS OF BENE FACERE. A. Ferrua, RAC 60 (1984) 215-225, collects forty Christian Latin epitaphs from Tropea, Tharros (Sardinia) and Rome containing the expression 'bene facere' in the meaning of 'sepulcrum facere'. He adduces two Greek examples (nos. 39-40): IGUR 618 (τοὺς ἀγαθοὺς καὶ θανόντας εὐεργετεῖν δεῖ) and IGUR 488 (Ἰανουαρία τῷ ἀνδρὶ καλῶς ἐποίησεν).

1759. TRAVELLERS. Cf. D. Constantine, Early Greek travellers and the Hellenic ideal (Cambridge 1984), with chapters on inter alios Spon and Wheler, Chishull and Tournefort, R. Wood: all travellers whose notebooks are important for epigraphists. Constantine does not dwell upon their epigraphical interests.

1760. TRAVELLERS. JAMES CAULFEILD (LORD CHARLEMONT). The account of his travels is newly published by W.B. Stanford - E.J. Finopoulos (edd.), The Travels of Lord Charlemont in Greece and Turkey 1749 (London 1984). Four inscriptions are quoted, three of which had been reported by earlier travellers (no variant readings): IG XII 2 272 (p. 26), IG XII 5 48 (p. 56) and IG XII 5 245 (p. 73). The fourth was published on the basis of Charlemont's copy in GIBM IV 886. On IG XII 5 245 cf. our lemma no. 856.

ADDENDA ET CORRIGENDA

1761. ADDENDA ET CORRIGENDA. In a forthcoming review T. Drew-Bear will do away with many of the ghost-names in Laminger-Pascher's book (cf. our lemma no. 1719) and will comment on other names. Moreover he will show that Akçaşar (cf. our lemmata nos. 1320-1321),

Zivarik (cf. our lemmata nos. 1402-1403; cf. also our lemma 1319 ad no. 172), Sarayönü (cf. our lemmata nos. 1374-1385) and Saraçpinar (cf. our lemma no. 1373: probably a 'pierre errante' from Sarayönü) are to be assigned to the territory of Laodikeia (cf. our lemmata nos. 1357-1369). The same is true for Meydan (cf. our lemmata nos. 1319 (ad no. 117) and 1371-1372) and Nevenne (cf. our lemma no. 1319 ad no. 118), both villages near Ladik (= Laodikeia). As to L.-P.'s no. 147 (= our lemma no. 1394) D.- B. will show that Smirnow saw this stone at Ismil, ca 50 km. S.E. of Iconium. Sille, to which L.-P. assigns the text, is situated ca 10 km. N.W. of Iconium.

INDICES

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Isis 632

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